Chandra Das, TIBETAN-ENGLISH DICTIONARY

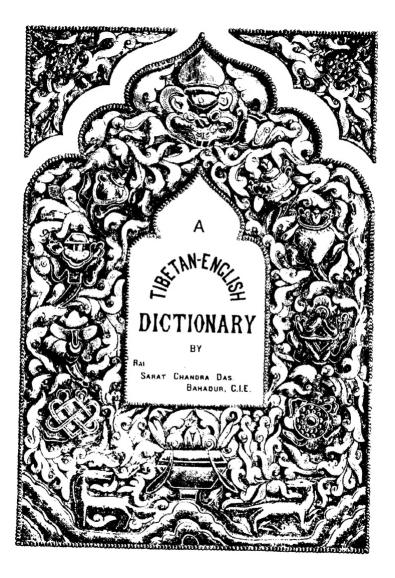
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TIBETAN-ENGLISH DICTIONARY

WITH SANSKRIT SYNONYMS

 $\mathbf{E}\mathbf{Y}$

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AUTHOR OF "A JOURNEY TO LHASA AND CENTRAL TIBET."

Revised and Edited under the orders of the Gobernment of Bengal

PY

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AND

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CALCUTTA:

PUBLISHED BY THE BENGAL SECRETARIAT BOOK DEPOT.

ळेयायी:याहेर:याईंद।

भोट श्रीभधानः

्राहर हो। संघ मुं हे सहाक्षेत्र के महि धरामस्य करानुस्य मी बारे के बादवृत्तस बहु स्थाप बहुत्तस संग्र

भाष्ट्र,कुरं.श्रं,म,चुर्श,रच.भें.मञ्जू

4 C E 4N ROY R . . Kx 1

॥ सुन्न क्षेष्ट्रत्र क्षेत्राक्ष्यल क्षेत्र चर्चराजन्य स्टार्च, स्टार्च क्षेत्र क्षेत्र क्षेत्र क्षेत्र चर्चन स्टार्च त्र चर्चन क्षेत्र चर्चन क्षेत्र चर्चन क्षेत्र क्षेत्र क्षेत्र चर्चन क्षेत्र चर्चन क्षेत्र चर्चन स्टार्च ।

PREFACE.

T.

ALEX. CSOMA DE KÖRÖS, the pioneer student of Tibetan, in the preface of his Tibetan-English-Dictionary, published in 1834, wrote as follows:—

"When there shall be more interest taken for Buddhism (which has much in common with the spirit of true Christianity) and for diffusing Christian and European knowledge throughout the most eastern parts of Asia, the Tibetan Dictionary may be much improved, enlarged, and illustrated by the addition of Sanskrit terms."

The result of his investigations, to speak in Csoma's own words, was that the literature of Tibet is entirely of Indian origin. The immense volumes on different branches of science, etc., being exact or faithful translations from Sanskrit works, taken from Bengal, Magadha, Gangetic or Central India, Kashmir, and Nepal, commencing from the seventh century after Christ. And that many of these works have been translated (mostly from Tibetan) into the Mongol, Manchu, and the Chinese languages; so that by this means the Tibetan language became in Chinese Tartary the language of the learned as the Latin in Europe. In the year 1889 I brought these opinions of that original investigator to the notice of Sir Alfred Croft, K.C.I.E., the then Director of Public Instruction in Bengal, and explained to him the necessity of compiling a Tibetan-English Dictionary on the lines indicated by Csoma de Körös for the use of Tibetan students and particularly to assist European scholars in the thorough exploration of the vast literature of Tibet, which, besides indigenous works, comprises almost all the Buddhist religious works of India, including the great collections of the Kahgyur and the Tanayur. Shortly before this Sir Alfred Croft had received a communication from the late Right Hon'ble Professor F. Max Müller on the desirability of translating into English a Sanskrit-Tibetan work on Buddhist terminology, which was looked for with interest, because it was expected to throw light on many obscure points of Buddhist-Sanskrit literature. The philosophical terms of that literature, many

of which were of extremely doubtful meaning, had been translated with literal accuracy into Tibetan in early times, and it was anticipated that an analysis of the meaning of these terms would elucidate that of the original Sanskrit words, of which they were the equivalent renderings. Being impressed with the importance of the proposed work, Sir Alfred Croft, in a memorandum addressed to Government, wrote as follows:—

"Babu Sarat Chandra Das has brought with him four dictionaries of the classical Tibetan; one of these being a well-known Tibetan-Sanskrit Dictionary, compiled from a large number of named Tibetan as well as standard Sanskrit works, and dating from the 13th century A.D., and another being a Sanskrit-Tibetan Dictionary, which explains the Tantrik portion of the Buddhist Scriptures. The external arrangement of the dictionary will be as follows:-The Tibetan words will be placed first in alphabetical order; next their accepted Sanskrit equivalents; next the English rendering of the Tibetan terms; then will follow what is to be a special and valuable feature of the new dictionary. The meaning of each technical term is to be illustrated by extracts, with exact references from Sanskrit-Buddhist and Tibetan works. Further, it is proposed that Babu Sarat Chandra Das should include in the dictionary words of modern Tibetan which were not known to Csoma or Jäschke. The materials which he has amassed during his two journeys to and residence in Tibet give him exceptional facilities for making the work complete."

These recommendations having received the sanction of Government in June 1889, I was placed on special duty in connection with the compilation of the proposed dictionary. In 1899, when the work of compilation was brought to a close, the Hon'ble Mr. C. W. Bolton, c.s.t., then Chief Secretary to the Government of Bengal, entrusted the revision of the work to the Revd. Graham Sandberg and Revd. William Heyde, and deputed Professor Satis Chandra Acharya, M.A., who had made Buddhist Sanskrit and Pali works his special study, to co-operate with me. My respectful thanks are, therefore, due to Sir Alfred Croft for the keen interest he took in my Tibetan studies and for his kind help at the inception of the work, and to Mr. Bolton for securing the services of the two Tibetan scholars—the Revd. Graham Sandberg and Revd. William Heyde—for its successful completion. I also record my obligations to Sir John

Edgar, R.C.I.E., formerly Chief Secretary to the Government of Bengal; to Dr. Emil Schlagintweit of Bavaria, and to the Hon'ble W. W. Rockhill, Author of The Land of Lamas for encouragement, assistance, and advice during the prosecution of my researches. Great is the debt of gratitude which I owe to the Revd. G. Sandberg for various acts of kindness. Without his scholarly and efficient aid this work would hardly have assumed its present shape, as he has given a scientific finish to the work which it was not in my power to do.

11.

In studying the origin and growth of Tibetan literature and the landmarks in the history of that language, Jäschke, the compiler of the second Tibetan-English Dictionary (published in 1882), noticed only two periods of literary activity. Had that critical student of Tibetan been in possession of works of modern literature, which dates from the establishment of the Dalai Lama's sovereignty over whole Tibet in the beginning of the 18th century A.D., he would certainly have modified his remarks on the subject. Neither he nor Csoma de Körös had any means or opportunities of studying either the current literature of everyday business or the refined, idiomatic literature of Tibet itself, which is quite distinct from the Indian literature that was translated or imported into the language. They do not seem to have ever during the course of their study of Tibetan come across works on drama, fiction, correspondence, etc. It is, therefore, no wonder that the compiler of the later dictionary should assign only two periods to the history of the literature of Tibet, entirely ignoring the third, which is indeed not the least important of the three.

The first period, to describe it in the language of Jäschke, is the Period of Translations, which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form in which it was conveyed. This period begins in the second half of the seventh century A.D., when Thon-mi Sambhota (the good Bhota or Tibetan), the minister of King Srongtsan Gampo, returned to Tibet after studying the Sanskrit language under an eminent Brahman teacher of Magadha. "His invention of the Tibetan alphabet gave two-fold impulse: for several centuries the wisdom of

India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be accorded to those early pioneers of Tibetan grammer. They had to grapple with infinite wealth and refinement of Sanskrit; they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable how they managed to preduce translations at once literal and faithful to the spirit of the original."

The Classical Period may be divided into three stages. The first or the earliest stage terminated with the downfall of the first histor. ical mouarchy, when King Langdarma fell by the hand of an assassin. The second stage commenced with the introduction of the system of chronology, called the Vrihaspati cycle of 60 years, in Tibet by an Indian Buddhist called Chandra Nath and Chilu Pandit of Tibet in 1025 A.D. This was the age of Milaraspa and Atisa, whose illustrious disciple, Brom-ton Gyalwai Jungné, laid the foundation of the first Buddhist Hierarchy in Tibet and established the great monastery of Rwadeng, with a library of Sanskrit works. Jäschke's second period evidently corresponds with this stage, when "Tibetan authors began to indulge in composition of their own" and wrote on historical and legendary subjects. The third stage began with the conquest of Tibet by the Tartar Conqueror, Chingis Khan, in 1205 A.D., when Pandit S'akya S'ri of Kashmir had returned to Tibet after witnessing the plunder and destruction of the great Buddhist monasteries of Odantapuri and Vikrama S'ila in Magadha, and the conquest of Bengal and Behar by the Mahomedans under Baktyar Ghilji in 1203 A.D. In this last stage flourished the grand hierarchy of Sakya, which obtained supreme influence over Tibet and the country, which was then divided into 13 provinces, called Thikor Chusum, as a gift from the immediate successors of Chingis Khan. Among the most noted writers of the time were Sakva Pandit Kungah Gyal-tshan, Dogon Phag-pa, the spiritual tutor of Emperor Khubli Khan, and Shongton Lotsawa, who translated the Kavyadarsa of Dandi and Kshemendra's Avadana Kulpalata in metrical Tibetan. With the opening of the 15th century Buten-Rinchen Düb introduced a new era in the literature of Tibet, and Buddhism received fresh impulse under the rule of the Phagmodu chiefs, when Tibetan scholars took largely to the study of

Chinese literature under the auspices of the Ming Emperors of China. During this period, called the age of Dā-nying (old orthography), the great indigenous literature of Tibet arose. A host of learned Lotsāwas and scholars like Tsongkhapa, Buton, Gyalwa Ngapa, Lama Tārānātha, Desri Sangye Gyatsho, Sumpa Khampo, and others flourished. This was the age of the Gelug-pa, or the Yellow Cap School of Buddhism, founded by Tsongkhapa with Gahdan as its head-quarters.

The third period begins with the first quarter of the 18th century, when Chinese suzerainty over Tibet was fully established and the last of the Tartar kings of the dynasty of Gushi Khan was killed by a General of the Jungar Tartars—an incident which transferred the sovereignty of Tibet to the Dalai Lama, who was till then a mere hierarch of the Golug-pa Church. It is within this period that Tibet has enjoyed unprecedented peace under the benign sway of the boly Bodbisattvas, and its language has become the lingua franca of Higher Asia.

Luasa Villa, Dargerling,

July 1902.

SARAT CHANDRA DAS.

REVISORS' PREFACE.

WHEN in December 1899 the Chief Secretary to the Government of Bengal handed over to us for revision the Tibetan Dictionary upon which Sarat Chandra Das had laboured for some dozen years, we found at our disposal a work embracing a mass of new and important collections on the language, the value of which was marred by two prominent characteristics - first, the material had been put together in somewhat beterogeneous fashion, hardly systematic enough for a dictionary; secondly, the vast amount of original matter had been throughout greatly interlarded with lengthy excerpts from Jäschke's Dictionary, not always separable from the new information, and this imparted a second-hand appearance to large portions of the work, which was, in reality, by no means deserved. Moreover, in this way, no attempt had been made to improve upon Jäschke's definitions of many of the commoner Buddhist philosophical terms or to incorporate the later results of European scholarship in these instances. On the other hand, one was very often gratified to find, in the case of the more difficult philosophical terminology, that the learned Bengali had gone to original and little-explored sources of native information, such as Tsongkhapa's Lam-rim Chhenno, and, by extracts from the same, furnished valuable and novel particulars under those heads.

Accordingly, the task which the Revisors set themselves was directed mainly to counteracting the errors of judgment above indicated. Such a task proved one of a more laborious character than might be at first imagined; and the fact that the work of amendment and addition has taken them upwards of two years of incessant toil sufficiently evidences its difficulty.

First, has come the business of selection and excision. The religion and philosophy of Tibetan books are properly confined to the Bon cult and to Buddhism. There had been, however, a tendency here to draw in all manner of Hindu thought and mythology, because one or two works translated into Tibetan from the Sanskrit dealt with these matters. This tendency it seemed right to curb except in those instances, not at all infrequent, where the Vedic and Puranic Hinduism, in some measure, was bound up with, or bore upon, or explained, Buddhist belief or popular practice.

Excision has had to be meted out, further, in the case of nunecessary repetition of otherwise properly-introduced information. Secondly, our task has been one of substitution. Many articles have had to be freshly written, or at least re-compiled. In place of the innumerable excerpts from Jäschke, already referred to, we have had to examine and to treat de novo the grammar and general usage of a large number of the commoner nouns, adjectives, and verbs, notably the verbs. To illustrate these new articles, we have had to substitute for Jäschke's examples a lorgo number of original quetations from Tibetan authors as well as a certain number of made-up sentences but together to exhibit various phrases of ordinary employment. In other articles, also, where Sarat Chandra Das had not thought it necessary to do more than repeat Csoma's or Jäschke's illustrative sentences, we have looked out fresh examples to replace them. Of still greater importance was it in the case of certain doctrinal terms and phrases of Baddhism to undertake re-definition and to connote and assimilate modern discussion and research on the subject. Among those terms may be noted such as 前, rhyon; 青年高量型, rho-hbrel; 實具, the-nor, 类型, pdal, हास, blacker, निष्टाहर, agent-dent; देववेद्रज्येष्या, de-bobba-grago-pa. But while referring to these substitutions and others of a like nature, we do not wish to assume too much. We would rather repeat that, in the matter of philosophical definitions also, we have been frequently surprised and instructed by the descriptions and explanations of recondite ideas and terms which Sarat Chandra Das has himself succeeded in collecting from various native authorities. Such information would have sufficed if he had not sometimes confused it by the sudden and inconsequent linking on of Jäschke's remarks without curtailment and without any connotation of them to that which he had himself just set out. Thirdly, in the way of direct addition to the original work, there have been certain moderate supplementary contributions. Jäschke had dealt very fully with the Western colloquial, and we have sought to introduce a number of the colloquial words and phrases belonging to the Central and Eastern speech. Other additions have been short paragraphs on the mythological pantheon of Tibet and Mongelia, together with an attempt to give exact information on zoological and geographical points.

It may be considered by some that there is a certain lack of reference to known authorities in support of many of the statements set forth in this work. However, it should be remembered that in dealing with a language so little explored as the Tibetan (or which, indeed, in one parrow groove-that of the Kahgyur translations from Sanskrit-has, in some sense. been over-explored), the difficulty is to find adequate authorities for the real and more current uses of words and phrases. The stilted verbiage of the Kalegyur is often mere Sanskrit idiom literally rendered into Tibetan, but it gives no idea of the elastic style to be found in the innumerable indigenous productions of native Tibetan writers. Sarat Chandra Das has held familiar intercourse with modern men of learning in Tibet itself-the professors at Tashi-lhunpo, Daipung, Samye, Mindolling, and other important monastic institutions. Much, therefore, has been gleaned by him which, though absolutely reliable, cannot be given on any stated authority, but must be accepted as information obtained at first hand and now presented for the first time. This frank acceptance should also be extended to much with which the Revisors have been able to supplement the Author's original work. Both of them have been located for lengthy periods where Tibetan is the language of the people of the place, and have been in constant communication with men from Lhasa and all pages of Tibet. Under such circumstances, "authorities" cannot of coarse be quoted.

In dealing with philosophical terms, and in general with the forms to be met with both in the old classical works and in modern treatises, it will certainly be found, however, that our examples are constantly supported by exact references. These have been taken from writings of all kinds. Hitherto European scholars seem to have thought of the literature of Tibet as one consisting wholly of Sanskritic translation and as limited to the contents of the Kahyyur and Tangyur. The Author and the Revisors have endeavoured, by widening the sources of their quotations, to show how extensive a field is covered by medieval and modern Tibetan writers. Geography, history, biography, political government, accounts, astrology, are all represented. It may be remarked, for example, that the official biographies of the successive Dalai Lamas alone fill some 32 volumes. Nevertheless, although these scarce memoirs are included in Sarat Chandra Das's library, we are sorry to point out that none of his examples appear to have been taken therefrom.

Knowing, however, how scanty is the range of Tibetan works available to the majority of students, we have not failed to quote largely in our examples from the Kahgyur and Tangyur collections. We may

note on this point that a suggestion has been forwarded to us that, in quoting from the former, special references should be given to Mons. Feer's Textes tires du Kandjour. But we are afraid that the scope for auotation would be narrowed if our references to the Kahayur were confined to Mons. Feer's very limited extracts published in lithograph form over 30 years ago. As to the Index du Kandjour, which was issued in the publications of the Muséo Guimet 20 years back, it is evident to every 'Fibetan student that this Index was only a rechauffé of Csoma Korösi's much clearer and fuller analysis of the Kahayur printed 68 years ago in the pages of the Asiatic Researches. We fear, indeed, that reliance on such works as these would rather expose us to charges of nonacquaintance with more recent results of European investigation in the present field. Although working in India, we may observe, however, that we have done our best to keep pace with what European Orientalists have written on our subject; but assistance has been mainly derived from the many memoirs compiled by Russian and German scholars, and we would specially recommend to notice the collections in this field made by Prince Ukhtomski and the very recent publications of Dr. Albert Grünwedel, Dr. A. Conrady, and Professor Huth. The analyses of the Tangyur, issued by Professor Huth during the last three or four years, are particularly noteworthy. To return, however, to the above-mentioned suggestion, we may say that not only would the scope be too restricted, but also there is no necessity, under present conditions, to refer to any mere collection of extracts. Nearly every capital city in Europe now has obtained possession of complete copies of the Kahgyur volumes, and in two or three libraries the 220 volumes of the Tanguar may be also consulted. In St. Petersburg are three full sets of the Kahayur and two sets of the Tanggur; in Paris is a set of the Kahggur; in one or other of the great German libraries both the Tibetan encyclopædia may be seen; in England, while curiously enough the British Museum Library owns only a small drawer-ful of loose Tibetan book-leaves, the India Office Library can boast a perfect series of both Kahgyur and Tanguar; and, lastly, in the Vatican Propaganda Library is preserved Oratio della Penna's incomplete collection of Kahgyur volumes.

A word as to the Sanskrit equivalents following each Tibetan term. Sanskrit scholars will perhaps consider these equivalents rather

unsystematically enumerated. They have, nevertheless, with regard to the majority of them, this particular value:—they were selected by native Indian scholars of mediaval and later days in collaboration with Tibetan lotsawas or translators, as the appropriate Sanskrit synonyms of the respective Tibetan words. They have been taken chiefly from one celebrated Sanskrit-Tibetan Dictionary, and supplemented by a well-known Calcutta pandit and professor, Satis Chandra Acharya Vidyabhusan, who has also considerable acquaintance with literary Tibetan. The same learned professor has also, in numerous instances, appended a literal English rendering of the Sanskrit terms. These renderings have been placed within square brackets with the initial S outside the brackets, and he alone is responsible for such translations.

The system of transliteration followed is that adopted finally at the Vienna Congress of Orientalists; and this system is observed in the case of all Tibetan and Sanskrit words intended to be literally transliterated and printed in *italies*. However, when a Tibetan cr Sanskrit proper name occurs in Roman characters, not as a transliteration, but in the English explanation of a word, or in any English sentence as an integral part of such explanation or sentence, the name is spelled according to the conventional English fashion and, in the case of Sanskrit terms or names, as in Sir Monier Williams's Dictionary.

A considerable number of Tibetan words at the head of paragraphs will be found in larger type. This indicates either that the word is the root of all related terms, or that it is the most common word of the series and thus ostensibly that from which the others have been derived. Two different arbitrary signs will be found prefixed to many words. The Author, it seems, has marked such words as he considers archaic or gone out of present use with a swastiks (4), and those words deemed by him to have been imported into Tibetan from the Sanskrit, whether directly or by derivation, he has distinguished by a double-headed dagger (‡).

In conclusion, the Revisors would point out that although they have been given, and have generally taken, the greatest freedom in correcting or rejecting the matter set forth in this work, and for that reason cannot justly shift responsibility for the accuracy or non-accuracy of that which is herein written, nevertheless they have generally not reversed the views and statements of the Author wherever these have seemed to them reasonable or fairly tenable, and to be the result of deliberately-formed opinion. They have folt, even when differing personally from the Author, that this Dictionary was Sarat Chandra Das's—not their own.

We must not omit to mention that, by the agency of the Chief Secretary to Government, certain brief comments on various portions of the Dictionary were received from Professor Bendall, and we have to thank him for his kind suggestions.

GRAHAM SANDBERG.
A. WILLIAM HEYDE.

DARFERLING, INDIA;
The let March 1902,

ALPHABETICAL PLAN OF THE TIBETAN LANGUAGE,

SENE (yāng nga).

The five vowels:

ध्याध्ये छा ध्ये ध्या व, i, u, e, o.

The four vowel signs that are attached to the basic letter

are called gi-gu,

shabkyū, ḍeng-bū and nāro:

युवा दे दे (sal-je süm-chü).

The thirty consonants:

The Dictionary order of the Tibetan letters, with their Indo-Romanic equivalents and their pronunciation exemplified by English words:

71	k	in kill, seek.	$\delta \circ (=ch)$ in porch.
P	kà	,, ink-horn.	& ch(=chh),, church-hill.
4	g	,, gun, go, dog.	E j ,, jet, jump.
K 4	i (= s;	g),, sing, king.	ŋ ñ (==n) " singe.

5	t	in water (in Ireland).	٩	sh	in shone or s in leisure.
8	th	" nut-hook.	3	2	" azure or s in as.
5	đ	" dice (more like th in this)	. Q	ķ	,, hour, honour.
4	n	" not, nut.	щ	y	,, yard, year.
4	p	" pull, page.	τ	r	" ray, rope.
4	ph	" uphill.	વ	ı	,, last, large.
4	b, or u	" ball, boy, bard.	90	(As ==	" sharp.
ય	173	,, man, map.	¥	8	,, Saine, soon.
ર્ફ	te	,, parts.	5	h	,, half, happy.
శ	tah	,, (is aspirated).	W	и	" far.
É	ds	" guards.			
भ	w	,, waft, wave.			

In all the above twenty nine letters the last letter \blacksquare is inherent, therefore the Tibetan Grammarians have included it as a basis both for vowels and consonants. The letter \P (b) called ($\blacksquare \P$) the little a is generally joined to the basic-vowel of a letter to make its pronunciation long. When it is subjoined to the letter \blacksquare the compound so formed becomes equivalent to the Sanskrit \blacksquare and is pronounced as a in tar, far, or father. When it is subjoined to the vowel \blacksquare the compound so formed resembles the Sanskrit \blacksquare and is pronounced like i in police and so on.

The Sanskrit Alphabet and their Tibetan equivalents:

The vowels:

च चा रू ई।	उवस्स।	चृ चृ ए ऐ।	चोचीचं चः।
का. व्हें .क्ट्रे.व्हें।	खुःख्ःरै : दी	ସ୍ୱ-ଞ୍ଜ-ଔ	ह्म . क्यू . का .का है
a, ā, i, i.	и, й, г, гч.	l , li , e , \bar{e} .	o, au, am, ah.

The consonants:

ब ख ग च च ।	च क् ज क क।	टिठ ड ढ या।	त य द घ न।
4.4.4.3.2.	\$ \$. €. ₹. 31	14.5.2.4.2	5.8.2.2.4
ka, kha, ga, gha, ƙa.	tea, teha, dea, deha, ña.	ta, tha, da, dha, na.	ta, tha, da, dha, na.

The consonant signs representing the letters ", and ":

् (क क्ष्मिक ya-tág) and ् (र क्ष्मिक ra-tág).

विषा विषा ५ (log-yig six).

The six inverted Tibetan letters representing the Sanskrit letters:

さる**ませる** では、ア・ト・ア! ta, tha, da, na, ea, kea.

5'न्डिमा र्चेच (hu-tāg six).

The six aspirates, i.e., letters having a subjoined to them,

역 역 위 하 등 중 [위] 위 ' 등 ' 위 ' 통 ' 응 ' 위 | gha, dha, bha, dsha, dha, lha.

वी.बी.स्टस्स.बी.टबी.ट.सी.प.रू.(or ३४.४.)राष्ट्राच्येसारा.द्वी

The compounds formed with the four vowel signs of i, u, s and o called gi-gu—the angle, shabs-kyu—the hook, bgrefi-bu the 'standing' stroke', and sna-ro' the horns over the nose', which are joined to the consonants including the basic vowel ,

	ki, ku, ke, ko.	山山山山	khi, khu, khe, kho.
मि मु में में।	gi, gu, ge, go.	£.2.5.K.l	Ai, Au, Ke, Ao.
2.2.2.2	ci, cu, ce, co.	<u>જુ.</u> Φ.જુ.જૂΙ	chi, chu, che, cho.
g.E.g.xl	ji, ju, ju, jo.	3.3.3.21	ñi, ñu, ño, ño.

8.5.3.51 ti, tu, te, to. 2.2.3. di, du, de, do. ध्र-व्र-व्र-व्रा pi, pu, pe, po. वै.व.व.वं bi, bu, be, bo. 3.2.8.81 tai, tau, tae, tao. 5.2.5.E1 dri. deu. dee. deo. A'A'A' shi, shu, she, sho. 2.3.2.21 bi, bu, he, ho. 2.5.3.₹1 ri, ru, re, ra. मे न में मा हा, हम, हर, हर. 3.5.5.5! hi, hu, he, ho.

함 영화회 thi, thu, the, tho.
하경하기 ni, nu, ne, no.
합정하기 phi, phu, phe, pho.
화정하기 ni, nu, ne, mo.
화정하기 tshi, tshu, tshe, tsho
위면인한테 vi, vu, ve, vo.
함정하기 zi, zu, ze, so.
하면면 하기 yi, yu, ye, yo.
하면 하기 li, lu, le, lo.
화정하지 ni, su, se, so.
화정장하지 i, u, e, o.

व्यायक्रम्भान्यज्ञात्रे (ya-tàg seven).

The seven basic consonants to which the letter " y is subjoined :

미명명명명명 사고, khya, gya, pya, phya, bya, mya.

The four compounds which in their pronunciation resemble the four simple letters *, *, *, *, *:

ম'বেদ্বাম'বাই'বাধ্বম (ra-tāg thirteen).

The thirteen basic consonants to which the letter * r may be subjoined and in which though the basic constituent is not pronounced, in Tibet proper yet the compounds so formed have a pronunciation altogether different from that of any of the constituents,

The eight compounds of which the pronunciation resembles that of the Sanskrt cerebrals z, z, w represented in Tibetan by the inverted letters ?, z, :--

वायन्त्रमाड्या (la-tāg six).

The six basic consonants to which the letter \ \ \lambda \ \ is subjoined :

In the compounds the Ar 44 i.e., basic are silent except in # which is pronounced as d; the letters not pronounced are underlined.

द्रावान्त्राम्याम् । दानुनायाः ।

The same with " subjoined :

周。明·日·奇·西·西·

भा तर पार्विकाया पर्वे द्वार (wa-sur tag-pa sixteen).

The sixteen letters with (at) i.e., which is a corner of the letter a w subjoined to them:

m. h.d. 2.3.2.2.2.2.2.4.4.4.2 kwa, khwa, gwa, cwa, ñwa, twa, dwa, tewa, tehwa, ehwa, zwa, rwa, lwa, cwa, ewa, hwa

र अर्थे पड पड़ेस है (ra-oo twelve).

The twelve basic consonants with 5 r on their head, i.e., 5 surmounting them :

而"而"世"星"基"易"尽"尽"者"凸"而"宏"。er

gka, rga, rka, rja, rka, rta, rda, rna, rba, rma, rtsa, rdea. (the superscribed letter being generally silent is represented by an underlined g)

XXII

वासर्वे पहुरे (la-go ten).

The ten basic consonants with the letter # / surmounting them :

lka, lga, lAa, lca, lja, lta, lda, lpa, lba, lba.

the superscribed letter where silent is represented by an underlined !.

The eleven basic consonants with the letter ws surmounting them :

ska, sga, sha, sña, sta, sda, sna, spa, sba, sma, stsa.

the superscribed letter which is not pronounced is represented by an underlined s.

The five letters which, when prefixed to initial or basic letters to form a word, are seldom in Tibet Proper pronounced and are represented by underlined italics:

न्।र्'य'भ'०।

g, d, b, m, h.

24'059'04'\$ (je-jüg ten).

The ten letters which when affixed to initial letters to form a word are very softly pronounced:—

.

हॅम्ब अन्य इन्देश दे (dsog-tshig eleven).

The eleven letters which are reduplicated (to form the preterite) when joined with a terminal c:

の、 40. do. no. bo. mo. bo. ro. bo. so. to.

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वार्ड इंडायायार्ड वृद्ध (la-don seven).

The seven postpositions signifying to or at,

8 . 5 . 7 . 5 . 4 . Q . 5!

व्येषामृत्ये (del-da five).

The postpositive particles to signify possession:—

वो . भी . बी . दे . व्या

35°¶3 ché-đã or jé-dã.

The instrumental particles:-

वास मुझ वीस देश पेस।

ह्र्ये तर्षेत्रात्तात्तात्र्यात्त्रात्त्रा व्यवात्त्रा

the basic (Ac. 4) 4 and its compounds with the letter b 4 prefixed,

दामाद।	ĝkaņ.	यमारः।	bkañ.	यमायाः	òkag.	यमान्।	òkan.
यमाय	ķķ ab.	শ্ৰেম্	òkaş.	यमार।	òkar.	বদাখা	bkal.
वगुना	bkug.	वगुअस	ģkum.	디Í	òskur.	यगुर।	òkur.
क्गुमा	ģkuş.	यमेंद्र।	bkod.	वर्गाया	òkol.	वरीयसा	òkyigs.
यगु)।	bkye.	यग्रा	bkra.	यगुषा	bkrag.	यगुवस	ķkrabs.
<u>यगुरुषः।</u>	ĝkram s .	ন্যাথ	bkral.	यग्री	ĝkri.	क्यु।	ģkru.
यगुर्म	ķķruj.	यो्रा	bkren.	योग	bkres.	र्योदम	òkrofq.
यगुरु। यगुरु।	bkrol.	<i>व</i> गुण्	bkrag.	4	bakyed.	四根本	ğakyur.
यो स	bakes.	यम्।	brko.	미취	ģŗķu.	DACH)	brkyase.
미까지	brkum.	••		3			

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व. र बेत. ब्रंच. तर्. १।

the basic & and its compounds with the letter a prefixed,

480	bonh.	यठगुरू।	bcag∎.	디장드레	beans.	4851	bead.
यस्यस्।	ò cab ş .	78×1	ğcar.	নহথ	ģcal.	디즈티	beus.
वहैत्या	gail.	य8८म।	фсія́в.	मुक्टा	beiñ.	य दुवा।	bong.
7851	beud.	वर्ष्ट्रभा	фсит.	ଅନ୍ତା	фси.	वर्डसमा	booms
यर्डमा	òco∎.	महत्य।	bcol.	मश्चिद्	bleid.	·	

व र्वव यदे है।

the basic 5 and its compounds with the letter 4 prefixed,

4544	btags.	4551	btañ.	454	ģtab.	aße#I	bliffs.
451	ģtu.	य5ुस्।	blus.	4551	btud.	리5리	blub.
म्हुवा	ģtul.	45C'	bluñ.	वहेव।	btel.	7541	<u>br</u> tan.
यहेवा	br ten.	महन	be tan.	माहे वा	bşten.	यञ्ज	bļta.
यक्षा	bllas	यञ्जर।	bļtar.	यक्षेत्र।	bļtos.	यव्रमभा	bitams.
मह्या	ģŗtun.	चंड्रेज।	ģŗtul.	यहे वामा	bstogs.	디용자	bştum.

य. इव. तर्. १

the basic \$ and its compounds with the letter 4 prefixed,

यर्हण्।	btsag.	वर्षेत्र	Òlean.	वर्ष्य	bisab.	리ố자	ģisas.
वर्षण	btsal.	यह र	gteir.	यह मना	bisugs.	यह रा	blaud.
ন্ত্ৰ ব	ģisun.	यह अस	ģtaumą.	वर्डसम्।	ģėsemą.	वर्षे।	ģtso.
वर्डमा	bleog.	DEC.	bison.	4851	blood.	वर्डेदा	ģison.
DECAL	htooks.	वर्डम।	bteog.	वहै।	betsi.	484	hetsub
P\$1	ģītas.	मके वा	ģetson.	वश्चा	ģęteams.		

माञ्चय:धेरे:बा अइर

the basic q and its compounds with the letter q prefixed,

यमगा	bgag.	ययायास।	ògagş.	यम्	bguð.	यक्षा	ègem.
ववोषासा	ègeg€.	वर्वे।	фдо.	वर्गम	byoz.	वशुदस	фузака.
এখ্রী।	ġg y i.	वर्षुस	bgyis.	मशुदा	bgyið.	वर्वाट.।	byrai.
디덴드웨	bgrañs.	वयार।	b gru d .	वव्रस	byres.	वर्गे।	bgro.
বৰ্	ģ īgan.	वर्षेया	brgol.	디플트웨	bryyuha.	मनुद्रा	bryyid.
1951	brgyu d .	ন্দুৰা	bryyun.	म्बु।	br y y e.	म्बुव	brgyan.
মৰুখ	bryyal.	वकुरा	brgyad.	4	bə gyir.	4	begyw.
महुर्।	bøgyed.	वर्भेय।	bs grob.	मञ्जूषा	ģsgrun.	DHEN	begrude.
디벌리	begrum.	DE.	òsgreñ.	म्भूद	фадтон.	यश्चिका	begraye.
वसुवस्।	ģsgrubs.						

ÇAD OR THE STOPS.

pronounced shad in Ladak and Amdo but in Tsang and Central Tibet is pronounced: Shay

那个 or 多中 single perpendicular stroke | = (,) Comma.

79 four-fold stroke | used at the end of a chapter or section.

and point, dot separating syllables.

₹¶'-¶ stroke with dots on its top † or ♀ ornamental stop.

ABBREVIATIONS OF NAMES.

4	Ati-çahi rnam-thar देव दे का है नवे का बर्
	Avadana Kalpalata.
	Asiatic Researches.
	Asta Sahaarika B. T. Society.
	Anuruddha-Qataka B. T. Society.
	Abhidhammattha-sangaho.
Ar	
	Bon-gyi grub-mikah ta 3 ya ma !
B. Nam	
	Buddhist Text Society.
Bal	
	Behu-bum shon-po da gw fa a l
Beng	Bongali language.
Bhar	Bharata, dialogue, ed. by Dr. A. Schiefner.
Bhot	Bhotan, province.
Bodhi	. Bodhicharyavatara, B. T. Society.
B.ch	Bon-chos 44 3 541
Budh	Buddhism.
Bum	BARAK Sman-hhum chuft.
Burn. I	Burnouf, Introduction au Buddhism Indien.
Burn. 11	Burnouf, Lotus de la bonne loi.
<i>c.</i>	.Central Tibet.
Cán	Canakya (Tsa-na-ka) & T TI
Cho-zaf	Lama Choz-bzań geuń-hbum.
Choi-g	Chos-rgyal bstod-pa Xu 3 a at 1
C	Csoma de Körüsi's Tibetan English Dictionary
Cunm	Cunningham General, Ladak and the surrounding country.
Ce or C. doff	Ces-rah sdon-bu An Corta
Q. 14a	Çeş-rab brgya-pa Anzangul
Ç. lam	Çam-bha-kışı lam-yig नुभाष वर्षे वाल चित्र।
Çer	Çer-gyi me-lok क्रेड के केंद्र ।
Çil	Çila A. 41
Div. A	
D. gel	Durang-çel me-lan दूर भ नेवा से बेंद्र ।
	Dul-wa Rinpo-che, a Bon religious work.
	Dran-pa ker gshag 54435 9441
Dag	Dag-byed geal-wahi me-lok 54 35 mma no 2 45.1

LEVIII

Deb	Deb-ther quon-po देव के किया
	Desgodins, La Mission du Tibet de 1855-1870.
	Dharmasangraha (Max Müller).
	Dhammapado, B. Text Society's edition.
	Mdo-mañ ME MC !
Dsam	Hdsam-glin rayaş-bçağ etmik guruge
	Dus-hkhor-gyi ye-ces-kyi lehu also Dus-hgrel ye-le.
	5 4 offer & Dus-hkhor ti-ka.
-	Gdags-dkar 4544 544
	Mido hdsaf-blun an ancient collection of Legends of Buddha.
	E-ram A WA
G. Bon	Rgyal-rabs bon-gyi hbyud-gnas बुव द्यमवेद पु बबुद बुद म
	Rgyal-po bkah-than at Game at 1
	Revd. Graham Sandberg, B.A., LL.B.
Gyal	Rgyal mtshan rtsemohi gzuñs
	Rayal-rabs geal-wahi me-lon बुग रपम मुमन परे के केंद्र ।
	Rgyal-rabs, a history of the kings of Tibet quoted by Jaschke.
	Grammar or native grammatical works.
Grub	Grub-mthah çel-gyi nue-lok बुष भवः क्षेत्र कुष कुष्टेक्टः।
	Men un maga Mkhas-pahi ngul-rgyan.
Gya-cher	Gya-cher rol-pa, Tib. version of the Latitustara Ed. by Foucaux.
Glu	Rgyal-wa Tshahs-dhyahs rgya-mtshohi mgul-glu.
Ger-phres	बुव मूंत है बहर म विवा वेबम पन्द क्वेरव्येद by Nagarjuna.
Gahon	Gshon-nuhi mgul mgyur व्यक्त ६दि अनुव अनुर।
Qyu	Gyu-thog-pahi gnam-thar 44 49 49 44 44 1
Hey	Revd. A. W. Heyde of the Moravian Mission.
Hind	Hindi language.
Hook	Sir Joseph Hooker's Himalayan journals.
Huc	Abbe Huc and Gabet's Tibet.
Hbrom	Hhrom-slon-pahi rnam-thar वर्षेभामा कुष पर्व बहुद स्वत्व है दल बद।
Bbum	Yum-chen-mo सुभ देव मा
J. Zak	Dpag-beam ljon-beak ५५५ वस्तर बुद वस्त ।
Jä	Jachke's Tibetan-English Dictionary.
Jig	Hjig-rten lugg-kyi betan-boos बरेयानेन सुमार्थ प्रमुख घर्षम।
	Bkah-boyur mdo ame eze ut 1
K. du	Bhab-hoyur bdul-wa uma aza aza a 1
K. dun	Bkah-babs bdun-ldan-gyi rnam-thar वन्त्र ववस वद्भ कृत है इस वद
K. g	Bkah-hayur zayud 1991.485.451
K. ko	Bkah-hgyur dkon-brisegs धन्य वहुद देनीन यहेन्य।
K. my	Bkah-hayur myah-hdas ame = \$5.95.45%
K. phal	Bkuh hgyur phal-po-che une age wa a }

K.P	Karunā-pundarika, B. T. Society.
K. than. or Rath	al. Padma bkah thal.
Kálac. T	Kālachakra of Tārānātha.
<i>Kh</i>	Kham, eastern part of Tibet.
Kha	મુખ્ય વર્ષ અને પ્યાવ Mkhah hgro-mahi brdah.
Khrid.	Klon-chen Hkhrid-yig Fr. 34 \$5. 34 \$ 24 a \$6 a \$5. 941
Köpp	Köppen, die religion des Buddha.
	Kunawar, province under British protection.
	Hjigg-byed bakyed-rim alau 35 ag 5 an 1
	Lalitavistara.
Lankā	Lankavatara-Sūtra, B. T. Society.
Lam-rim	Byah-chub Lam-gyi rim-pa 95 47 ang tuu
	Lam-don ți-ka au fife 11
Lat	Latin.
Ld	,Ladak.
Ld. Glr	Ladak Gyal-rabs, a history of Tibet, Ed. by Dr. E. Schlagintweit.
Lex or Lexx	Lexicon or Lexicons, native Tibetan dictionaries.
ZA	Lhasa.
	Lha-saḥi dkar-chag श्वाची ५११८ वर्षा
Lha. kah	Lha-hdre bkuh-thak #93 ang et
Lig	Li-çi gur-khak 智可以序 a Tibetan glossary.
Lo	Thog-mahi blo-shyons In wa I firm (Lam-rim).
Lon	Klon-rdol genn-houm ge Cambe agun mige Care a sa mar agu au 1611 h
	volume.
L. kah	Blon-po bkah-thak a a an e
Ljans	Ljak-glik-gi begruke पूर ग्रेर ने प्युरम।
M . V	Maha Vyutpatti.
	Madhyamika Vritti B. T. Society.
M. Wills	Sir. Monier William's Sanskrit-English Dictionary.
	Ma-hofis lufi-betan when grays Tibetan Apocalypse.
M. gu	Margyud wast
	Mahāparinibbāna-sutta, Pali Text Society.
Mahā. v	
	अर्भे वसुर पूर्व Mamo bekah geo.
	Medical works of Tibet.
	Mihi mtshan-nid ka maa 351
	Milaraspa's aga agur bbum hundred thousand songs.
	Mi-la ras-pahi mam-thar A a * a 'qa ta a Mila's au' obiography.
	Min-don brouk-sprod As 14 989 IS (Dag-yig).
Hong	
M Ag	Man-Rag rgyud = 5795 a medical work.

Mgrin. Mgrin-phon zla-wahi rtogs-brjod min ka na na na na na
Mgur. Mi-la ras-pahi ngur-hbum Awana ngangangu
Maon. Maon-briod mkhas-pahi rna-rgyan = 4 ak upa us 1 44 s Lhues
block-print work in 80 leaves compiled by Nag Wang Jigten
Wangching Tagpai Dorje (14 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4
Sakya Panohhen's Tahig-gter, Tibetan translation of Amarkosa
and other lexicons.
Mishan
Naro. Na-ro chos-drug mana (Langa an
Nor
Nug Dag-yig hay-sgron 59 24 5 2341
OrgOriginal texts.
()rg. mOriginal manuscripts.
Pag
Pth Pad-ma thuñ-yig 45 4 42 94
PurPurrang.
Rdo Rdo-rin sum-rtays (R. Husqui
Rdo-phren
RdsaSyom-chen dan rdsa-rtnig-yi rnum-thar and 35 35 8 3 9 3 44 45 1
Rgyan Rgyan-gyi hetun beos 34 Japa asu 1
Bje-nam Bje rin-po chehi rnam-thar 224538 4444
Rnam Rnam-bçad sñiñ-ryyan 🛰 पन् 👫 🐪 1
Kisa-y
Risa. fi Uhu-ma risu hyrel-pa gniis-ka, 53 48 27 2 aga u a 34 91
Rtoa-shuhMan-hag rgyud-kyi rtsa-wahi gshuh म्यार प्रश्नि परि प्रश्नि
Rtsi Rtsis-kyi betan-boos & Bu g apa alu
Rteii
8 Sauskrit terms from Tibetan-Sanskrit Lexicons of Tibet explained
by Satis Chandra Acharya, M.A.
S. del
S. yShad-gyud, a medical work.
S. Lez
S. phres Leys-bçad yser-hphres aquaq que q
B. kar Bsam-yuş dkur-chag one was sam sam sam sam sam sam sam sam sam s
8. lam
8. leg
8. o
S.P
Sand
Sam
Suns

Sch	Prof. Is. J. Schmidt, Tibetisch-Deutsches Worterbuch. and
2.11.	Tibetische grammatik.
Schr	Dr. A. Schiefner.
	Dr. E. Schlagintweit, Buddhism in Tibet.
	Schröter, editor of the first Tibetan Dictionary.
	Gaer-gyi Melon, wat & wat &
	Sman-gyi bçad-rgyud #4394545!
-	Shal-ke.
Sikk.	Sikkim.
Situ.	Si-luhi num-rtags के हुंदे सुभ इनम (वेंद के सुभ इनमा के व्योध प से हैं पह के महिन अन के मार्च
	बुदः प्रवासिद् या स्वाचा यदै स्तुता बुद् स हैना बुदः सहस्य).
Smon. g	Sman-rgyud or #5 495 45 141
Sman	Bder-dge sman-bs-lus chen-mo घर- ५ वे अन वसुषा देन में।
Shaq	Shage-skad 294 45 a vocabulary of mystic Sanskrt terms.
	Shan hag melon 44 La & KL
Sñi4	Blod-chen mid-thig-gi they-mehog medoce क्रि. केन हैर केन में केन गर्देन गर्दे
Snd. Hok	Rev. G. Sandberg's Hand-book of Tibetan.
	Sog-gtam अन् टाँकेन्द्रो महा
Sorig	Gso-rig chot-hbyuk नर्वे रेन देव बहुर ।
	Spyod-gnam (544)
	Spyod-hjug \$5.9841
	Bstan-hgyur 🐃 🐃 collection of commentaries.
Sukh	Sukhāvati-vyūha.
Surah	Surangama Sútra 4'KE'4'# 151
Tan. d	Bstan-hgyur-mdo opgraga ng 1
Tan. saag	Bstan hgyur shags.
Ta	Tara Natha's Rgyn-gar chop-hbynd, history of the rise of Buddhism
Theg	They-mehog medsod वेष्णार्थिय भार्षित्।
Thgr	Bar-do thos-grol chen-mo 中气 电电子电路
Thgy	Thargyan, scientific treatises.
Tib	For Tibetan.
Trig	Triglot a collection of Buddhist terms by Prof. Minayeff.
Te. or Teaf.	Gtrant 485 Trang province.
Tr. kah	Btoun-mo bkah-than afg A am et
Tshig	Tehige-brgya-pa Inwaga
Ø	The province of 59" Doug, Central Tibet.
<i>v. c</i>	Vajra-chedikā.
Vai. kar	Vai-darya dkar-po az 3578 al
Vai. 14	a z z kat or (Vai-dary Mon-po).
	Visuddhimaggo B. T. Society.
W. or W. Ti	ibWestern Tibet.

Was	Prof. W. Wassiljew, Der Buddhismus.
W14	Wilson's Grammar.
W'ts	Wai-tsang thu-shi; a description of Tibet, Ed. by Klaproth.
Ya-sel	Vai-dura ya-eel à 3 2 que du
Ya4-4i	Sgrave ? 2 Dhyang-cun tika.
	Yid-kyi mun-sel बिद है सर केव।
	Rgya-bod yig-tehan बु-वंद-भिष्-बेट-।
	Yig-bekur rnam-gehag विष् प्यार दम प्राप्त
	Yon-glan masod 44 44 utt
Z	Zahadkar KTST
Zam	Brdah-yi batan-boos Za-ma-tog प्राची प्रमुप्तिक अभाउना (Dag-yig).

⁴⁻ and + prefixed to some words indicate them as (a) brda raid) belonging to the older orthography.

[‡] and ‡ prefixed to some words indicate their Indian or Sanskrit origin.

words marked with asteriaks were sent by Dr. Albert Grünwedel for being incorportated in this Dictionary. They were collected by Dr. A. Schiefner.

GRAMMATICAL ABBREVIATIONS.

abbr.	abbreviated; abbreviations.	genit.	genitive case.
abstr.	abstraction; abstract.	gram.	grammar.
ace.	scoording to.	ibid.	ibidem, in the same place.
accus.	accusative case.	id.	idem, the same.
act.	active, actively.	i.e.	id est, that is.
adj.	adjective.	imp.	imperative mood.
adv.	adverb, adverbially.	impers.	impersonal, impersonally.
arith.	arithmetic.	incorr.	incorrect, incorrectly.
ъ.	books.	inf.	infinitive mood.
c.	cum, with.	init.	initio, at the beginning of a longer
c.e.	construitur cum, construed with.	inst.	instead. [article.
c.c.s.	construed with the accusative, etc.	instr.	instrumentative case.
cf.	coafer, compare.	interj.	interjection.
ch.	chapter.	interr.	interrogative, interrogatively.
oog.	cognate, related in origin.	inters.	intransitive.
sol. or collog.	colloquial, colloquially.	i.o.	instead of.
collect.	collective, collectively.	irr.	irregularly, irregular.
com.	commonly.	lang.	language,
comp.	compound, compounds.	lit.	literally, also literature.
eonj.	conjunction.	long.	longitude.
contr.	contracted.	masc.	masculine gender.
corr.	correct, correctly.	med.	medical works. [longer article.
correl.	correlative, correlatively.	med.	medio, about the middle of a
dat.	dative case.	metaph.	metaphorical, metaphorically.
demon.	demonstrative.	met. or meton	metonymical, metonymically.
deriv.	derivative.	myst.	mystical or mystically.
dub.	dubious.	n.	name.
E.	cast.	N.E.	north-east.
e. g.	exempli gratis, for metance.	neut.	neuter gender.
eleg.	elogani, elegantly.	ni,f.	ni fallor, if I am not mistaken.
elswb.	elsowhere.	n.p.	noun proper.
emphat.	emphatical, emphaticall;	N.W.	north-west
erron.	erroneous, erroneously.	num.	numeral.
esp.	especially.	obs.	obsolete.
equiv.	equivalent.	opp.	as opposed to.
ouph.	euphemistical, euphemistically.	orig.	for original work.
ex.	example.	orthog.	orthography.
expl.	explain, explainations.	р.	page.
extr.	extrimo, towards the end of a	para.	paragraph.
fem.	feminine gender. [longer article.	partio.	perticiple.
£g.	figurative, figuratively.	pass.	passive, passively.
frq.	frequently.	past.	past tense.
fut.	future tense.	perh.	perhaps.

XXXIV

pf.	perfect tense.	8. E.	south-east.
pl.	plural number.	eim.	similar in meaning, similarly.
rleon.	pleonastic, pleonastically	sing.	singular number.
p. n.	proper name.	sh or s	for w or p.
po.	poetically.	symb. num.	symbolical numeral.
pop.	popular language.	Syn. or synon.	synonymous.
poss. p.	possessive pronoun.	termin.	terminative case.
poetp.	postposition.	trop.	tropically.
prep.	prepontion.	tre.	transitive.
pres. pret.	present tense, preterite.	₹,	vide, see.
prob.	probably.	▼b .	verb.
pron.	pronous.	vb. a.	verb active.
prop	properly.	vb. nt.	verb neuter.
prov.	provincialism, provincial.	vulg.	vulgar, low expression.
g. v.	quod vide, which see.	valgo.	in common life.
rel	relative.	W.	west.

W.e.

without explanation.

respectful, respectfully.

substantive.

resp.

abst.

TIBETAN-ENGLISH DICTIONARY.

η

M Ka the first letter of the Tibetan alphabet, corresponding in sound to the Sanskrit w or the English K. Of this letter we read: न्देश-वन्याय-प्रवस ka-ni rtsa-wa shes-par grags (K. g. 7 424) "the ka is called the root." As the first letter it has the sense of "the beginning": MANSAT ka-nas dag-pa pure from the beginning. Again, it can signify "power": gaabagamamah gian hisher-ruh ma-shu ka-med though unpleasant to hear, I have no power not to say it; sight ma gnafi ka-med powerless not to give; ** ** TAS ma agro ka-med powerless not to go, i.e., cannot avoid going. A ka has almost the same sense in The Ir has as and ka cas kyan mi-phan Behi-wa la (Io. 35), no rescurce avails at death. This letter seems to have other metaphorical meanings; thus we read : MANGERASSER ha shee bya-wa hdod-pa gin (K. g. ₹ 179) "ka, so to be called, is desire."

I: 1. when used in indicating numbers ka signifies one or first. 2. in modern Tibetan as an affix to many words it denoter: the, all the, the very. away skabe-ka has the same meaning as upon a certain occasion: \$78 de-ks

that very; ¶¶™ ghije-ka the two. 3. in a large number of words we find ¶ occurring as the second syllable. In some of these it has been added apparently as a differentiative particle; and in the colloq. we often find it annexed to the older monosyllable form without explainable reason.

II: indeed, surely: & *** \frac{1}{4} \fra

7 ka for; 74 ka-wa a pillar.

MF4 ka-kha-pa a beginner of the alphabet; a child.

The ka-tho, also That ka-khaki tho, an alphabetical register; an index.

স্থাৰ Ku they lit. "on the top oi ","; n. of a celebrated Buddhist monastery in Kham belonging to the Rain-ma School, the Head Lama of which is believed always to be an incornation of his predecessor and holds the title of স্থাৰ বিশ্বীৰ "I The hill on

which this monastery was built is said to have resembled the latter ল ka. এই কুই অনুষ্টা ইন্দ্ৰেট্ট কে লাইল ইন্দ্ৰেট্টাকে লাইল ইন্দ্ৰেট্টাকে লাইল ইন্দ্ৰেটাকে নিয়া (Reb. লাইল) On the bank of the Dischu (Htrischu), near Pom-po, is the monastery called Kathor.

সুবুৰ ka-day = স্থান্ত্ৰ ka-nos dag-pa pure from the beginning. According to the Kāiń-na School of Buddhism it means দিন্দ্ৰ ston-pa-nid (şānyala) emptiness, or the void; that which is pure from the beginning: ইব্স্বেম্বর্মি সুবুদ্ধের্ম্ম মান্ত্রা (Fig. 14) that which is not compounded, being evolved of itself, is pure from the beginning.

The kn-sde अपने I. the four letters in the first group of the Tibetan alphabet, namely, नाम्या 2. in astronomy consecutive numbers: अ के विकास के प्रमाणित प्रमाणित (Ya-sel. ...) the order of figures in the (zodice sign of the) crocedile is consecutive.

79 ka-pa the first volume of a work or a series of works; a volume or anything else marked with the letter 7 ka.

শুৰ্থ ka-dpe, also expressed শুক্তিৰ্থ ka khahi dpe, an A-B-C book; a primer.

The ki-phren (ka-theng) = 13 kell the series of consonunts in the Tibetan alphabet.

ming ka-med helpless, powerless

THE WAS ka-smad sum-on lit. "the thirty (letters of the Tibetan alphabet) below the latter T."

wy ka-rison an acrostic; a metrical composition in which the initial letters of each line form a continuous word or sentence. ৰূপ kg-li ordinarily written for the Tibetan Sansket word মুখ (মু-মুখ).

the cry of the crow: \(\frac{\pi}{2}\) \(\frac{\

MM II: excrement (nursery word); in W. N N S & ka-ka tan-ce = French faire casa (Ja.).

† শাস্ত্ৰ ka-ka-ni ৰাজিৰী 1. a small coin of Ancient India (Cs.): শশ্বশ্বপূত্ৰ কুটা "ka-ka-ni of the value of twenty shells (couries)." 2. ৰুপ্ৰ the fourth part of a pana. 3. the quarter of a mana. 4. the seed of Abrus precatorius, used as a weight in medicine. 5. the shell of Cyprasa manata, used as money.

† M'M'XX' ka-ka-raf the outumber is so called in Kunswar (Ja.).

† MM 2 water n. of a fabulous snowy mountain situated to the north of a river called Patru, where a medicinal plant called Tujanoya grows (S. Lam. 36).

† শাণী ব Ka-ki-mi 1. n. of a Buddhist literary work. 2. n. of a female Buddhist deity: পুণাৰিক্ষা কিন্তু কৰা কৰিছিল। (D. 20) "(taught) the rites concerning the goldess Kakini to the saint Mal-bye Tabah-pa."

† 何可 Ka-ku-şis n. of a river (K. d. 5589). Ş

† ПППП Ка-ku bha-ya тэп 1. п. of a plant used in medicine, Terminalia ariung. 2.=5ๆ มี เมา คิรัฐ dug-mo ลัยทีgi cin-nor the "fruit of the tree of little poison" (Nag.).

+ मानो रेप Ka-ke-ri-ya ककेरिय n. of a tree which grew on Grdhrakûta, or the Vulture-peak Hill of Magadha (K. ko. 7 3).

† 17 ka-ko applied in Sikkim for T Ma ku-ko-la

‡ मार्गे य ka-ko-la बचान 1. cardsmom, the fruit of Cocculus Indicus; a plant with a borry, the inner part of which consists of seeds with a wax-like aromatic substance. 2. नाडीवरङ्ग, मुख Saccharum munja, but is variously described as a fruit used in medicine; a poisonous tree-drug; also = uve the castor-oil plant.

Sun. #CME tshan man : # 4444 sla-wa gshon-un; 1 00 3 m sl.1-wahi bye-ma (Mhon.).

गाँठ ka-ca (also गंक ka-cha) धन articles, effects, property, furniture: goods. म करे हेम स बद्ध परे क्या में। the king who follows after property; 7'84'34'45'35'4 property causes satisfaction.

Syn. \$5'99 spyad-lag; 4'95 yo-byad; Kwau dhos-chus (Mhon.).

71'33 Ka-can u. of a place in Tibet (Deb. 7 45).

ना 8 ka-ci colloq. ना ka-rji 1. a kind of coacse white cotton cloth largely imported into Tibet from Nepal and used for making prayer-flage. A piece of ka-ci is generally four to six yards long and a foot and-a-half bread. 2. a kind of muslin : a very fine cotton cloth imported from Benares: 9 8 84 34 44 99 For each piece of ka-ci eight bushels of barley.

मा है देश दश ka-ci skyem-ras fine cotton cloth or muslin, so called from its resemblance to the superior quality of Tibetan paper called skyems; 於三자 # Z리자 마음 플라그리! (S. k.w. 179) different sorts of cotton cloth, muslin, &c., brought from Upper Tibet ; भावे मुख्य an inferior kind of ka-ci cloth.

† गा है वे ka-ci-li कविक n. of a flower (K. my. 7 20). affer is identical with we and with an esculent root (Arum colocasia) cultivated for food.

च के ka-ki sometimes used for च डे.

可读可 Ka-loog an abbr. of the names of two celebrated translators of the Kabgyur: Maga Wanta Doul-briseas and र्व र बुदे बुव अरेब Bluhi 1 gyal-mtshan of Lcog-ro.

Ta ka-cha = Ta ka-ca.

M'& d ka-cha-ta a habitation, a hut (Schtr.).

可 &可 ka-chng so, like that, accordingly: Mequite ka-chag malod means 3'25'35 de-lar-byed, do like that, do accordingly: 34 24 4 3 4 4 3 5 7 4 4 4 5 1 " if Ame is disinclined let (him) not do like that" (A. 94).

175 ka-ta in mystic language a term for mother (K. g. 9 216).

‡ ጣንማ ka-ta-ka l. n. of a tree. ማንጥ र्राष्ट्राचेश्वामेवाकृत्यान् स्थान् स्राचना स्राचेदा Ki if an eye-medicine be made from kataka and honey, all eye-diseases may be removed (S. Lam. 38). 2. The the clearing nut-plant, Strychnos potatorum. A seed of this plant when rubbed on the inside of a water jar produces a precipitation of the earthy particles of water.

Π

7537 ka-ta-ma-ka n. of a kind of bird (K. ko. 72).

† ¶5 W Ka-ta-ya, also ¶5 Ka-tya n. of a place in Ancient India, probably the country of the Gatae; according to Ca. Soythia; n. of a district in Tibet.

* 75 "44 Ka-la-ya-na nog-can lit. Kâtyâyana with a hump on his shoulders; one of the six heretical teachers who disputed with Buddha.

ै गुरुने हु Ka-tahi bu= दे 2 जा ६ kd-tya ya-na सामायन the son of Katyayani; n. of a Bhikau (Buddhist monk) (Ñag. 5).

‡ क्रियुष्ट Ka-tahi bu-mo बालायनी, जना the goddess Umā; also the mother of the Bhikşu Kātyāyanā.

: MyA'S Ka-iyah bu wissium lit. the son of Katya. It is said that the family name of Katyayana was given because the patriarch of the tribe took the rows of an ascetic from the sage Nada (K. d. 4, 127).

† 何万ス ka-ta-ra n. of a flower (K. d. 下 18).

755 ka-ta-ru=13-24 rehu mig a table of figures made of lines crossing each other and forming squares.

7 53 ka-tan= ray cotton cloth (Rag. 2).

† 775NS ka-tam-bha described as ¥9 aqui 3 Rc. (K. d. 3 462), n. of an insect.

ं प्राप्ति ka-to-ra = व्यव्य gehon a beain, bowl; करोग (also प्राप्ति ka-to-ra) the Tibetan form of the Hindi word kaford,

the for mountain; n. of a mountain (Sch.).

† Notal Ka-ta-ki-la wasku n. of a city in Ancient Sind (S. Lam. 35); lit. a pillar of grass.

ካ ረ ጃ ረ Ka-ta Bo-ta Indian n. for the town of Paro in Bhutan (Deam.).

* To Ka-tu-kan. of a fabulous city which is described to have been fifty yojona in circumference.

₹ × ka-to-ra v. ₹ × ka-to-ra.

MS ka-tha-ra in Kunawar a sort of peach (Jä.).

निष्ये Kn-thi-çi a Chinese minister who founded the monastery of Hi kwan-see (Yig. 46).

The ka-the v. The ka-sca.

† 7555 ka-da-ru-ha exec (prob. execus a bird nestling on khadira trees) n. of a kind of bird (K. ko. 72).

† সাই Mil ka-dam-pa বৰ্দ, বিষয় 1. n. of a tree; গ্ৰহণকৈ গুল কৰল মুল the ka-damha flower; the tree Nauclea cadamba, a tree with orange-coloured Iragrant blossoms. 2. প্ৰথক বৈদ্যালয় কৰিছিল (Nag.) n. of a species of bird of a deep blue colour and also that of a tree. 3. a kind of grass.

महाराज्य-ka-dam-pa can oloud, v. भूत्य sprin-pa (Mhon.).

† 17 7 1 ka-da-ka www also 7 7 a ka-da-pa 1 n. of a fruit. 2. n. of a bird (K. d. = 20).

† ना निय ka-da-pa समाप n. of a fruit (K. d. = 202); prob. स्थित the fruit of the tree Ficus religious.

्रेगा'वेगा ka-na-kam चनच gold; a pedantic synonym for के gaer (Vaon.). † गाँ ने गाँ भी समस्यमें n. of an Indian pandit who visited Tibet (J. Zaf.).

‡ শাৰ্ড ka-na-tan (prob. ছখাখি) lit. sprouting; generic name for a tree; the plant Abrus precatorius; বিশেষ্টাই কিন্তুৰ্থনা the flowers of the ka-na-tan tree (K. g. ৭ ৪%).

† শাব্ ঠান ha-na-tsa-na ব্যাস n. of a tree (K. d. ক 422); হয়স্থ the plant Commelina Bengulensis.

गाउँ W ka-na-ya n. of a kind of weapon; a short lance attached by a string to the arm, by which it can be drawn back after having been thrown at an object; बन्दान्यक के बन्द

n. of a celebrated Turuska (Tartar) king who ruled over Palbava, Kashmir and Jalachhara (the provinces of the Panjab and Kabul) in ancient times; he embraced Euddhism and is said to have held the last great Buddhist Council for the compilation of the Mahayana Tripitaka in the first century B.C.

MAJA Ka-gnam n. of a province of Tibet north-east of Kong-po; TAMA ka gnam-pa a native of Ka-gnam.

- ু শুনু ka-na-ya আবা for শুনু ka-naya a kind of spear or lance. আব and কান, কাব are synonymous terms.
- † AT G'Ql ka-pā-la aure the akull; the forehead. In Tib. Budh. kapala or kapali signifies either the akull or a drinking cup made of the human skull.
- † $\eta^{(k)}$ I: Kupi n. of the language that was anciently spoken in the country of

Kapistan; n. of a country. The Bou Rgyal-rabs (a history of the kings of Tribet), according to the Bon historians, was asserted to have been written in Kapi, the language of the gods, in which the ancient Bon scriptures were mostly written. It is also stated that the Bon books were translated into the language of the Persians or Tajik people, from which again the Tibetans translated them into the language of Shan Shan in Northern Tibet.

‡ गिद्रो II: 1 कविक gum, rosin (Jä.); the resin extracted from a medicinal plant called cuy-pa (Juniper communis). The root is gathered in autumn or spring and being thoroughly cleansed, is cut into pieces and beaten into pulp. The juice is squeezed out with a clean cotton rag, and being poured into a clean dry earthen pot is subjected to a gentle heat. As soon as it begins to thicken it is stirred with a spoon till it gains the consistency of resin. 2. the hog-plum, Spondias magnifera; a treo; Pentaptira tomentoes; the mane-fig tree; Ficus invectoria. Also a wood-apple tree. 3. n. of a yellow orpiment.

- ‡্লাইপাঠ ka-pi ka-taha n. of a medicinal plant (K. g. ই 51); ৰাখিছৰ the plant Mucung pravitus.
 - ‡ 7 45 ka-pi-da = 7 2 ka-pi.
- † Maria Ka-pi-na when n. of a king of Southern India who lived in Buddha's time and considered himself the greatest monarch of the world. His vanity was exposed by the Great Teacher, who converted him to Buddhism and ultimately raised him to the position of an Arhat (K. d. 354).

† দা থ খ ও ও ৰাজৰ ৰাদ n. of a Brahmanical sage whose hermitage was at the mouth of the Ganges (S. Lam.).

† नाधित्य ka-pin-tha कपित्व n. of a very delicious fruit (K. d. = 20).

MP La Ka-pin-da-ka afaca n. of a kind of bird.

MIS Ka-pn-to n. of a place in Ancient India where, in accordance with the curse of a holy sage, adultery and incest were punished with the burning of the house in which such crimes were committed (Doam.).

শ্বী ka-ped a gourd; a sert of medicinal fruit (Lex.).

TI ka-pha a tree.

¶☐ I: Ka-na n. of the mother of Bromton, the founder of the Buddhist hierarchy of Tibet (Hbrom. ► 37).

गाँच II:=वावय grug-pa व्या, जव a pillar, column, stake, support; also trident: The ku-ske the neck of a pillar or column: The ka-sked the shaft; Talan ka-geig-ma a small house or temple having but one pillar; Tag ka-ches the principal pillar, a very large pillar; Til ka-rten the base of a pillar; TRAN ka-stegs the pedestal of a piliar; TTA ka-glan the base or pedestal on which a pillar stands; THEN ka-spung a colonnade, a number oi pillars; भवत्रक्त a grooved pillar: मासदर ने करे मानदे मेंद्र क्या काम: (lit. the town of houses built with pillars and king-posts) one of the thirty-six holy places of the Buddhists; 74344 ka-wa bum-pa-can one of the pillars of the great Jokhang temple at Lhasa, with the upper part of

its capital in the shape of a water-pot; TTETHER ka-wa sbrul-mgo-can the piller that had a serpent-shaped capital; wa Ac 4 sq ka-ua cin-lo-can the pillar which had designs of leaves of trees round its capital; क्योदान्त्री स्व ka-wa sek-myo-can the pillar with a lion's head on its capital. These were the names given to the four principal pillars of the Jokhang temple of Buddha at Lhasa, built by King Sronbtsan sgam-po about 640 A.D., after the model of the pillars in the palace of the Emperor T'ai-tsung, called Kyñ lün tin, the palace of the golden dragon. क्र के चून gnam-gyi ka-wa चाकाश्रक्त the pillar of heaven; अचेन्य sa-yı ka-ıcu Kww the piliar of earth; A & me-uka-ica विकास the pillar of fire; क्ये To chu-ye ku-na assess the pillar of water,-these are the fabulous and metaphorical pillars mentioned in the astrological works of Tibet. अध्यक्षिण व gyu-hi ka-wa a pillar of turquoise, or one that is studded with turquoises (Lha. kar. 13).

pillar in the grand temple of Buddha at Lhasa, inside of which the carliest known MS. of Tibet, called applears [Seas, and said to be the will of King Sron-btsan Sgam-po, was alleged to have been found in the middle of the eleventh century A.D.

man ka-mgo the capital of a pillar.

7-54 ka-can = 77-54 ka-ua-can lit. with a pillar or pillars; a house. In the sense of being the supports or upholders of the school of Marpa, the Tantrik sage of Tibet, his four disciples were called 7-57-54 ka-can labi "the four pillars of his

school." They received his bkab, commission, regarding Buddhism, and were also called অপ্যক্ষমন্ত্ৰী "the four commissioned ones." The following were the four disciples: বৈশুখনি Chap-rdor of Kāng; বৈশুখনি Red-nams regul-ratshan; পুৰুপুনৰ বিলোগ distiples of thisher-duan rdo-rie of Tol; and বিশ্বমন্ত্ৰী Misher-duan rdo-rie of Tol; and বিশ্বমন্ত্ৰী Misher-duan rdo-rie

गविश्व and ka-goiy sgr-goiy 1. a small house with but one pillar and one door, gen. a small prison-house. 2. A mode of capital punishment is said to be called so when the culprit is fastened to a pillar in a dungeou until he dies of hunger (Jū.).

many ka-hphan the ornamental silk fringes and embroidered hangings made in various mythical designs for decorating the capitals of pillars.

नुबद्धाः व सुस्त्रम् a strong well-finished piller.

which surmount a pillar; the decorative pieces which are attached to a pillar.

THE Ka-mail-ma a house with many pillars.

The ka-mig the square space (of about twelve feet) enclosed by four pillars is called a ka-mig; the area or enclosure of a colonnade is measured by the ka-mig.

The Lagree the top of a pillar

The ka-rise (Time ka-yasi-rise) the upper part or capital of a pillar.

THE ka-gahu assisted capital of a wooden pillar; a piece of timber in the shape of a bow fixed on a pillar to hold up the main beam (Lex.).

Two the extremity of a pillar which projects over the capital (architrave)

The cover of a pillar, perhaps the abscus.

MA III: a particular faculty acquired by a mystic process in which the appetites—lunger, thirst, &c.—are suppressed. This is one of the six practices of the Buddhist Tantriks who practise yoga (meditative concentration).

নুত্ৰ IV: অসম alarge vein or artery in the abdomen; a vessel in the side of the breast containing vitul air (সাধ্যায়), supposed to be brought into action in above mystic process.

† Maj kabita wuquu u. of a tree, the elephant or wood-apple, Feronia. Elephantum (S. Lam. 38).

† ना ने 5 य ka-bi-ta-la 1. n. of a tree (K. d. क 422). 2. probably कथितेच benzoin, storax.

নামুৰ্থ Kn-bu-lo, described as ইঞ্জি কুল্ফ কুল্ফিনি: , n. of a Gandharra Raja—Prince of the celestial musicians (K. লাপু. শ 492).

মানি ha-bed or মুখ ku-wa, gourd. In the district of Ped-ma dkod in Tibet, just north of Assam, the gourd is called জন্তুৰ এটালো পাইন্ত্ৰাম্থ্য কৰিব কাৰ্য্য কৰিব কাৰ্য কৰিব কাৰ্য্য কৰিব কাৰ্য কৰিব কাৰ্য

† শ্ৰথ Ka-bel n. of a city in Ancient Udyana, i.e., in ব্যাহ্ম U-rayan yn! probably the modorn Kabul.

+ MTM Ka-bo-ka n. of a Prince of Ancient Kabul (S. Lam. 17).

† ¶अक Ka-ma-cha or चर्च Ka-mutsha winer n. of a sacred place in Assam where there is a stone-cut symbol of Kali, the Hindu goddess.

May 5 ka-ma-ta the lotus (Nag.).

‡ गाँध है ka-ma-tei क्याचि a kind of medicinal plant : नभडेवे ह यह वंद ब्रद भ व वीद 5484 ! "if the root of ka-ma-tsi be placed on the top of the head, sleep arises" (K. a. 3 56).

† Пъб kama-ru 1. Kamarupa in Assam. 2. alabaster (Sch.); \$7#54 rile ka-ma-ru-pa marble.

† गाउँ। प्राथा ka-me-la बनव 1. the waterlily, lotus Nelambium. 2. a river. 3 = Mariana gros sems a consulting or reflecting mind (Nag.). The word Kamula is variously used by the Tibetans, and the following synonyms of it (both symbolic and metaphoric) are enumerated in the work (Nac.) :--

Syn. ga wa sgrahi sar-ma soft tones; Marak Tree a brenching tree : Mc Ka Hurgu class-poh; myos-bum the tents of an elephant : क्यायान्य अवस्त्र कि n. of a Buddha; akaga bilen-smru-wa one who speaks the truth: sarage nam mkhah the sky; 359 nor-bu a gem : 15 35 434 a snah-bued anispg the second luminary, the moon: 425 ba-alca a bull : A Judan bar-qui mtahama the middle zone or boundary: 5'EL'4 bya fiafipa swan; acet shrun-chaft beer made of honey; sacida que duan-pohi gant a lamb that which clears the sight; #3 mahe a buffalo ; A Ma mi-mohi glu a woman's song; व्यक्षिया behon-pahi gta a riding horse: Many yul-phran a small country; Rigge ri-dbnos & door ; Acidquia lug tahnyapa a collected mind; 2722 rin-po che

precious thing : 23032 gq ri-rab-kui ri-phran a smaller peak of the mountain Sumeru: Acq cid-rta a chariot: 494 9 F 44 quer-qui kha-dog the colour of gold.

🛨 मा अप्याभी व्यवस्थीय a celebrated Buddhist philosopher of the ancient monastery of Vikramaçila in Magadha, who introduced the Yugacarya Mahayana School of Buddhism into Tibet, after defeating in controversy a Chinese hoshang who wished to convert the Tibetans to the doctrine of the "donothing " school during the reign of King Bur 23 als Khri-sron sele-bu bisan about the middle of the 8th century A.D.

मा अ के ka-ma-li a very sharp sword (Nag. 2): बल्य ५ जु. ५ मि श्री मा अ मार ६ मु इंबम या (D. R.) grosping in his nine hands nine lotus-hafted razors.

गुरु ने अंतर्भागीय rdo-rgyad n. of a sort of alahaster or steatite found in Central Tibet (Ja.).

गार्ड नेद अया ke-ten rked-nag rusty and crooked : BA'94'ण रे केत्रश्रम विदयासम्बद्ध steel ribs of the coat of mail which are rusty and bent " (Jig.).

‡ गाठें रुठें गा कचवचन n. of a kind of bird (K. ko. 7 2.).

† गार्ड येव दे ka-tsa-lin-di (prob. कार्ट-चिक्क)=श्राहमार्थिम dress made of a heavenly stuff, i.e., the finest kind of silk which is used for presentation at au interview, or when making an application for any favour, &c.; n. of a very fine cloth or linen made of Kacilindi (Lec.).

t 1785 17 12 Ku-tsoft-ku-la n. of a Phikyuni (Buddhist nun) (K. d. 118).

† পা উথিন Ka-tni-li-ban the Kachili forest: ৰুদ্ধে ই ক্ৰিমেন্সাল ই ই ক্ৰেমেন্সাল হৈছে। on the northern bank of the river Robits there is the Kachili forest and a Nopalese stronghold (Deam. 21).

নার্ক বিষয় ka-rtsa-ga-la the sea (Schtr.).

नहिंद्य ka-rtsam a species of wild cats; it differs from yug-po or Tibetan cats and is considered superior to buckwheat, but inferior to wheat.

সূতি য Ka-tshai n. of a place situated to the east of Lihasa; গুড়াই কেবাৰ স্থান্ত বা the monastery known as Ka-tshai Liha-khañ of Mal-groin Upper Ü (Central Tibet).

ना देवास देव दें, Kn-tshigs chen-po the title of a Buddhist work on the genealogy of the Kings of Tibet (Gysl. S. 28).

TI: kn-ra wat sugar: TTY.

"MTTY-"" STATE STATE

নাই II: tent-pole; সংখ্যান ka-ra gdig-pole a tent-pole with a grooved bulb on top used in some countries; সংখ্যা জ্যা or সংখ্যান্ত্ৰ। a tent-pole without a grooved bulb on top.

† শাম পূর্বি ka-raŭ-dau करंडा, सकेटी, মকীয়া a medicinal fruit or berry; n. of the tree Fongumin glaira and Verbenna scandens. শামান ক্রিটাইন্ট্রি karañdsa produces natural warmth (in the stomach).

Syn. 54373m rul-bjed şkipeş; maßarmar-gyi gak; Kr37m rtend by.d-ma; aum aum3:a hjam-hbraş döye-wa; Iamusqu tshiyş drug-pu; finandan sāc-ma luş-ţeitş (Uhon.).

† 73.5 ka-ra-da n. of a bird, the cry of which is like the sound of a drum. It is described in Buddhist books as like fire in colour, and as located in the abodes of the Asura (K. d. 9.15).

ন্ত্ৰি ka-ra-na-jus a kind of fine Chinese satin (Jin.). স্ত্ৰুদ্ধেশ্য মাইবুল কি কিছে বিশ্ব কিছে বিশ্ব কি কিছে বিশ্ব কি কিছে বিশ্ব কি কিছে বিশ্ব কি কিছে বিশ্ব ক

न्य वृद्धि ka-ra-na-rus a kind of Chinese satin: ध्यानेक्याच्याचेर न्याद कृषेदः इत्याद कृषेदः द्वापाद कर्मा कार्यात् and ta-shift satin.

MX'35" kn-ra-nad in the mystic language of the Dakini of Tibet=the food of pigs (K. g. r 27).

मार्थिय ka-ra-bi-ra or नवा प्रस्तान करना र ka-ra करनार 1. a fragrant oleander, Nerium odorum; a species of some; a

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after i

particular magical formula or spell for recovering a missile of mystic properties after its discharge. [The name karavira is also applied to the daphne plant, from the bark of which Tibetan paper is made. The creeper called the white karavira rubbed with the blood of the rock-lisard and the medicine smutha rubbed with Bhrisgiraja, when combined, make an ointment which cures venercal eruptions on the skin of the penis (K. g. § 49).] 2. a sword or scimitar.

Syn. क्षेत्र के so-sor tgod; क्षेत्र व्यक्त का sor bahad; इ.व्यक्त tta grod; द्वर व्यवस्थ dyub-po lag-pn; व्यक्त द्वर क्षेत्र द्वर क्षेत्र क्ष्य के द्वर क्ष्य ttags nu-log can; व्यक्त क्षेत्र के brgynd yyes; व्यक्त व glum-po (अस्ता).

- ‡ ना र दु ेना ka-ra ru-be-ka कररावक a kind of bird (K. ko. न है).
- † ¶'₹'5'\$ ka-ra ha-ri=9'™ bu-ram
 - ± 17° ₹4° 5° Д ka-ran da-wa штема.
- I: ka-ran-da আৰ্থ্য 1. a sort of wild duck; সম্ভূত্ত সুম্পুর্ব সুমুদ্ধ ক্ষিত্র দ্বাধান কিবলা কৰিছে বিশ্ব ক্ষিত্র ক্ষিত্র ক্ষ্যা ক্ষিত্র ক্ষ্যা ক্ষ্যা ক্ষ্যা ক্ষ্যা ক্ষ্যা ক্ষ্যা ক্ষ্যা ক্ষয়া ক্ষ্যা ক্ষ্য
 - ↑ 11 = ** n, ** white.
- the Benares muslin which used to be in great demand in Tibet. In the secred books of Tibet the gods are generally dessed in fine Benares muslin.

 TANK: The secretary of the

‡ ग्रिथे पुळे Ke-ri-hi bu-mo कालायनी the daughter of Katyayana; Uma.

 \P \S ka-ru 1. a wedge $(J\ddot{a}.)$. 2. white $(\tilde{N}aq.J)$.

নাই ka-rc, probably ৰই ga-rc. The use of the latter is very common in Eastern Tibet. In Sikkim they say নট ka-te, what? which? প্ৰাণ্ডিয়াইংবৰ Upasaka, in what do you delight? (4. 94).

শ্বি'5 Ka-la-ta in mysticism শুখ্য বুৰ্ক্ত্ৰানু Ka-la-ta is described as a man of lovely appearance (K. g. নু 216).

+ MOLET Ka-la-pin-ka was a sparrow; a singing bird with a sweet voice. According to Lex. the Indian curkoo.

Byn. ga ang was an tigyal gouh yan-luy; da a gant yang gant yang gant yang gant yang gant yang gant yang gant (Mhon.).

‡ শা থাণ্ড Ka-iu-bu বৰষ্ণ n. of a king: ইই মন্ত্ৰাল ৰাজ্বীৰ জ্বাই কি বুটাৰ at that time (there lived) a king named Kalaputra, flerce and wrathful (K. my. ন 209).

† ¶ 'Q' ₹ 33 Ka-la ro-zan, lit. wra, the black lord of death who eats the dead; n. of a Naga.

† नियान बद्द pitcher, jar; a large waterpot.

Make-log in W. mud; earth and water used instead of mortar; also other similar compounds (Ja.).

a species of bird, probably the Bill-bil.

† শা হৈছি শা Ka-lan-da-ka
1. a town. 2. an individual: শুখাৰ বিশ্বী জিল
দুষ্টাৰ বিশা having arrived at the town of
Kalandaka: ই ব্যাল আৰু বিশাল আৰু তিনি কিলেনি
আৰু বিশাল আৰু বিশাল বিশ্বী কিলেনি
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আৰু বিশাল বিশ্বী
আৰু বিশ্ব

TO BE TO ka-lan-dea-ri-ka sessific 1. a flowering plant; also the flower used in yajña—sacrificial fire (K. g. 533).

2. bolonging to see, an animal struck with a poisoned arrow; tobacco.

† न 'युझ' न ka-lam-ka, described as अव विचेत्रक, n. of a place in Ancient India (Deam. 14).

† স্থান ka-lam-ba কৰল the pot-herb Compositions repens, Menispermum calumba; a medicinal plant: স্বৰ্থকুই লাজৰ ন্দৰ্শ কাৰ্ম। the leaf of Kalamba when caten improves health (K. g. s 44).

† ¶ ¶ Z ka-lá-pa were 1. an aggregate of many accomplishments; an accumulation of excellent and wonderful properties in one place or thing (Lexe.).

2. the Buddhist Utopia; the capital of the fabulous kingdom of S'ambhala.

ka-li an abbreviation of the word ka-pa-li, a skull (Lext.).

म्मा येन ka-li-ka 1. described as कं मृद्धान मह त्वाहित । the fruit of the magnetia flower-plant; a bud of that flower (Moon.). 2. prob. जीवार, a plant bearing a nut which is used as a febrifuge, grey Bonduc.

া নিৰ্মাণ Ka-lift-ga or পৃথ্য Ka-lift-ka ৰাজ্য 1. one of the thirty-six Buddhist secred places said to be situated at a distance of 60 yojana S. E. of Gaya—also

the birth-place of Vis'wantara (Dus-ye. 39). 2. a bird, a native of an island or maritime province of India bordering on the Indian Ocean (K. d. * 15).

শুৰী ka-le or প্ৰথ kaleb saddlecloth (Ja.).

मानि ना ! ka-çi-ka the finest Benares muslin; cotton cloth of the finest texture formerly manufactured in Benares; স্বীক্ষম আন্তিমান Benares muslin which in ancient times was of great repute. It is said that even the gods longed to wear clothes made of this material. According to Cs. ka-çi-ka means a kind of flax as well as linen cloth; স্বীক্ষম মুল্ম চা white Benares linen; স্বীক্ষম মুল্ম চা white kaçika grain, prob. linseed oil.

‡ न न ाा: of Kāshi (Benares); an inhabitant of Benares.

শ্ৰীশ্ৰম ka-çi ka phra-mo fine flax; Benares muslin.

প্ৰথ ka-çiş, abbr. of প্ৰকৃত্য, cotton cloth.

+ $\sqrt{14}$ $\sqrt{5}$ Ka-i-ru n. of a place or island in the Indian ocean $(K.\ d.5.319)$:

TH ka-sa the colloq. form of the expression and gasal, a definite order or clear message. According to Jā. kasa and kaso are mutilated forms of analysis batal, meaning in Ld. "yes, sir; very well, sir; at your service."

ተጣ ጓጓ ጣ ፟ች ka-san ka-ra ያጣና ያቪና ይና ካጣ ከዶር "n. of a city of Ancient India" (Deam. 85).



77 5 3 W 3 4 2 Ka-ha-na ya-na gi-la n. of an Indian Pandit (Yig. 30).

† माना ने प Kak-ku ti-pa n. of en Indian Buddhist sage (K. dun. 5%).

† मार्ने य Kako-la बहास s secret alode of the Dakint (K. a. 9 337).

नापा kag or नाम kag-ma mischief, harm. dauger (Lex.) ; न्या or न्या emplies some socident or injury : त्रव केंश बदस = प्रतिश बदस And-kuis lass fleeing from harm: 79 94 बद्धान्यवर्षेत्र। going from a place which has not suited one owing to bad luck or any sceident; also to run away from a place from fear; adv. 79 44 suddenly (Sch.).

† गापा गा प kag-ka-wa बन्दन n. of a species of bird living on the Vulture-peak Hill near Gaya (K. ko. 7 2).

† ПС'П kuñ-ka чт, жетен 1. crane. 2. in Tibet a bird that feeds on dead bodies and is therefore called 55's dur-bug the hird of the cemetery.

†ጠር'ጣ'ズ kań-ka-ra ਬਰਵ 1. n. of a flower described as growing on the Vulture-peak Hill of Gaya (K. ko. 7 4). 2. prob. werte the plant Alangium heaquctalum.

MK'SK'MK' Kan-dan-kin prop. n. of a terrific deity, a Dakins. When the monastery of Sam-ye was built, the image of Kan-dan-kin was placed on the first floor of the principal temple (Gyal. S. 87).

ተጣር'ል'ጚቕ Kan-tsha-ranga s place in Ancient Bengal, called Gaur in the Indian language and Gha-brost in the colloq. of Tibet (S. Lam.).

715 kad in Ld. sometimes used instead of the uffix \ ka, e.g., \\ m gaip-kad, \$2. 1 taan-kad : also 395 1 mnam-kad (Ja.).

713 I: kan (see Fakha-na) the side or bank : M'en en a emun maria on the further hank of the river Sci-che there being a country of brigands (A. 27).

শাই II: also spelt শা skan, to cease shouldely from: 5 \$ 444 \$5 \$55 741 "now give up anger and passion"; 4'3'94 cesse to tell anybody. Here the word " kan is an emphatical prohibition (Bon.).

MA III: 1. are the palete; in padkan phleam; lit. the plywer of the palate. 2. That seizes or takes away by force. 3. www a thorn; an illness; a disease (Lex.). 4. n. of the pulse felt with the middle finger called kan-ma,

† गाउँ वेगा Kan-mi-ka वर्षिय district in the east of India (K. d. 3 267).

THE (lit. the daughter of the hunchback) wretten, also written Take Kar-nyahi yul, a city in Ancient India, the capital of which was Kanyakubja, the modern Kanouj (K. dw. 5 131).

শার্ম kan-mu the middle finger.

† শাস্ত্ৰ Kan-tei আছী n. of a province, and also that of a city of Buddhist fame in Southern India (Dug-ye. 39).

‡ मारु तमा दे kan-ta-ka-ri बक्रवारि क wild Rubus; n. of a plant, Solanum jaquim; also the fruit of this plant; a drug useful in stopping fever; a thorny stick.

Byn. रैकाश्चर म Rigs [dan-ma; सुव वृद्धि हुंबा gut histor siyes; इम्प्येन stag [dan; देश्वर tahu htan; देश्वर (the r-mat can; श्वर्याचे रेक्ट Asain-mate reg-bya; बुक्तवार्थरम physys medma; भूव 55 sint byed (श्वरत्वा).

শ্বাদ্য kab-kab=শ্বর্ত্ত hide; untanned skin (Nag. 5).

প্রান্থ kab-ça shoe; leather shoes of Hindu fashion used by the wealthier Tib-tans (da.).

+ M'M tim ka= m n kan-ka, tin en jula la au maran esane.

+ 7731 2 Ram bi-to a kind of tree growing on the Vulture-peak Hill near Gaya (K. ko. 7 5); prob. the plant Crimon Amarytlace.

+ TNHE Kum-bo-dsa with 1. a country in the north-west of India (Vai. 51.), written Kampo-ttae (Ad.); n. of a fabbulous city said to have contained an area of a hundred yojana (S. Lam.).
2. modern Cambodia, anciently called Champa.

man it m Kam-bo-dsi-ka n. of the country, also of the people, as well as of articles that come from it (K. ds. 5, 143).

M3 kahu water-melon (Sch.).

নাও 'ইম Kahu-hie n. of a Chinese manister (Yig. 24).

ন্ম kar, also kar-kar, great pain; suffering (Lex.); ন্মন্ত্ৰ বৰৰ | aching pain (মিন্তু. 4).

myseum kur lahi-pa = 4/39 acus and my lahi-pa (Nag.), irritation or pain in sickness; exacerbation. ‡ পাৰী 5 karka-ta or ৰণ্ড জন্ম, the constellation of "Cancer." It is represented by the freg (কাৰ) in Tibet.

† শিণ্ট kurke-ta=পুমণ্টৰ অইবৰ, described as ব্যৱস্থান্ত, a yellow gem or precious stone (K. d. ২২/১).

ন্ত্র kar-skyin loan; in polite language v. 14 skyin (Ja.).

नार क्या Kar-rgyal a Nega (S. kar.).

The state of the Karma-pa hierarchy; also an abbreviation of the expression Karma-pabi-rgyudpa.

নামতি kar-chag (also written ১৯৯৭) a register; list; index.

† 173 \$17 kar-ni-ka afiles, afilest n. of allower of the shape of an ear-ring (K. y. a. 2); the flower of the tree Pterosper-num accrifolium and of Cassia fistula.

+ ¶X | P | X kurna k; a-ra = 4 = tshu-ta borax (Sman. 484).

‡ गाँदे गा karni-ka in mystic language==

† \$\pi_5\$ kar-ma = \$\frac{1}{2}\text{square}\$ hphrin-layor \$\frac{1}{2}\text{qq}\$ commission, solvice; action; work; that which is produced from action; \$\frac{1}{2}\text{square}\$ Karma-pa (in Nepul called \$\frac{1}{2}\text{qq}\$) n. of a Tantrik school of Buddhism. The head of that school in Tibet holds the title of \$Kgyat-va Karma-pa. The followers of the school are generally designated by the name of Karma-pa.

of this sect, named Paksi or Baksi,

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was invited to China by the Emperor Kublai Khan. The third chief, called Karma Rah-byuk rdorje, was invited to Leking by the Emperor Temur Toakwan. The fourth Karma Rol pahi rdorje was a friend of the last monarch of the Mongol dynasty. The fifth Karma De bahin geogs pa was invited to China in the reign of the Ming Emperor Yunglo (Loh. * 10).

সুষ্ট Kurma betan skyon the last of the Sde-ba Gevan-pa or rulers of Tsang and U whom the Mongol Chief Gu-shi Khan overthrow (Lon. ৭ 15)

শৃৎখ্য Kar-ma ba-dera আর্থার n. of an Indian pendit who worked in Tibet for Buddhism (J. Zafi.).

MX Mar-imug or MX 194 ka-rs-imug-pa brown sugar or treacle (Jig.).

নাম আঁথ kar-yol (also written স্কেইল, meaning white ware) porcelain; chinaware; a china cup.

MX'UK'U kar-laft-sea to stand up; to rise suddenly (Jā.).

+ नार-नाराजे kar-ça-pa-ņi बार्वायच 1. a coin in Ancient India, or a weight of varying value; a tola or one rupes weight of gold; the value of two Tibet sho: अञ्चलकार्याच्या मान mu-nu ffia sogs må-sa-ka, देशभाष्ट्राञ्च न्याका de-rname bou-drug karsa-pa-na, देवने देवने देवने प्राप्त ! de behi ni gersraff-flo (Nag.) five many make a masaka. sixteen masaku make a kar-şa-pana, and four of these make a gold agan (i.e., half a tols of gold). 2. A graffa gragate the "value of 1,600 couries." 3. waluva coin or weight of different values = karşa: if of gold, weighing sixteen masa, which are variously calculated: if of silver, in value equal to 16 pana of couries, i.e., 1,280

co:cries, commonly termed a kahan; if of copper, it weighs 80 raktika, or the same as of gold, about 176 grains.

নি বুনি kar-gubs (abbr. of ব্যাহ উৰত্তি বুজৰ dkar-yol-gys cubs) the cover of a china tea-cup, generally made of iron, brass or silver: শ্বহ্মপুৰত্বিত্ত kar-gubs-la br.-bcu (Risii.) "for the cover of a tea-cup made of silver (the price is) 10 brc."

শাম kar-su n. of a kind of brickten; also called ধুনা tian-ju (green tea) or ধুনাৰ বুলি-ju pa-ri; also the tea that comes from the Chinese district of Jufi: ধুনাৰ বুলি কাম বিশ্বনীয়ে বুলি, মুখুনাৰীয়ে বুলিলা মুনাৰ বুলি hy the Jang route (come) both Kunga and Bod-thing (teas), now well known as Jang-ja (Jig. 23).

ন্ম জ্ব Kar-Sog, an abbr. of Kar-mapa and Sog-po, followers of the Karmapa sect and the Mongolians.

Tibet. Karti sgan n. of a place in

712 kalpa for and bakal-pa and, an age; a mythical period of time.

t mm ka-ka ara a crow.

गाँचिय kā-khi-la (mystic) door; entrance (K. g. 7 28).

MR. ka-hjs=Ti kua-tsi a shirt; a Chinese jacket (Sch.). In Chinese Kua-tsu.

‡ প চি নু ই Ka-tyn bu-mo described as বৃত্ত খুণু ল অব্যুক্ত আ the goddess Umā, wife of Dwan dphyug (Moon.).

7.57 ka-ta-ku fish (Sohler.)

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म् मूटाये ka-pa-ii सपाच human skull; cup made of skull: ६६० मध्य पूर कर हुन है द व्यक्त रहन। (A. 121) having made the silver pieces green, (he) put them in the skull-cup.

Cauvery in Mysore, a river said to be half a yojana broad and 300 yojana long. On the banks of this river are flower gardens (K. d. = 268)

** Total ka-toi-ka 1. wifest, also as stem, a species of bamboo which when bent by the wind is said to emit fire (K. d. = 257). 2. First a plant bearing a red and black seed used as a weight, Arius presatorius; or another plant bearing a pungent seed, Nigella Indica.

† मा श्री मा kā-ri-kā बारिका aphorism; purely Sanskṛt yet largely used in Tibetan works (ईक्टेप्-१७५७);= देवनेवुर-पुष्ण व

the sea into which the Indus flows and where the finest coral grows (Probably a marine province or island in the Persian Gulf) (K. d. * 230).

tyru kā-la sho-bash deep blue-black colour (Sch.).

M. A. C. a will a city in Ancient India which was twenty yojana in area (S. Lam). 2. a sort of grass, Saccharum pontancum.

া kwa or 3 kys Oh! পুরুষ্ণার্ট kwahi grogs-po Oh friend! alling some one, generally a subordinate.

A ksha this word in its myrtic signification is symbolic of the source of all Dharma (matter and phenomena), and demonstrates that they are subject to eternal change.

1 k. numeral for thirty-one.

দিন ki-ki a hortative ulterance in the invocation of spirits নীৰ্ন্থ হৈণ্ড মুণ্ "Hail, O, ye gods! to-day is warm!"

नेता ki.kań i. wiid leek (Sch.). 2. described as अवद्वति Re n. of a demi-god, a Nagr. It is insuspicious to do any work of merit when Kikań comes near.

which resembles a hook; the vowel sign /,

signifying "Lord": Tack There Types is of Lord, be appeared by this prestrate (devotee)." It is a mystic charm to propitiate the Bon-po deity, called Gen-garas Mi-mgon rgyal-ps (L.R.).

howl. ki-klir a shrill shout; a savage

ki-pa a volume, &c., marked with

THE ki-ma according to Schr. a corruption of the Chinese word khin, a lyre with seven strings. (Pilgrimage of Fa-Hian, Calcutia, 1848, p. 255)

गेर्ड ki-tsi tickling : १४९८४ ki-tsi byedpa to tickle (Ja.).

† A 5 ki-ra-na (raystic) a flower (K. o. F 26).

† শীতিশাই ki-ri-kan জন্ম, জন্ম a kind of pepper, Piper chiha; ইন্ডেন্ড্র্যুর্থেই প্রথ ব্যা ইন্ড্রুর্যুর্থেই ক্রেন্ড্রের্ড্রা (K. g. গুলা) the roots of white arka tree and roots of white kiri-kan (are used in medicine).

or an emissary.

† गैट 'निंग kin-çu-ka किएक a kind of flower; the tree Bulca Frondosa; a tree bearing pretty flowers.

fruit, erroneously for the on the kim-pa-ka.

‡ कियान kim-pa-ka कियान a fruit, Cucurbitaceus plant, Trichosunthes pelmuta; also possibly Cucumic colocynthia. कियान के बद्दान क्षान्य । क्षान्यका के देशकान्यकार । क्षान्यके इस्त्रेष्ट्रका के क्षान्यकान (K. d. क \$25) men entertain desires which are transient and deceptive like the Kimpaka fruit and like fish that eat bait on a hook.

† नैअप्या kim-pa-la or केश्वल kim-bala विकास a musical instrument; a cymbal (Os.).

गिंदु ki-hu स्टब्स्य a species of small red garlic; acc. to some carrot.

দীৰ্থ kil slowly = ৰ'ৰ ga-k: শৰ্মৰ ক্ষম ক্ষমীৰ crossing a mountain pass (he) arrived slowly (D.R.). † শী অ'শী আ Kila-kila fastasa 1. an epithet of Siva. 2. a town in Ancient India. 3. a Rôlesasa King (K. g. ** 625).
4. an onomatopoetic for sounds or cries (Ja.).

The Supra Kost in Nepal inhabited by the Kirat tribes and called Kirata; n. of a district in \$4.38 Sub-Himala, a (Dag-ye, 39).

मुन्दि '८६० ki-çahi hdah च्याक्षेत्रच, के अपाक्षेत्रच, के अपाक्षेत्रच the leaf of the tree Achyranthes appearanced in incontations, in medicine, in washing linen, and in sacrifices (Mion.).

ACTIC Kin-kan v. TK 5K RK Kan dan

I I: ku 1. for the numeral 61. 2. (mystic) a fairy or dâkini (K. g. P. 179); III ku pa, the 61st (volume).

া II: a cry, moan; মা ku-igra clamour, noise; মাইইইবৰ a general cry; the tociferations of many people together; মুইইই! the noise of general conversation: ইৰম উল্লেখ্য কুইইইই মুদ্দ প্ৰকৃত্য কুইইইইই কুইল্ then, when they arrived at the bank of Sog chu, there was the sound of chattering in a house (A. 83).

M ku-ku = 14 sku-sku woman; 29 ta-hu an enigma, a riddle, a puzzling question.

23 feet ku-ku sgrogs lit. that cries kuku;=\$'44 bya-guy a grey species of duck (MAon.).

गुगुर्ड Ku ku-ra-tan इक्स्पाचा a teacher or trainer of dogs; n. of an Indian Buddhist sage who was also called Kukuripa (इ.स. १४).

TT Kicks, erroneously for TA Guege, a part of the province of Nga-ri in Tibet.

শুক্তি knew আনাম্প, ৰ্ম্মন্ত, স্থান noise, clamour; স্থান সুবিশ্বিধ কুলাইনিং কৰি বিশ্বেশন কুলাইনিং কৰি কুলাইনিং কৰি কুলাইনিং কৰি কিছিল where without explanation (S. kg.). সুবিধ noisy, clamorous, সুবিশাইশাস্থাৰ to speak in a loud voice (meaning nothing); to have out; সুবিশাস্থান to have out; সুবিশাস্থান to make a loud noise; সুবিশাম a great noise or tunnelt, an uprour.

The Nu-cor, also The, n. of a place in Tibet

nite & kundeffe fer Bee ante 9 km.

The heavenly breeze (Maon.).

† JEC Kunn-hi warm 1. the mand or Himshayan pheasant, also, a bird with beautiful eyes which lives in the fabulous mount Sameru. 2. the eldest son of Asioka

Marca or ga nu-ca (in Chinese, kur) anns, nue a gourd; the bottle gard, Lagetovia sulgaris. In the Pemakoi district this fruit is called an a-hona, i., nature's bottle. A bottle made of a dried gourd is also called an ku-co.

Ryn. काया कुष rnam-par ryyal; व्हेंद हैद slok-bu rik; ६ पास्त dra-ren-can; हाकुष्री rua alum byed; १९७० विकास है केल्विड byed; श्वास्त्रक bbras mehag; १९९ श्वास midah leags (अर्थका).

मुच्ये कृतिक ku-nahı guide a float made of long-dried gourds. + JU'U' & Folker-ha-ka me-tog sawa, also sawa, the water-lily; also, the jujube plant, Zizyphus jujuba and the fruit of that plant.

🛨 ¶ वे 🗷 Ku-bera कृतेर, चेब Kuvera, tho god of riches, the chief of the Noisin known also as Naga Kuvera and aw Tu 19 Rnom-the; kyi-bu, the son of Vaicrarana. According to some Tibetan writers, Kurera (X) is one of the eight keepers of the horses Vaigravana. [Kubera, or in later Sanskrit Kurera, originally the name of the chief of the evil beings of darkness bearing the epithet Vaicravana; afterwards the god of riches and treasures, and is regent of the northern quarter of the world, which is hence called Kulary-Kube austi by Idarida, the chief of the Yak, and a friend of Rudra. \(M. Wills.).

TOURT | Ku-byi mak-ke a Bon deity who resembles the Bodhisettea Jampal; the god of learning and wisdom among the Northern Buddhists (B.R.).

মান্ত ku-ma-ra = ৰ্বাং মান্ত green per method in the state of the sta

* 1785 kn. and way the water-iily which opens at the appearance of the moon; said to be Nymphon exulata; 2854 2854 a bush or cluster of water-liles.

Syn. W. un same int-pa-la dkar-po; a cod ?
ela-ecchi dei; mäm en-mos; sisam en-dgah;
nd agg andi gdu-gu; dk-sis-kas dgah; dr) nita;
dkar-po; a un same sia-kas dgah; dr) nita;
nita en-gerog; nitam sa-elob; nita; nitamos
ethan-mo bahad (Afon.).

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إنعاد

् तु सुद् देवाच ku-mud grogs = कीच के bail-zer or कर्षेद्र :lu-hed moonbeams (Maon.).

* TBS ST kn-mad Agra, v. 3 * hi-ma, the sun (Mñon.).

‡ 型BC 84 ku-mud van, v. 型BC № ku-mud. tshal (異Acu.).

्री श्रद्ध केंद्र ha-mud-gffen कृत्रहरू lit. the friend of the water-lily; the moon.

この個人変素 ku-mul-phon, v. 型圏で ^機 ku-mud tshal

ুৰু শুৰু মান ha-mind do-not ক্ল ইং. প্ৰেম ৰঙ্গ আইন) a modernal plant of the filly species (প্ৰতিক্ৰা).

* Tusted kn-mod-tshal a cluster of waterlilies.

ME kn-dyr was 1, a tree; lit that which grows on the earth. 2, the planet Mars

The Kuhi a devil or demon in Chinese demonology. In Chinese Kuci.

13. 14 kuhi çin a class of evil spirits (Grab.). In Chinese Kusi-shen, "devils and gods."

गुदै हैंद्र' Annisterfi a Chinese work on divination (Grab. 4 5)

Two ku-ya sediment of urine from which Tibetan physicians diagnose disease (Med.).

int a nonrey (Man.).

the crimson amaranth; a purple or yellow Barleria; the blossem of the amaranth or Barleria.

JECA ku-rah-ga are the deer; also deer; also deer; also deer; also deer; also deer; also deer;

** US Ku-ra ** a city in Ancient India near Delhi one wejara in area; also a province (S. Lam. 20).

femule Buddhist deity associated with Kuvera, the god of wealth; is goddess of might and power; she is also called \$95% (Vitya). The first sovereign India Lama is said to have acquired great power by propituting this doity.

1 15235 ku-ru-pin-aa=1 sha-ñe 1. sefuse lord. 2. a fragrent grass, Cypeus rotandos; the bad of a flower 3. a ruby; ciambar.

1 TS US have bands, v. Fager manding, the breed of sheep in the sub-Himslayan countries (Moon.)

गुष्टि turn or गुष्टेंस (none कीका, कीका, कीका, क्रमा sport, diversion, jest, horse-play; भूरेदेड to jest; गुरेदेड for the purp word amusement or (un; गुरेदेडिस पस्ति स्वयं की स्वयं के सिकारित व्यवस्थित tot liking, disgusted with, unusements.

† JUJ Ka-ba-ka want a Srin-mo (goblin) that lived only on lotus flowers and lotus-honey, and resided in the fabulous island of Ramamo (K. d. 5-280)

† 17255 kn-lan-r warm the country inhabited by an aboriginal race of people (Eus-ye.).

THE Ru-la-la for THE Ku-na-la.

TGF Kn-lu-ta a place situated in the south-east of Kashmir, now called Nyùn-ti by Tibetana, by Hindus Kuiu (S. Lam. 19).

grass used in certain religious ceremonies both by Brahmans and Buddhists;

Syn. C. 44 Aan-sel; u 444 sa-gnas, 45.7 25.4 45.4 idud hdul gdan; ub. 36.34 mehod shyin rgyan; 46.35 gtsah-byed; 34.34 thrus-kyi rtsa; Euda rtsa-mehog; 8.502 rtsa-dwah (Mon.).

মু-কুইছে & Ku-çahi groß-khyer ছমানন্দ (ছমিনামা) i. Kus'ianagara, one of the thirty-six sacred places of the Buddhists, where Gautama Buddha is said to have breathed his last. 2. n. of Chakravarti Raja (Supreme Ruler of the Universe); মু-বুইন Ku-ça ch.n-po ম্যাছ্ম u. of a Chakravarti Raja.

† J. 4735 ku-ça-ban-dha snam a gem which is said to possess the property of curing infectious diseases and plague.

piety, holiness.

title of Pan-di-ta is applied to one who is versed in intellectual science. Those who are called Ku-ça-li have attained a high spiritual development by abstraction from material or intellectual enjoyments. In some works it is called Ku-sā-li.

The kn-çn a kind of lime; a kind of fruit; an apple that, The kn-çn çin an apple tree; The kn-çn cures griping and acute pains in the intestines.

†¶ ¶ ¶ ku-ou-lu is a corrupt form of I n Ku-ou-li.

tind of blue flower, v. alk this.

Syn. হৃষ্টু ঐ ইব্ dus-kyi me-tog, তুতুই bya-khyuk rdo; ঐ ইব্টু ইম্ me-tog smiysman; ঐ ইব্টু me-tog হ: ব্যবস্থান geal-tdan ব্যবস্থান ভ্ৰম geal-ua-can (Bhon.).

र्म मुने निष्ण ku-çc-ça-ya इकेश्व a kind of lotus flower (K. d. र 92.); a generic name for water-lily or lotus.

† J. W. Ku-sa-ra part an Indian pandub who preached Buddhism in Tibet (J. Zas.).

ा. of an Indian Buddhist sage (K. dun.

kum saffron. 2. a flower (Smon. 428).

**Type Assert a Buddhist exoroist; a Naljor or Buddhist yogi who carries a small hand-drum (called damoru which is generally made of a human skull) and a thigh-bone trumpet in his hands, and professes power of exoroising evil spirits,

TTER IN Musu-lubi spyod-pa the practic of the Shaman or Buddhist exercists; TT & Exercists; A. 26) when practising the rites of a Ku-su-lu exercist.

THE "A kn-su-lu-pa is a word of Tantrik mysticism, its proper Tibetan equivalent being A542 gcod-pa, the art of exercism. The mystic Tantrik rites of the Acadhatipa in Tibet, exist in India.

JEE Ku-se-reduced n. of a fort and also that of a district in read Khums (S. kar.).

ান্ত্ৰ ku base the shrill ejaculation see, see, &c., mude at the time of sacrifice to the earthly gods, demi-gods and spirits by priests, &c., in Tibet: ভূম্মেশ্রন্থ বন্ধান্ত্র মানুত্র আনুষ্ঠান ক্ষান্ত্র বন্ধান্ত্র মানুত্র মানুত্

ty the cry of the Indian cuckoo; 3.52 ** 154. ** 155.

The kn-hran sheep and goats: 444 Equal by a supply fift, then supply for the followers of Shenrab the Bon-po of the Ryu and Horns-po sects sacrifice sheep and goats, buffuloss, duo, mules, camels, &c.

াৰ kug crooked; a hook; ইয়ৰ grikug (the kukri), a curved knife; short sabre; হৰ্মায়ৰ Engs-kug an iron hook; গুয়ৰ জনkug a fish-book.

3939394 kug-kug by d-pa to bend, curve, clinch (a nail) (Ja.).

7939 kug-kug altogether crooked; 37 ay kug-pa-ñid crookedness (Cs.).

The kug-rese cuckoo in W (Ja.).

J. J. Kus-ku-na possibly the province of Konkan in Western India (S. Lam. 33).

Tibetan 3.34 is evidently a corruption of the Sanskrt word.

TO É ** Kuñ-dsa-ra * a fabutous silver mountain situated beyond the great sea and at a distance of 2,000 yojana to the south of Nima Idan, where the sun never sets. It is full of precious stones, such as lapis lazuli, sepphire, &c., and on the sides of this mountain there grows a species of tree producing a race of freen who live only one day; they are born who live only one day; they are born who live only one day; they are born at dawn, they begin to walk after day-break, in the morning they are youths, towards evening they grow old, and at sunset they die (K. d. * 276.).

मुद्दे Aun परि, चा. निविद्ध, सर्वे all, entire, the whole; बुचिह्न-इन्द्रवा! from all pores of the hair; रेन्ग्यन all those; मुक्त-यून all the others; युन्य-व्यान all, every one included; युन्य-व्यान in the hearing of all; अन्त-रेग्य-यूनव्यान all these flowers should be strewn about; युन्य-व्यान स्वत् time without interruption; at all times; culled-यून्य ken-la means "everywhere."

Byn. was thams-cad all: grant shops various kinds; and ma-lus without leaving anything behind; and sad-par exhaustively; grant than-med without remainder: grant lus-med nothing left (Mon.).

34.3% kun-dkyil, same as 34.3% kunyyi dkyil, in the midst of all; in the middle of all; at the centre. 25.75 kun-dkris (kun-ti) = \$4.55. non-moss lit. that which binds all; misery, moral corruption, general corruptuess, sm.

নুৰ বন্ধ kun-bkram (kun-lum) or সুক্তু বন্ধ kun-lu bkram আৰ্কীৰ strewn about, spread over.

तुन्ते kun-skye, same as तुन्ते ने kun-tu skye or तुन्त्रों kun-ta-skye चपवनि, चासन, जहून, चन्दोंच, grows everywhere : ५३८.५ म. हेर्न तुन्ते हों flowers grow everywhere in summer time.

313535 kun-skyed-hyed= \$5 shift the heart, mind (Mnon.).

পুণ ৰ kun-skyo-wa or মুণ্ডুৰ kun-tu skyo-wa লাইছ, মুখনৰ, আইছ, to become penitent; to thoroughly regret: ঈম্মাইশুৰ আৰু মুণ্ডুৰ চুণ his mind was filled with regret day and night.

3435 kum-skyod agitated, moved; agitation.

TA Jo at Kun-skyob glis n. of a monastery in Tibet.

पुत्र हेक्स kun-khela चाचादन, कोमन् any cover; the all-encompassing cover, the sky.

2500 i: kun-khyab = 50 mm mkhah चावाम, जीवन् that which encompasses all things; the void space, the sky, the four quarters of heaven.

\$159 II: = \$1755 Uphrog-byed * ft he that takes away misery; the all-pervading enemy; the snatcher; the lord of deeth.

भुद्रश्रहेंद्र hun-hkhor v. भुद्रश्रह्म के kunbean hkhor-lo, a charm in the name of the Dhyani Buddha called Semanta Bhadra.

nam-mkhah the sky; n. of a goddess (Via. k. 16).

3443ses kun-hkhuams utemma a wanderer; a beggar, a merdicant who goes to every deer tor alms. পুর-শুর-Kun-mkhyen= আন্তর্ন শুর-মানকারcad mkhyen-pu सर्वेष्ठ, वैष्ठ the All-knowing; the Physician; an epithet of Buddha and also of the highest order of Bodhsattra.

34-34-34-34-34 kun-mkhyon kun-gaigs omniscient and all-seeing, referring to the attributes of a Buddha or Bedhivattra.

যুদ্দশুষ্ট ইন্টাৰ Kun-mkhyon klok-chin a religious teacher of the Khin-ma School who founded a sect of his own called Kun doch hops.

সুৰুষ্ট্ৰ ই আ পূৰ্ব के Kun-mkhu'n chos-sku had-ser the Tibetan hierarch of Si-skya, who, at the request of Khu-lags, the Chief of Horchen, first shaped the Mongolian alphabet.

গুৰাজ্ঞীৰ শুক্তিশাইৰ Run-mkhyen filemehi giften सम्बेश स्टायेवंत्र an epithet of Gautama Buddha (Yig. k. 83)

সম্পূৰ্ব হৈ প্ৰায় Kun-mkhyen dbyig-quen n. of a lama who was given the religious title of Kun-mkhyen, the all-knowing.

সুৰ-মুন্তৰ kun-khrugs আনুত্ৰ, বাৰ agitated; anxious: পুন্ধবিভাইমানুৰ-মুন্তন। the waves of the sea were agitated.

34 954 kun-kkhrul aften blunder; illusion; also adj. all-delusive; all-wandering.

ৰূপী প্ৰশা kun-gyi-gnus the basis or abode of all (miseries): প্ৰশাস ইপাম ধুৰ হাল চেত্ৰ প্ৰশা the grounds or misery are transported age, and leath (K. d. ন ৪৪%).

সুষ্ঠ হ'ল kun-gyi, rtsa-wa, the root of everything; wisdom, divine knowledge. আন মেন ক্ষেত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ

1

(absolute knowledge) for its basis, i.e., the root of all things is wisdom (prajão) (C. gya.).

तुर्वेश बतुर व kun-gyis blur-wa he who is respected by all; a learned man, v. अन्याय mkhas-ya (Moon.)

मुद्र हैम पुन हम kun-gyiş phyng-byaş to whom all paid homage: बहैन हैन पुन हैम पुन हम नैदर्भ hjig-eten kun-gyiş phyng-byaş çih, to whom the world has bowed (K. d. 2 113).

24 32 knu-grab = 125 2 zla-wa dyn-pa or 142 25 stm-zla tha-chus the month of October (Bisii.).

TARK Kun-glin, same as TARK Re-Kun-bel-glin, the place or grove of all happiness, one of the four royal monasteries of Lhass, this one being situated in the western suburbs.

दुर्दक्ष knn-dyah चानच, मेनीद amusoment; great merriment or joy.

শুর বৃদ্ধ পুরুষ মার্কর হলে আমার্ক Kun-dgabryya:mishan-dpal-bzañpo আলম্মুক্ত the name of Sackya Pendita (শাস্ত্রী ১).

24549 \$15 Kun-Igah shirt-po n. of a relebrated lama of Tibet (Lost. 4 12).

The State of the State of the State of the Googa-nor (Egg lake). In Mongol nor a lake in the Googa-nor (Egg lake). In Mongol nor as lake.

पुरुक्त वर्षेद्रभ kun-dysh-us hdsin-pr=Rs धिके on-po-she n. of a precious article or gem (K. d. 5 29%).

and Kun-Igch-lo wine the personal attendant and cousin of Buddha.

355 Run-dyah-hbar n. of the son of Kun-dyah shift-po, one of the chiefs of Sa-skya who visited India to study Buddhism (Los. *).

mcuntain in Uttara Kuru, the fabulous continent of the north (K. d. ~ 318)

24594 444 kun-dyah gshon-nu == \$4 hu-su coriander (Sman, 428).

TATEMAN kun-dgah ra-ua = ATTM glis-dgah MITIM a grove; any pleasure-grove containing groups of trees, flower bods, artificial lakes, garden houses, shady walks, &c., often surrounded by a wall or fence

মুন্বৰ্থ ব্যংজ kun-dyahi dran-mo an address of courtesy for জুল্প- টুংক্ ladies of the class of Lhacham—her grace or ladyship: বিশ্বৰ মুন্বৰ্থ ব্যংজ আৰু নী হুং মু "at the (feet) of her charming ladyship" (Yig. k. 49).

गुराभेज्य kun-mayogs चारेग speed; also as adv. speedily, at full speed.

34 adas kun-backs = 4 ware nam-mkhab ufana the sky; that which covers all; the all-covering.

মুখ্যাৰ kun-hgog that which hinders physical or moral growth.

23.9% 1: kun-kyro, v. 44044 nam-mkhah, the sky (Mhon.).

If a string in snake, v. a strut a serpent (Mdon.).

বুৰ-ছাঁথক, kun-ôgro chai আদীল to be nesiduous: অধ্যন্ত্ৰ-ছাত্ৰ-থকা assiduous in the manner of performance.

तुवभिष्य kun-hyrobi srol=वम lam a road, passage (Knon.).

पुत्र हैस्स Kun-cins समाधित 1. that pains, ties or entangles all at all times. 2. जनक्ष the God of Love; also for पुत्र हैस्स kun-tu cins: अभूमें स्था प्रेत्वस्था प्रेत्वस्था के प्रेतिस है किया प्रेत्वस्था के प्रेतिस हैस्स है किया प्रेतिस हैस्स है किया के स्थापन के स्थापन है किया है क

nyaka Kun-heom www, an 1. van-quished; suppressed, fully put down. 2 the vanquisher or killer of all; the lord of death. 3. n. of a sou of a Brahman of Ujjayani (S. hg.).

মুন্ত্ৰ kun-chub বৃষ্ণ বৰ চু p-rub all-perfection; wisdom; divino knowledge (K. d. ৰ ২০); মুন্ত্ৰণ ভ্ৰমন he that has comprehended everything.

तुन सर्वेत इन kan-mehoy-ulan or नगान सर्वान सर्वेतः इन चनुभाने प्रेट में (अर्थामा), चीकासच्यक, the Tautrik joetrine of Kalachikra.

तुनद्व kur-hjug for वुनंदरभद्धनयनद्वन ! करचं, देश्वर bringing together; putting in harmony with all.

To all π a kun-hjag pho-ha the messenger of harmony, that which harmonises or makes everything agreeable, hence $= \pi \times ka \cdot a$, sugar.

naskes Ken-hioms storm, street, streets.

1. Indees, the subduer of all, that by which everything can be subdued or controlled. 2. Yoga or the contemplative concentration of the mind.

* 14 }2. Kun-zāid = I dranātha. (Tā. 28.)

345 hun-tu unco all; in all; everywhere; in every direction: a 344 a 345 and thowes were strown everywhere, above and below: **** 344 a 36 and articles of merchandisc were spread in every place, inside and outside (the house). When used in reference to time, 345 kun-tu eignifies: continually or perpetually, dup kun-tu came as 34445 dup repur-in or 5446, at all times, always.

m

355 35 was kun-tu hkhyams wandering overywhere: \$545 355 355 35 will in the fearful world, i.e., in the unhappy states of existence, he wanders about (K, d = 169).

মান প্রায় kun-tu hkhrugs signifies পূর্বা পুরুষ্টের ভ্রমের convulsed; also convulsive, subject to agitation and shaking (প্রতিন).

145.4% kun-tu gas= 85.54.2 等の spushrysan nw-tog or 料3分等 (autumu flower), lit. the fully developed or blown: n. of a species of daisy which blossoms in autumn (ガラの。).

মুৰ্ভূৰ্ম kun-tu go-wa বিশ্বৰ wellku-wu; well-understood; celebrated.

The second of the desired that the dynamics of the western of the desired of the wild animals of that continent are said to live a thousand years (K. d. 5 286).

na had a ken-tu-backs-pa farmer he that provides for the world, the All-Provider: Providence.

বৃদ্ধ বুলি কিলান by by by a see in every direction: ৰূপান্দ মা spiritual emanations; envoys: ম্বান বিশ্ব বুলি ক্ষিত্ৰ কৰিব আৰু কৰিব আৰ

प्रशृक्ष = द्वति कृष kun-la royu-ac धारान, धारामुख 1. lit. going everywhere. 2. as met. wind; a nird. 3. n of a spirit. इत्त्रु कुश्य-कृत्य kun-tu ryyas-par bycd-pa विद्यारवित to fully spread; to make plentiful everywhere: to make copious.

त्र १ वीवन kun-tu hagarita eclipsed; darkness: १ अर्ट इवर्ट दे दे दे दे दे विवास के the rays of the sun and moon were eclipsed.

त्रश्चित्र kun-tu-beng-ps or त्रस्त्रत्व kun-beng-ps to put in; to employ, engage: भूष्यान्यस्त्रा put this vessel (or pot) to all uses.

বুৰ্ত্ৰথথ kun-tu chaga-pa ৰয়, বছ, বিজ্ঞা anxiety; yearning, clinging to: মুশ্বেল্থানিজনুত্ৰভূত্ৰথ) the mind remains attached to its crocked desires.

us and kun-hing-pa = 195249 thughistory, sufferings.

\$45,4892 % kun-tu bjug-pa sgrol- we as a lam-bden-pa the truth about the way to Nivana, i.e., out of misery.

Jagaraga kun-tu diny byed= Jaage u kun hbyuk-ua sin.

ৰূপ্য প্ৰস্থান্থ kun-tu hjug-bral নিবলৈ freedom from sin, or প্ৰাৰ hgog-pa, entire stoppage of suffering.

Note.—The above four expressions are used in the higher spiritual terminology relating to Bothisatti r (K so = 235).

A hinks kun-tu beton = 45 Ju 55 Lu dad.

gus das idan-pa faith and reversion, also
possessed of faith, respect, etc.

Syn. And gus-pa; And yns lann; An unig yns lann; An unig yns fan byrd; meige yn grion-far lldun; And anne geig-tu nenns; En a meg pa; Enna mos-lann; 55 An daef-lain, 55 And daef pas-cun; 49 B5 an unig yn g 4 An unig yn gan unig yn g 4 An unig yn g 4 An unig yn gan yn gan unig yn gan yn gan unig yn gan yn gan unig yn gan unig yn gan yn gan unig yn gan yn ga

दुश्चित्र Aunta Mar व्यवसित strewn over, mothered, diffused, dispersed: में १०० 544 145 (14) flowers were scattered over every place.

24.5.24 kun-tu bic-ua unuga general happenesa, prosperity; beatitude (Spyod).

345 2 a Kun-tu hitres-pa n of a river in the fabulous continent of Godániya (K. d. * 331).

25'2'44" kun-tu gnas fusia, at fa stability; the all-abiding residence, that which remains at all times or everywhere.

24 2 2 kun-tu brdus-na the burning rays of the sun; extremely painful; all-pieroing.

गुन्द न्यूर्य द्वरण kun-tu gnod-par gyuspa समसिष् to do mischief everywhere.

355 km kun-tu snch-ua unmmin 1. the sun; n. of a Buddha. 2. all-illumined, all-enlightened.

145% kan-tu spyad an usual duty. habitual work; as a vb. to practise: 54% 54% 151% practise righteousness or religious acts at all times.

दुर्ग हुँदिय kun-tu spyod-pa free or unbridled behaviour: described as दूस के हुँदिय the Brahmanical conduct (Mon.).

25 284 kun in spras winguisan dressed in every way, adorning the body with precious ornaments.

TABLE A Lun-tu phyor-wa = **** ** gen a giving up everything (Maon.).

द्ध पृथ्विष्य के note mig-flam (lit. with eyes everywhore), described as वेद द्वी जेद के n. of a fabulous tree on which grow glittering prems; also a plant or tree in full bloom; वद ज्यावाद का क्षांत्र के सुद्ध का द्वारा क्षा ৰূম ই পুৰাম জড় বাজি (kind of tree) is generally to be found in the lands of gods, demi-gods, and in the continent of Uttara Kuru (K. d. a 16).

মুণ্ড ইন্স kan-tn rmons the all-stunning, all-obscuring; darkness of mind; ignorance: মুণ্ড ইন্সেম্বান্ত কৰিছে কিন্তু কিন্তু কৰিছে কিন্তু কিন

द्वत् द्वारण के कि कि kun-tu pmone-byed-kyi melah सम्बोदन the all-stupefying fascination; n, of one of the arrows of Cupid.

तुत्त्वीत्म Kun-tu hisin-ma व्यवस्त्वी holding to all or everything; n. of a goddess.

patranta Kun-tu hash-po 1. unumg ht. good to all and everywhere and at all times; n. of the first Dhyani Bodhisettea, the equivalent of Samanta Bhadra; the Khamaya-Sam of the Mongols. 2. in the Khin-ma sect, n. of the first or Adi Buddha.

নুষ্টা কৰি Kun-tu bzah-mo বনপাৰুল Leis a female figured in connection with the foregoing Bodhisattra. 2. a kind of flower growing on the Sumera Mountain (K. my. ন 20).

বুৰ্ত্বাপুৰ Kun-tu grigs he who sees all things and everywhere by his divine eye of knowledge; n. of a Buddha, also that of the Bodhisattra Avalokitesvara.

पुराहे ३६ kun-tu hur-hur संरच a great noise or uproar heard everywhere; the rattling of thunder; also the noise of wind or rain.

Afor.) n. of a tree with milky sap.

147% kun-tu hod anamm fully enlightened; any 3244 sa hou-goig-pa the eleventh stage of Bodhisattva perfection.

23 5 24 5 25 4 kun-tv rab-tu hkurugs lit very much agitated; n. of the six descriptions of carthquake (K. d. * 259).

243 24 5 22 knn-tu rab-tu hgut lit. moving and shaking very greatly; n. of a form of earthquake.

पुरु रामुकेशक kun-tu rab-tu chem-chem भागिकी lit. roaring all about; n. of a kind of earthquake.

245.245.333 kun-tu rab-tu bny-hur loud and fearful rattling or rearing; n. ot one of the six forms of earthquake in which sound comes out of the sea and the mountains.

245 475 484 km-tu rab-tu yyor lit. everywhere all shaken very much; n. of universal earthquake in which the mountains and the oceans are moved profoundly.

गुरु है व :: kun-tu rig चावेद == १४५ गुरु है १वव all-knowing ; omniscient; n. of a deity.

दुर पुरेष $\Pi :=$ नेश्वरत çeş-rab wisdom $(K, d, \approx 36)$.

त्रशृक्ष्य kun-tu gsal चादीएक, चामा, चामाल, the sky; clear inside and outside; very clear, lucid, illuminated.

হুৰ কুল kun-tu gauk a flower mentioned in the Kahgyur (K. my. প 20).

157 kun-tu gso to heal everyone or repair everything; the healer of all.

त्र वर्ष kun-gtom चचाच lit. very flerce; इक्टबार्चन dmafa-riga n. of lowest caste in India

মুৰ্থীন kun-btus নৰ্থৰ n. of a religious work which is full of extracts taken from different sacred books (Mfon.).

तुन्द्रिय kun-riog, same as दश्द्रिय rnum. riog विश्वक, चैक्क, संकार, fancy, illusory associations. η

nangan kun-triage परिकरणन ideas and associations.

1

मुक् कद्रवाभायते अर्डक् के Kun-brings-)nehi mishan not परिकाणितनाक्षम one of the three signs, characteristics or laksana. v. 34535 mlahun

Tight & m-brian was ut 1. support. 2. negligenee.

25 देश han-bsh a चाराधना reliance; resignation; service or adoration.

पुत्रसद्देव से Kun mithon-gyi misho & fabulous fresh-water lake in the land of the Lin-ma-you or Asura, situated at the centre of their chief city Shubhra Mālikā. It is said to be five yojana on each side. When the Lim light with the Lha-ma-yin the signs of victory or defeat are said to be reflected on its surface.

Marsa affiga kun-dan hkhon-pa quarrelling with all: त्याविभक्ष स्वान्द्र विव्यवद्रा person whose lips are black quarrels with everybody (Ton. d. 217).

2555 MEST kun-das mihun-pa = 444165 55 #157 harmonious, concordant; agreeing or in harmony with all.

14 4 Aun-don water the public week, general interest, cause of all.

24 34 4 kun-dril-ien = de weifera tehaf-nu. bsdom-pa all taken together.

24 455 kun-adun wifer. was that afflicts all; the all-burning one; Cupid.

गुन्यद्व Run-bilag विश्वपति, विश्वाक the Lord of All. again 14 454 the Soul of the World: the Supreme Lord of the World.

ISER kun-brduff 1. an oppressor; a tyrent: qu'hu figen g grang garage net. 2. In astronomical calculations the sixteenth conjunction is called Kun-brdus.

25255 kun-kdar waven the pulse that always beats = \$550 rtsu deu-ma n. of the central artery.

24 454 Kun-hdren the Supreme Leader; he who leads all into the way of deliverance: epithet of Buddha.

IT IN kun-nas, same as IT an kun-las समञ्ज or समञ्जत: from every place or direction: round about; wholly, thoroughly: dan mann 34 44 4 as affel in every direction it was surrounded by railings; 354445541 to wish from the bottom of the heart.

गुरुषा प्रीम्बाय kun-nas dkrias-pa entirely darkened : 🖛 देन देनमा गुन्दनमा र ग्रीयमा rain-clouds have darkened all quarters

गुरुवश्रद्धे kun-nas skye सम्रात्य, खन्यादय produced or grown everywhere (like grass).

पुन्दम्भावद्यसम् Aun-naş hkhums क्राप्त = 5x 9s gur-gum eaffron (Mfion.).

na an anda kun-nas hgegs - ala la fic fi ge. a residence that is closed on every side, a sanctum : residence of a queen : a convent (Miton.).

Syn. after at Bu hkhor-wahi khuim : WES MARN sn-spyod-ma anas; BENSE sruh-mucan: 59'40' MA 34 dag-puhi mthah-cin: ale: ष्ट्रम a an-anes.

चन्द्रभावर्षे kun-nas hgro सङ्गति commu-

24 44 45 kun-nas rgod = 445 45 behad-gad to laugh out (Maon.).

na aufara dura na Kun-nas soobi lehu shes-pahi medo समन्तद्वारपरिचेदी नाम स्टब्स the "Sutra on the door or entrance from all quarters," 1.s., of free (K. ko. P 287).

Tigue Bures by kun-nas sgrib-par byed wrented to over-shadow all round, to put into shade in all directions.

मुद्दब मुद्दब स्थाप kun-nag hon-mods-pa संक्रिय made very miserable; pained, distressed; पुर्दश्य मुद्दब स्थापनेत्य। entirely free from misery (Hbam. न 239).

तुर्वशिक्ष kun-nas sñems चाक्रणन, चवकिप्त very haughty; arrogant.

गुह्रदक्ष स्ट्रम्भ य kun-nas blays-pu जपजित, सच्चत fastened or tied up on all sides.

तुद्वभाष्ट्रभाष kun-nas bins-pa संश्रक, सञ्जय collected from everywhere; extracted or taken from every work.

गुद्दसभरहुद्ध kun-nat hdud-pa चानस venerated by everybody or everywhere: सभद्रवीद्वायुक्तगुद्दसभ्य to reverence in every manner with body, speech, and heart.

नुद्रसञ्चर म kun-nas [dan-na पर्योपकान, सञ्चान raised from every place; set up well; got-up: बुल्यायद्वस्यद्वक्रम् अद्दर्भ the enemies rose up in all directions.

154WE54 kun-nes saud-pa unium collected from every place; brought together from every place.

*ANACA kan-nassnak-wa == ¶¶A rgyalwa the all-illuminetor (Schr.).

पुनुष्य व्यवस्था kun-nas opkays-pa समुद्रत चुन्यालु from overywhere.

25.44 An hun-nus brit was, while a perfectly painted, described, delineated, referred to.

गुर्वभञ्जन kun-nus blans taken from every place.

গুৰ্কজন্ম kun-nas bhar কলাথক, জলাথিক inflamed; ablaze: এপ্ৰথম্ব ব্যাহ্মৰ fire broke out in every direction.

নুৰ্ব্যাহ্বিৰ kun-nas shyor-un নিয়াজন to combine; combination; গ্ৰাম্পুৰ্ব্যাহ্ব to compound or mix up incdicines. तुन्द्रभावद्वेषभाष kun-nas britseys-pa चनकृतित built up everywhere; piled up; erected.

হুৰ চ্ছালইন kon-nas malo g illuminated : very beautiful: মুখ্য আইন সূত্ৰ মুখ্য আইন : the signs or charms of the moon are exquisitely fine : নাইল পি ইল্লা স্থান সুত্ত মান্তমান মিত্তনা ক্ৰমেণ (the garden) from its collection of flowers was lovely and pleasant (Miso...).

হুৰ্ব্যাহি kan-mas ঠুমান মাধ্যাহি, মুন্তাহিকা ⇒্পেন্ট্রান dpal-ggi lo-ma n, of a tree the leaves of which are sweet.

Syn. Amous lo-ma minor; Amous lo-mar back (Minon.).

344 ■ 444 ken-nas \$20d-pa all-forgiving; very patient (K. d. * 68).

মুদ্ধানিক পুৰাইবে kun-nas yoks-su lykorau entirely besieged, shut up entirely, surrounded on all sides.

গুৰুষ্ণ কৃষ্ণ hun-nas gyens মন্ত্ৰন, মনজ-দ্বিজ্ঞ thoroughly, very excited জনম-পুৰুষ্ণ কৃষ্ণ the mind agitated (not being fixed on any subject).

Timah hod-ser all-illuminating rays; the rays of the sun (Moon).

त्रभुष्य kun-mann सर्वत्यामी; ६ 45% bya bton all-abstracted: चयपुर, वरेनहर्त्र ग्रीक्षण्य भृद्यम् one who has left off all the concerns of this world; he who has renounced all worldly matters, acts and concerns; an epithet of Buddha.

गुरुष्ट्र kun-spyad 1. समुदाचार, धर्म, समय that which is to be practised at all times. 2. customary or habitual work; habit.

পুরার্থিক kun-spyod Ann-pr ছব্দজান a black or fallon Brahman; bad habits, vicious acts or professions.

ๆ จังพัฒนา kun-spyod mtshuhs-ma = ฐตนาลั grogs-ma a sweetheart, mistress (Māon.).

75 495 3 592 4 km-phan blad-risi denderon = 3 2/2-wa the moon (Fig. k. 16).

মুধ্য kun-bor all-renouncer: কীৰ্ম্প্ৰি: মুখ্যমুখ্যমূৰ্য বুৰ্মি: he cast off relations, wealth, properties, realm and all (K. d. 4.353).

##35 \$45 kun-byed rgyal-po 1. E84.

##5 the smen spat-rist a medicinal vegetable growing in the grass in Tibet. 2 in the terminology of the Nying-ma sect, the them (mind) is called kun-byed rgyalpo, the chief agent, the prince of all doings.

नुबन्दुर kun-hbyud = अभूरच समृद्य allgrowing; misory; sin.

1945 kun-sbyor libertinism (see 1955 kun-tu-ru).

नुबर्भाष्ट्र व्याप्त स्थान स्थान क्षेत्र क्षेत्र क्षेत्र क्ष्य क्

Syn. 955 the hood-path-dri; * Torgs snatahim-hyed; \$595 had-buth; \$555 rif-du khyah; Assur 38 legs-par thal (Minn).

गुन अंदल kun-rmong सच्चल error; the allblundering (A. K. 72).

344 kun-adm mar, man the all-containing; that which holds everything in itself.

भुश्रीयान्त्रश्य kun-rdsob bden-pa श्रेष्ट्रतिबन्ध conditional or dependent truth; see to Was, subjective truth.

24.44 kun-gehi=4000 }5 some-kid unua basis; the mind (Uhon.); 24.44 come-hua আনববিশ্বান অভ্যান্তর শ্বান consciousness of self; literally the primary cause of all things, the basis of all the soul, spirit; মুনবং নিয়া কৰিছিল বংলা উন্ধান কৰিছিল বংলা কৰিছিল প্ৰকাশ কৰিছিল প্ৰকাশ কৰিছিল প্ৰকাশ কৰিছিল। প্ৰকাশ কৰিছিল প্ৰকাশ কৰিছিল প্ৰকাশ কৰিছিল প্ৰকাশ কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল। কৰিছিল কৰি

मुद्दा के हैं q. kun-za me-tog = है कु कि है के हैं वि flower of the plant called Spyi-shur, which gives blue tint to water (Mion.).

34 q³qqq kun-grigs = 34 q³q qq waq who wees all; the All-seeing One; that is cognizant of all (LoA. ≈ 15).

मुद्दक्षः Kun-haak समस्त्रम् the all-good; epithet of Buddha; a Hon sage and teacher.

पुरावधार्थे के Kun-bash hehor-lo a metrical arrangement in several squares resembling a chess-board and sometimes forming an acrostic.

TABLE R. Kun-brak glist n. of a place of pilgrimage in Tibet (D.b. # 45).

শুৰ্ভান্ধ শ্ৰ্ম Kun-haof runin-geum the three good ones; the Supreme Deity of the Bon religion in Tibet who is explained as having three manifestations: (1) ত্ৰট্ বুৰ্ভান্ত বুৰ্ভান্ত কিলেজ ললভান্ত the impersonal God or Supreme Being, আ পূৰ্বান্ত কুলাৰ, who from eternity has been free and all-perfect; (2) ত্ৰ্ক্ত্ৰুত্বনা the personal God জন্ম সুক্তি শ্ৰমণ্ড্ৰান্ত । the personal God জন্ম সুক্তি শ্ৰমণ্ড্ৰান্ত । the Shenrab): (3) ইৰ্ত্তান অলুব্ৰান্ত । the deity represented in symbol, i.e., form, শুলাল্ডান্ত । and in symbol, i.e., form, শুলাল্ডান্ত in painting, figures in relief or casts.

तुनवाँ kun-baod = भागी कत-guhi क्लासचा the all-enduring; a figurative name for the earth. 34 54 365.4 Kun-chos gisan-wa a Buddhist sect with a few monasteries bordering on Yunnan.

गुक्ष Kun-rig समेदिद् all-knowing; n. of a god; a learned man.

Syn. MPAU mkhas-pa; Jafa kun-çes; Jafaungun kun-gyi hkur-wa (Mhon.).

344 kun-la unu to every one, to all; to everywhere.

সুৰ্বাস্থিত কৰিল kun-la bkra-çis dicaklilan-mu she who gives blessings to all: তাৰ পুৰ্বাইন্ত প্ৰাথমিক সং a name of the godduss Umā, the wife of Makes'wara (Mion.).

त्रश्राह्म है कि सान-la khyab-byed ecr-po गोरीचमा = है कि ghi-well (Sman. 107) a bright yellow pigment prepared from the urine or bite of a cow, or vomited in the shape of sciences by that animal; bezoar stone.

24**254 km-la hing efficient; able to enter into anything: %quasaws***au34*** *\$41 the intellect being cultured becomes efficient in composing.

35 TK kun-la ble happiness to all.

25.9 44 kan-ka phan useful or good to all.

সুৰ পৰ্যা kun-la hphrod beneficial; agreeable to all: অসম সংগ্ৰিমান্ত্ৰীৰ সুৰ্বাৰ্থি : "cow butter being the best of butter is agreeable to all."

25 4 4 5 4 4 kun-la htscs-pa injuring all, all-hurting, hurtful, obnoxious.

and kun-la reg wurk meddling, meddlesome, touching everything.

दुवस kun-lug = 344स kun-nug सर्वतः from every place or thing; from all; than all.

गुद् वस प्रेक्ष में kun-las blus-pa समदूत, सञ्जाब s-lected or compiled from every book; n. of a book. সুৰ্পাৰ kun çeş-pa सर्वेश all-knowing , knowing all, omniscient.

तु नेव के नेवार kun çes-paşi ço-gum-pa a religious man who, being under moral discipline, has reduced his desires and requirements; lit. "an all-knowing taxsatherer."

342954 han bad-pa well well explained; preaching all the religious, one that preaches everywhere.

नुष्येभव kun-sems श्रीवस् to be conscious or cognisant of all things; to think at all times.

সুধুৰ্দিং kun-ston জনুবাৰ, মনুলাৰ a general rising; rising from every direction or place; = ইনান বৃদ্ধি sems-bakyed বিদ্যালয়ৰ conception; idea; the notion of a thing; a thought; ক্ৰীম্বাৰ্থ কিলা the mind which gives rise to thoughts of sins or merita, virtue or vice.

বৃধ্য ইংলি kun-slon chen-po comprises the three অপাস্থান chags-sdan-rowns, lust, anger and ignorance.

तुत्रवृष्ट् kun-good चावभ all-killing, that which kills everybody or thing; the lord of death.

14 sky; that is fully clear, illuminated.

2. = 3 ** ni-ma, the sun, the all-olearer.

† 13.5 kun-ta ₹n: from where? one from an unknown place; also interrogatively, come from where? It is used in mystic language (K. g. ₹ 26).

15.5.5 kun-tu-ru the union of the two sexes, copulation (used only in mystic language) (K. g. $\P \gtrsim 16$).

्रं गुरुविस hun-thi-ra कृष्टिर n. of a bird: गुरुवेर्यका कृष्टिये वह दुवह व्यवस्था दश भारत वर्षे वस्तुदे (K. g. & 58). <u></u>

াী হৈ kun-da খন 1. mistake, blunder, illusion (Lex.). 2. বিশ্ববিদ্যা, কুল the blue jessamine, Jasminum multiflorum or pubescens.

Syn. & Pa chu-skyes; \$441785 Pa dgunsia tha-chun skyes; \$4518245, hdab mohi masod (Mhon.).

तुन द्वार केमस kun-da byah-sems= १६० । dAul-chu quicksilver (Sman. 79).

35.55 kun-du-ru , see, see sweet-smelling tree; a kind of incense; the resin of Bosecllia thurifica; gum olibanum (M. Wills.).

Syn. F.354 skyoh-byed-pa; UIF5 mukun-da; IF5 kun-du (Mfon.).

13.5.21 kun-du-ka= 148 shim-bu a cat (Maon.).

13. Kun-don vere onion.

THE kum-pa crooked; shrivelled; TY kum-pa-nid contraction; TYTH kum-kum very contracted.

সুশাই kum-po cringing; one in a contracted posture; সুধাইৰ kum-por cringingly; contractedly.

gin. an earthen jar; a vessel for water.

गुअपेंद्र kum-bi-ra इच्चीर n. of a srin-po (demi-god or demon).

kur-ti to hasten; qx q acraq kur-ti tafis-hgro to start or go off on any business; (in colloq. language) to start on an errand or mission early in the morning without having even a cup of tea.

गुरिनार Kul-kar, also वर्षान् kul-dkar, n. of r place in Tsang; a kind of shield manufatured in Kul-kar: वर्षान् प्रवास STETTAMEN the shield manufactured at Kul-kar is of superior quality (on account of its superior metal); 3454447 ac 186 as to the Kul-dkar shield it costs five sho for the bost.

1) ke numeral for 91; ke-pa the 91st (volume).

गोग kr-ka in the dialect of Hphan-yul for मु १ kya-ka, e magpio.

में गोग्यु में Ke-ket-pi-no केकापिन a country west of Jumbudvipa of romantic seenery, said to be filled with gardens, dales, fountains, cuscades, etc., and intersected with streams, and inhabited by a race of very handsome men who est red rice (K. d. < 179).

দীশীই ৰু ke-kiḥi-sgra the cry of the peacock (Schtr.).

‡गोगोइ ke-ke-ru बद्धतर or कर्देतन स white precious stone.

ী বুঁচ ke-regun a charm of the Ron deity called Gen-seas not regon regul-po:
গ্রুমনেই বিষয়েশ্য গ্রুমনেই মুখ্য (D. R.).

which has the property of purifying water; its Tibetan name is \$5.485 or \$5.55, the purifier. 2. a great mountain situated north of the great forest plain beyond the north bank of the river Sita. Its peaks are described as very grand in appearance. It contains mines of gold and silver, and round its peaks are four fabulous lakes which at all seasons remain filled with lotuses and lilies. The ruler of this country in ancient times was Vaigrarana, whose army consisted of amesons of great beauty and valour (S. Loss.).

† শী চ ম Ke-ta-ra a mountain, probably Kedara (কবোম); part of the Himalaya (Ja.).

The Ke-tu 1. a fabulous planet in Brahmaincal as well as in Tibetan astrology. In Tibet the name Ke-tu is generally applied to cometa, called also 50 age (lit. the long smoke-tailed). 2. a flery meteor; a shooting star; the descending node. 3. n. of a demon.

गोहेंदे दु Ke-nehi-bu n. of a sage of the time of Gautama the Buddha (K. du. 954).

गें बेर Ke-byed Kartika, the god of war (Schir.).

নী কৈ মান্দাল-na n. of a Bon teacher: ইন্মান্দ্ৰী মান্দ্ৰীয়েল (Deb. প 6) the Bonyo priests invited Ke-tlsc.

নিউন্থ Ke-tshegs a Naga; the quarter where it resides during a certain astrological period is considered inauspicious.

160). 2. 72 mm in classical Tibetan a kind of garlic. 3. a cavern, dec, hollow place (Cs.).

ng Kehu-tise, also at ke-tise, a jacket made in the Chinese fashion; in Chinese kwa-tsu.

Rebu-tshak (in Chinese K'n-ts'ang, "a treasury; a store-house") n. of a sacred rock-cavern.

Mg. Kehu-ri n. of a female deity of fearful mien.

73.2 Kehu-li the Tibetan and Mongolian name for Corea. In Chinese Kaoli.

गी3 वे kehu-le नेड वेद इ oustomary seal (Ja.).

নী ও প্র ক্রিন্তুর-ya (from kaşdya) celestial robes; robes worn by the gods (K. my. ন ?).

নি W ke-ya wickedness: হৰ্টানা প্ৰায় কিবল the root of wickedness of a bad heart (i.e., envy) having sprung forth (J. Zak.).

kind of grass used in ancient times in making garments for a Bhiksu (K. du. 4388). 2. n. of a Gandharga.

শিব্ধ Ke-ru 1. n. of a place and monastery in the district of Hon in Yar-lung (J.Zen. 217). 2. মুব্দ লাক্ষান্ত কিন্তু ক

गोर Ke-re, v. 3 र kye-ri.

नी Al Ke-la रेज्यादश केन्योधिक । n. of a tribal clan (Yig.).

ণ্ডাশ ke-la-ka=#ড় sga-skya ginger (Sman. 267).

† ती 'या' म ke-la-ça = लेख न kai-la-ça के दुवाही के! देखाल the king of mountains i.e., Kailasa in the Himalayas.

প্রতিষ্ঠ Ke-lan, prob. corruption of ১৭৭৭, follower of Tsongkhaps (Huz, vol. II).

নি থা Ke-le n. of a fabulous place or country: ন্ৰাম্ব্ৰা the country of cannibals, Ko-le (D. R.).

নি ke-ca ইম hair; mane; ইংকাৰ প letters which are surmounted with double e sign called sgrff-in or o sign called nare. Signs for long accentuation are also called ke-pa.

॰ ने न र ke-ça-ra केमर mane (Schr.).

† गो-पुना Ke-çu-ka a plant, perhaps Acum colorusia, with edible roots; also बिद्युक, v. कि. पुन Kin-çu-ka (Ulmm. न 17).

the mane of the lion. 2. the hairy filament of the lotus; a celestial flower; saffron.

নীৰ keg=জ্জ bar-chad danger; accident, v. শ্ৰ kag.

गोषां Keg-ma = भवाभ kug-ma (Lex.).

गोद दुस Keft-rus कड़ान skeleton.

tree, i.e., of the colour of the parrot (Nag. 3). This is evidently a corruption of wins.

নীমানী Ker-ko a cymbal; a musical instrument: ১৮ টুরু ছে লিছ প্রাছের বিদ্যালয় with him) a hand-drum, a cymbal, a pipe (flute) (K. g. 5 2).

नार गुरु ker-gyis suddenly (Sch.).

নী ব Ker-na to raise; to lift up; ৰূপৰ ৰূপনুষ্ঠ কৰে। to point the fingers towards heaven.

ন্ম আন ম ker-laft; সম্বাহ্ন suddenly stood up: ন্ম আনমান "suddenly standing erect and still (like a tree") (Nag. 3).

নী থানি Kel-mag possibly indicates the Kalmuk Tartars.

#757 Kai-ta-ka n. of a mytholo-

নীউম Kni ne-ya বিশ্ব a rishi or sage; also patronymic of Ravana (K. d ন 186).

Rioro gais-can the huge snowy mountain on the north shore of the Manasarowara lake called Gang Ti-se by the Tibetans and Kailasa by the Indians.

列 I: ko num. 121; 列 ko-pa the volume marked with the letter 列 ko, or the 121st volume.

ৰ্মী II: A an expletive meaning: same, the same, very; as in এই প hdi-ko, the same; as এই ম hdi-ni, this very: মেলবর্ এই পাইলব্ড। "these same classifications"; ই প di-ko=ই ই di-ni that very.

III: all, whole; quite, entirely, altogether (Schir.).

M'O ko-ra 1. hide, leather—that derived from yaks, buffaloes and horses as distinguished from pags-pu the skins of sheep, goats, foxes, &c. 2. college for ko-gru a hide-boat.

有實 ko-khug a leather purse; a little leathern money-bag.

শূর্ত্ত ke-khrol (ke-thol) a sieve made of hide-strips or strings to clean peas, barley grain, &c., of gravel, &c.: শ্ৰহ্মপ্রধ্য শ্ৰমণা (Blail) for a hide-sieve for sifting peas and barley (i.e., price for).

有限 ko-gru (ko-du) a hide-boat a hoat made of the entire hide of a yak; a skin coracle.

न्य ko-blum hide-packing. This is said to be a criminal punishment in

Central Tibet, varying in severity, e.g., qq.q.q. when the culprit's hands are cut off, the stumps sewed up in leather and the poor wretch thrown as a beggar upon public chacity, &c. $(J\ddot{a}.)$.

ने अन ko-thug strap; thong.

可見 kn-thud a kind of tea, probably so called on account of being sold pucked in hide cases; an inferior tea: 電視機・高く u³ 可見な (Risit. 7%) "to the cost of pressed brick-tea."

গুৰুমৰ ko-thums packed up in hide; বুৰুম্বান্ত ক্ষ্মেন্ত ক্ষম্ভান ক্ষমেন্ত ক্ষ্মেন্ত ক্ষ্মেন্ত ক্ষমেন্ত ক্ষমিন্ত ক্ষমেন্ত ক্যমেন্ত ক্ষমেন্ত ক্ষমেন

 \P 4994 ko-hihags a small instrument of leather to weave lace with (Cs.).

শাল্যৰ ke-gdan, pronounced kom-gdan, skin-rug or seat; a piece of leather put under the saddle (Sch.): টু-বুড-শাল্যৰ প্ৰিক্তিৰ ক্ষিত্ৰ for each tauned skin-rug or leather folding used for cushions (three taska) (Btsii.).

ৰ্দ্ধ ko-midsh an arrow bound with hide: gs কাৰ্মাজ্যৰ, the hide arrow used in the north (of Tibet).

পিছ ko-ldis a vessel or basin made of hide to keep or cleanse oil or lime-wash: মাই মাইল এই পাইনাইন (Risii.) for each hide vessel for holding sa-rtsi (such and such a price).

শ্বপ্ৰথ ko-lpage hide; also tanned skin; শ্বপ্ৰথ উপৰ কৰিবৰ hide or leather material or stuff included in the fourteen materials prescribed for clothing to be used by Buddhist monks.

শিল্পজ্ঞান ko-lpage mkhan=জ্ঞান্ত্ৰ lham-mkhan আনকাৰ worker in hide and leather; a shoe-maker. 有 ko-spyin (ko-pin) glue: 有 a tor each stick or eake of glue (Rtsii.).

青年等 ko-phos; guitar (gen. made of thin belly-skin of a cow) (Ld.); it is tuned in three-fourths (Ja.).

有電率 ko-phor a cup made of leather and painted to look like a wooden cup; 青南車 ko-gshon a basin made of hide.

斯里斯 ko-wa mkhan a tanner; the stoersman of a hide boat.

ৰ্শ অপ্তর্গাদ্দৰ ko-wa mācd-mkhan a tanner.

প্ৰ এপ Ko-va bray হৈ পুৰুষ্ঠ প্ৰ এৰ কিন্তু n. of a district in Upper Tibet: ই কাছে; ই পাঁ এপড় প্ৰথ then he visited Ko-va bray in Stod-In4 (Lha, kah. 23).

ने पुष्प ko-bub; ar entire skin; निश्चम के के देश कर कर्मा अव्यक्ति के an entire skin of a sheep holds three khar-नेवत measure of good butter (Rtsii, 74).

¶ agq w ko-klugs an awl; a three-sided needle for sewing leather (Sch.).

ने वर्षे ko-hbo itch seab; ने वर्षे 45 अ scabby. In Sikkim a measure for rice or barley made of hide.

Man ko-shrage a hide filled with butter; the whole package is so called.

শ্ৰাৰ ko-tshal pieces of leather or hide: শ্ৰাৰহ্ম দুহাৰহ্ম ইন্দানীশ্ৰহ for each skin of butter and honey, &c., with hide wrapping (Ḥtsai).

454 ko-rul a rotten kide.

প্ৰ ko-la a grub which breeds in hides; a kind of hide-moth; প্ৰস্তাপ-কৃত্ৰ বুৰুষী প্ৰ প্ৰশ্বিত্ৰপত্ন the Kola moth, something like a species of vermin in floch (Rtsii.).

শ্ৰণৰ ko-çam-pa (Lex.) one dressed in skin or having a skin for his underclothing, v. শুলাই kom-po.

竹河 Ko-ka a place in Bengal where in ancient times many Tantrik adepts lived (S. Lam.)

† निमाधित Ko-ka-li-ka कोकाविक a Bhikau of the Buddha's time who sided with Dovadatta (K. d. न ३५७).

所用 Ko-ki a wild mountainous country cast of Beagal in the Chakma and Hamsevati countries which are east and southeast of Haribhadra (Manipur) (S. Lam.).

‡ৰ্দী দিব Ko-ki-la আৰিক the Indian cuckoo, in books described as a bird that sings sweetly (K. du. ≅ 99).

‡ भें भे या ko-ki laksa n. of a tree

শিলী Ko-ko (variously spelt প্ৰ ko-ko, প্ৰাপ kos-ko প্ৰাপ kos-ko প্ৰাপ kos-ko 1. জাছ the chin; also occasionally the throat or the neck: প্ৰবিশ্ব লাভ কিল (ধিৱন) [see প্ৰাপ] প্ৰাপ্ত কিল chin (ধিৱন) [see প্ৰাপ] প্ৰাপ্ত কিল chin ess, or one with a small chin: প্ৰাপ্ত বুজনীয় with a slightly perceptible chin; প্ৰাপ্ত মুখ্য আছে a chin like that of a pig; pig-faced (no chin) "beneath the chin." প্ৰাপ্ত বিশ্ব বিশ্ব

有可定制 Ka-ko thah-ma a country in cr near Ceylon (Ja.).

ৰ্শী শু Kokya ঘৰিষ pure (Lecr.).

Mys. Ko-krad (ko-tch) 1. and mys akrad the worn out leather of old shors and boots; 2. also a leather-shop (Ja.).

পূৰ্ত্ত ko-skoff প্ৰ ko-ko = মানুৰ u neek : প্ৰ ৰূ বৰ্ম ko-sko hdegs = মানুৰ u বৰ্ম mgrm-pa hdegs raise the neek (Seq. 4).

भैं 3 Ko-na शुक्र वेभागे भेद yulishig yi-nan n of a place in Tibet (Yig.)

可分析 ko-non-tw, also 有外をko-not-tw or 有名を ko-hot-tw, the kernel of the pine-apple (Cx); more particularly the edible seed of the Neona-pine growing in the valley of the Sutlej; it is also called \$434 \$ skan-nan-tse in Kunawar (Ja.).

753 ko-t-m=89 khrey blood in mystic language (K. g. 9-216).

र्गे दिस्स ko-tum-pa १ वेषा वे वेस n. of a mountain (K. dun. 17).

নিট্যাই মে ko-tam-pahi-ras কামজন one of the 41 materials of clothing permissible to Buddhist mendicants; a kind of grass formerly used in making clothes (K. du. 4388).

154 19 ka-tam-bhay same as above.

Tip'U ko-tra-pa what, steps, in vulg. Nepalese Kodu, a kind of millet largely used in Sikkim for making muran beer; it is mentioned in K. d. 3 333. A species of grain caten by the poor; Paspatum scrobindatum.

শিনিবাউন ko-trog-can মান্ত্ৰণ mi krog krog applied to a thoughtless, childish man (K. d. অ 362).

र्भे र ko-tha कोड, कुछ a kind of leprosy (Ja.).

ৰ্দ্ধি ko-thal cinders, ashes; শৃৰুত্ব ৪৯০ ko-thal-du byas pa to be reduced to ashes: শৃৰুৰ্ধি-এই-ৰ ko-thal hthor-scar gyar-pa scattered about ashes.

† শীম্ম ko-dù-la কাৰ্যক or কাৰ্যকৰ a tree growing in the mountain called পুরুত্ব Kokila Parvata (K. d. * 274).

MILK & ko-pan-tse a sort of tea (Schtr.); usually called Capinze (Schtr.).

শ্বিত্ৰ Ko-bi-da-ra আৰিবাৰ the tree of paradise on which grows the Pari-jida flower; also a tree the flower of which is pretty and of awest scent, probably Boulinia variegata (K. my. শ 20); প্ৰতিক্ৰম আৰিব্যক্ত an abode of the gods (K. du. 5 310).

Mar. Ko-bo prop. n. of a country (Vai. kar.).

শ্বপথ Ko-brag-pa prop. a sect of Tantrik Buddhists; also its founder: শ্বপথ এইব্যুমানু প্ৰথম টুমান্ত ইন্মান্ত প্ৰথম টুমান্ত বিশ্বস্থা (J. Zal.) Bsod-nams rgyal-ntshan of Ko-brag brought Vishuti Chandra from Bal-po (Nepal) to Ding-ri and later on founded the monastery of Ko-brag in Upper Myah.

MIN ko-ma a bird (Vai. sa.).

To ko-tsc tags u ja brgyad-pa the Chinese name for the brick-tea used by the common people of Tibet. It is called ja brgyad-pa, the eighth or the inferior quality of tea (8. kar. 80).

ৰ্মি প্ৰথম ko-wags is meant to express the voice of a raven (Ja.).

the Ko-rando are prop. a country, said to be in the fabulous

Western Continent of Godaniya (K. d. 331).

† ¶ X □ Ko-raba की ca the descendants of Kuru; their party; n. of a country in the east (K. d. × 267).

ৰ্মাই ko-re or ৰাজ ko-ra cup for drinking: ৰাজ ris-kor wooden cup which every Tibetan carries with him in the porket of his great coat next to his bosom; ৰুম্ম ৰাজ cel-kor a drinking glass.

শ্ অই এছৰ ko-lahi hdab = মুহাইই ই ই ই ই ই ই কৈ glastpohi pi-pi lin plantain leaf (Mhon.).

শিত্ৰি II: is a dubious word (Schtr.);
শ্বিৰে ko-lon-var to hate, envy; but in a passage in Mil., where the connection admits of no doubt, ko-lon nulsad-pa must be taken = disdain (Ja.). In Amdo শ্বিৰ ko-lon = dispute, fight.

† गीं-निर्ध Ko-ça-lá को सजा mythical river east of Jambudvīpa (K. d. 5 267).

‡ শী'শী'থ Ko-ci-la ৰাখিৰ a certain king of birds (K. my. শ 18).

ৰ্ পৃত্তি বু Kondi-nya কীৰিত the son of Upayamati; in Tib. ব্যক্তিশ n. of a Muni or sage; n. of a grammarian; a patronymic of the poet Jayadeva.

Koha-çam-bi, also written is some Koha-çam-bi sinsen, the city of flowers; n. of an ancient city situated on the Ganges in the lower part of the Doah, in the vicinity of Kurrah; acc. to Kag. 3 Vatsapattana.

* निर्मा Ko-çi-ka, also written विश्वनिष्ठ Ko-bu-çi-ka की त्रक. 1. an epithet of Indra; n. of a drug. 2. n. of the Valica Robusta; n. of a teacher; an owi; a patronymic of Vis'vamitra, who was the grandson of Kus'ika; n. of a river, river Kosi (K. d. ६ 267).

Syn. ६ कुले na-gu-l-, धुलामा हेनावा u shral khas sdigs-pa; ६६ श्रुट मादिनेश dyan-sron mulsad çes (Ray.).

† भैं भिष्ट या के दें Ko-su-thi-la chen-po नहानीहिन n. of a Çravaka attendant of the Buddha (K. my. न 428).

† में N U Ko-sa-la कोसक, कोशक n. of a part of Ancient Oudh which in the Buddha's time was ruled by King Prasenajit.

শ্বিমা I: kog-pa l. a cover; শ্বিশ্ব kog-çoy the paper-cover of a letter; an envelope (Yig. k. 2): শ্বিশ্বব্ধেয়াৰ শ্বি the cover or envelope (of a letter) should be neat and clean. ম্পূৰ্ব ja-koy a hide case in which tea is packed is usually called ja-ko; ক্ষেপ্ৰ mar-koy a akin of butter: ক্ষ্যুপ্ৰ হিন্দ্ৰ হিন্দ্ৰ হৈ (8. leg.) "like a stone in water or package of butter." ব্ৰপ্ৰ gen-kog shell, rind; ই প্ৰশ্ব physi-yi-kog exterior shell; bark. 2. the name প্ৰথ kog-pa is applied to an old man after the age of 85 (Risa shuh.).

ৰ্মান্ত II: 1. vb., to splinter off, to chip; শ্ৰহৰ to rise suddenly and run

away (Ja.). 2. Ma a a koy-pa çu-sca to peel, pare off.

শিবাৰী kog-tse আৰু a net: acc. to (Kug.) ৪ কে: ই-প্ৰথান্ত বি কুৰাইন। "a net or snare to catch birds or wild animals."

ሽፎ' I: koń, also ካና ካና koń-koń, concave; excavated; crooked; beut; warped. ቁጥ ካና sa koń-koń undulating ground; ካና ባንና koń-pa-ñid concavity.

TIE II: TE T KON-DO, Also WE & showbu wita 1. cup: crucible. 2. the country of ravines, n. of a province of Tibet lying to the south-east of Lhasa ard east of Tse-thang. मूर क्रम Kon-onum fann the three divisions of Kon-oul; also n. of a kingdom in Ancient India which was ruled by King Susarma. To W. Kofisked a kind of such or waist-band of fine wool manufactured in Kon-po: Ms wss kon-mdus a kind of spear manufactured in Kon-po (Jig. 32); We at kon-put planks brought from Kon-po (S. kar. 179); Ms ba kon-surel an ape from Kon-po; the name of an individual who made a donation to aid in repairing the monastery of Samve. Maral kon-boo a kind of armour or weapon manufactured in Kon-po.

* 育二 24 kos-kun 新賀南東 n. p. (Schr.).

নি বি koń-khru (koń-thu) a kind of yellow satin: ৰ্থানি চুইন্টেখুৰ বুইৰ (S. kar. 180) a piece or roll of yellow satin for a gown.

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দিল্ল Kon-bu a small cup-shaped brass or copper oil-burner; আহ'লে method-kon an offering bowl, a cup for offering pure water to any divinity; দুৰ্গন্ধ smagnet ink-stand, generally for black ink; মধ্যমান method: ink-stand for red ink or vermilion; মুখ্যমান blugs-kon casting mould, crucible; মুখ্যমান ger-kon a gold cup or oil-burner placed before Tibetan deities; মুগ্য by-kon bowl of sand.

भूड में kon-mo गर्ने a cave; a ditch.

ৰ্মিত boiled: এই শ্ৰেপৰ সংক্ৰমত ভূ টুৰ্ এম তি বৃদ্ধ ja de ked-nas ka-ra brum-po fin byiń-pas Jo-wo dyyes (A. 95) the tea having been boiled (prepared) and given with five lumps of sugar, the Jo-we was gratified.

15 4 kon-pa, also called 15 a 15 kon-pa gab-gkyes, the name of a plant that grows in solitary places, generally in the clefts of rocks. This medicine, kon-pa gab-skyes, is used in Tibet for stopping hemorrhage.

শ্বিশ্ব kob-kob, same as ক্ষ্ম kab-kob, the noise or sound produced from the stretching of hides.

ৰ্মীমান kom-pa to (an (skin).

MANASA kom-gdan a seat made of tanned skin.

Mac kom-po skin which has been made soft and pliable by tanning; loather.

MN A ME Kom-ris kos-jo the princess Kom, the youngest daughter of Wen Chung, the fifth Emperor of the Tang dynasty. She was married to King My Agtshom (J. Zas.).

MX kor, same as W skor. 1. is used as a 24 few or auxiliary particle used in the manner of an affix, as in # 45 stod-ker, which signifies a cloth that surrounds or covers the upper part of one's body; hence Ka stod-le a kind of half iacket worn by children and also by lama dancers : 25 % klad-ker the circular dot put over the head of certain letters to signify the letter * ma. 2. anything that has been cut out by the hand or a lathe, such as As Ms cif-kor a wooden cup: # Ms rdsa-for an earthen cup or vessel furned out. 3. n. of a place; 河下等5年 Kor-ni-ru pu n. of a great lama who was a native of the place called Kor. (Deb. # 11).

ৰ্দ্ধ kor also occurs in আৰ্পাৎ than-kor, সুনাপ, নিলে-kor, ম্ব্ৰাহ bod-kor, ধ্ব প্ৰ pad-kor, অনুধান্ত glub-kor, &c.

ন্দৰ্শন kor-kor coiled: হৰ্ণপুত্ৰ ক্ৰিন্দৰ্শন দিব gwi "a string was wound round the (exorcist's) dagger (Val. sh. 32).

ৰ্ন্যমান kor-bso lit. of round make; a kind of shield of round shape (Rtsii.).

Ma a cellog, form of Ms.

Markan kolwadi lam=anega lam-hanpa, a bad road (Moon.).

न्य अ kol-sa, v. व्यास Agol-sa or या स gcl-so.

TATA kos-ko with the chin. This word is also applied to the throat and even to the wind-ripe.

J'Al Fya-la (also called §4) patty; n. of a patty state in Tibet, the chief town of which is §4.4 4 (lit. the lion-face), where the Tsang-po, it is said, enters a rocky chasm in the mountains.

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J'UNA Kya-an n. of a large fort in Tibet (Deam. 32).

JA kyag or 3434 kyag-kyag 1. throwing obstacles in the way of another's work out of spite. 2. thick; run into clots; 344 % kyag-pa žid thickness (Cs.).

गुपार्भेष kyag-kyog or उँचउँन kyogkyog बच curved; crocked; not straight.

JK I: kyan, also 35 35 kyan-kyan or 355 kyan-po, 1. straight; right; vory straight (Cs.). 2. slender as a stick (Ja.).

The II: चिष च 1. and; and also; though; although; oo; yet more; used instead of 55 dan enclitically after the letters व 5 व था. In composition the word 55 is placed between the subject and the predicate, for example:—अवस्था उद्यापक he was beautiful and his mind was also good. In the sense of "though" 35 follows the first or contrasted verb:—विद्यापक उद्यापक उद्यापक के "though his face was handsome yet his body was erooked." विदेश के अधिक दि उद्यापक उद्यापक उद्यापक के body was erooked." विदेश के अधिक उद्यापक उद्य

ுர். இத் *kyan-kyon* indolent, lnzy, idle (Ja.).

নুম্ব kyar-po, also হুং kyar-kyar, flat, not globular (Ca.).

JX JX kyar-kyor still feeble as a convalencent efter disease (Ja.).

য়ুখ I: kyal, resp. প্ৰায়ৰ shaf-kyal, a joke; also a comic or jocular look: বৰ্টৰ: বৰাইৰ বিশ্ব ক্ষিত্ৰ (A. 113) once having a jocular smile on his face.

ण्या II: also 3 व 3 a kyal-kyal, sometimes written as 3 व 3 a rkyal-rkyal, long and flat, not globular. Described in (\$\hat{N}ag.) ६ 4 % । \kappa 4 3 व ६ ६ । like straw, hollow and devoid of meaning; worthless.

মুখীশা kyol-ka ইছি, মনাত joke, jest, tricks: পুৰ'ণ্ড'ইশা kyal-kahi tshiy ইজিবখন, ইণ্টাইশা rtsey-mohi tshiy playful word.

34'4 kynl-pa vain, idle talk, nonsense.

गुर्भेष kyal-kyal poor; ili-conditioned.

n kgi 1. This syllable is primarily an inflecting affix attached to nouns, adj., participles, &c., indicating the genitive case. This affix takes the form 2 only after the final letters 5, 9, or 4, and is varied to 3 where the word to which it is attached ends in either 4, 2, 5, or 2, and to where the preceding final is wor s, or simply to a if the final happens to be a vowel. Ex.: 35 2 of Tibet, Tibetan; ৰমাৰী of the way; এনাৰী of the north; বহু এই ই at the time of going. Sometimes, moreover, it is elided altogether, as in 45'45 Tibetan language. 2. It is annexed to verbal roots (with the same variations of form) after the manner of a continuative particle and imparting the gerundial souse. but by some modern writers used as a finite verb. Gerundially it generally implies an antithesis which may be expressed in English by "though" followed by "yet": वु:मेंबावि:वावेंबा के अवें बुद वा केद वाम दूद बक्ब केंद्र though the girl called to him, yet he went on the straight way without turning his head. As affix to a finite verb it is frequent in the writings of Padma Junguas and Milaraspa, and is also used in the C. colloquial. Attached to the verbal root it may also carry the sense of

"as much as." "as far as": ৰাগ বই নিমাল ইয়া টুলালুম টুলালুজাম as far as he remembered this road, he followed the ox. 3. টু connecting the auxiliary verb with the verbal root forms a much-used present tense: প্ৰভূমিন I am lying down. But here the final vowel does not often take the simple i (a), c.y., মু টুলালু is seeing; still we have in books কুলাই বন্ধ is eating food. [N.B.— The use with the instrumental form টুল will come under that article.]

DE kyi-g'on the elbow

The Kyi ice a. of a medicinal plant, Gentuma decumbens. The white species of this plant called LYNN kyi-les flow-po is in repute for biliousness. The clus called LYNN kyi-les thou-po heals swelling in the throat or glands (Med.)

J'93 kyr-bun a chill; a feeling of cold (Sch.)

পুৰু কুমু কুমু kyi-lin chu-ria siioa-po= 55% dhul-chu quicksilver (Smān, 118).

1. interj., the sound of weeping, lamentation; an expression of grief, sorrow or loss; Alas! Al! \$55,500 kyi-bad zer-na utulation. 2. one of the eight cold hells of the Buddhist purgatory.

ীম্ট kyig-ptee unburat brick (Sch.).

The Kyis n. of a people living in the east of Asia (Yig. 8).

JERNA kyih ser-fluh a violent wind with hail: ax to Ji. also 3 * kya-sa, onomatopoetic word; a blowing wind.

If kyin a vorbal termination used alternatively with 34 gyin and 34 gin and after a vowel; 34 gin denoting a partic. press like the English 'ing': 37444 34 kg prossed on your way singing! With 35 god or 434 hdag it forms a periphrastical present tenso. 344444344 3455 gmon-lam hdals-kyin yod he is praying (just now) (Ja.). Most probably the common present form in kyi, gi, &c., is an excised form of this use, e.g., 345454 is looking.

हिन्द kyir, also है। है। kyir-kyir, round; ircular: a disk; a round thing; है। है। kyir-ua-ñid rounduess.

TN kyis by with; the sign of the instrumental case, used after the letters 5. 4. or w. and generally indicating the personal subject of the action. It is called the 35 or the byed-pa pohi sor a (the term of the door). Gerundially kuis is annexed to a verbal root to render clauses which in English would be introduced with "by,' "frem," &c., त.त., रणक्रिक देव धन्य क्रियान देव from the sword having pierced the liver. he was slain. Of course the prep. " from " might be omitted here. Again our 'because' is often an appropriate opening to clauses terminated in In In Co., affe & ga gu ffu 34 ac the demon coming, he turned aside : or, because the demon came, he, &c.

kyu agu a hook; gau 3 kagekyu iron hook; an angle; a fishing hook; auw 3 shabe-kyu (i.e., the foot-hook) a mark fixed at the foot of 1 letter to signify the vowel 'u' and written as

of a small bird: 69 1 75 3x 19 byian coga kyur kçur sçrog the swallow twitters.

मुं kye के, जो: the vocative aign; O! Holla! है kye is called बहु करें हैं blod-pabi spra or interjection—the word of invocation or calling: है हैं कर के देन हैं। O great King! है हैं है कर के O lotus-gem (Chenraisi).

JJ Kye-kye, also written 3 for abbreviation; couveys the same meaning as 3.

342 Kye-rdo-rje 7 w n. of a terrific

J' kye-ga u. for the magpie.

TWA Kye-phak-pa n. of an idol of the Nying-ma sect, consisting, like next of the popular idols in Tibet, of an enchanted stick or log decked with rags, but much dreaded and said to be identical with Pe-gkar Gyalpo (Jai.).

ों अ kye-ma पः यत (interj.) Ains! An expression of surprise with sorrow, also of misery; है अभव kye-ma-ma-la परेत्व but oh! an interjection expressive of desire for compassion or fatigue: है अभव हुद सं के kye-ma ma-la glan-po bdi alas this elephant! (A. K. 1-36).

ग्रेट kyers or नेरे kers, also देर kyer, upright, erect; देरेन kyers-uu or देरेन्द्र kyers-āid the act of atauding erect.

गुँदि kye-had (interj.) बची, या वर्ध Alas! Woe! Ah! What misery! An expression of grief or pain; ३४ kye-ho What oh! Holla! ३५ मने बंद दर्वे देश! kye-ho and (a.a.-ye are exclamatory words.

just a pointed iron-hook; a large pin to pierce with.

135 kyo-raft, v. 3 a kyo-ua.

bent, winding, curved: *** is in crooked, bent, winding, curved: *** is in a series in the series in

ইপুট Kyog-po বন্ধ crooked; ইপুটাই kyog-por crookedly, not straight: ইংপুনা টুনাৰ্কলা দেইৰ ব ইপুনাই ইনাইন (Pag. 183) the wild animals that conceal themselves bending their necks ran away,

The I: kyoff or Ja Ja kyoff-kyoff 1. fact hollow; cavity; the hollow of a dish or tray; cognate to Markoff. 2. obstinate; unmanageable (Jd.). 3. hard, as in a Ja M. hard water; evidently a colloque form of a Ja A.

JE II: or JES kyon-bu a small shovel, scraper; JEP kyon-kha quarrel (Sch.).

J& kyom fiexible but without elasticity; flabby, loose, lax.

384 kyom-pa soft and tough; 38458 kyom-pa-8id pliancy; toughness.

गुँअ र्गुंब kyom-kyom of irregular shape, not rectilinear (Ja.).

JR kyor or 35.35 kyor-kyor weak, feeble, unfortified (Us.).

Il kyol or In In kyol-kyol = In kyor.

T Kra (ta) for MI, Ingam kra-bisnys established a Dharmas'al's (A. 61).

गुडी न्द्र नि kra-ma çar-, a n. of a kind of precious stone: "यह अद बहै कर उद्देश्य रहें अब रहा अब यह कि व क्या (Risii. 41) a house built of ruby made lofty with a dome of krama çarça.

TA krag (tag)=99 brag, eignifying

ቪኖቹ krañ-ĥe (fang-ĥe) standing ; ውና ኛዓ or ሟፍኛዋኝ an upright posture ; ውና ጅዓ krañ-gdogl-pa to stand.

TC'SC' Kraft-naft (tang-nany) a gallery round a house; a covered passage; evidently an incorrect form of Na 55'.

मुन्द krafi-ica (tang-ica), prob. wrongly written for ६८ व है६ व, to make straight.

TSQFE kind-hkine (te-knor) a ring used in the exercise of archery as a butt for arrows; a mark; a target.

The Arad-rgyan (te-gyan) a piece of long narrow leather to mend show with; acc. to Cs. a long narrow piece of leather to fasten the sole to the upper leather of a shoe or boot.

154 krad-pa (te-pa) a shoe; a covering for the feet of the lower classes of people; a leathern half-boot; 2544 krad-than a patch for shoe.

শুৰ্ব স kran-ma (tan-ma), colleg. for ধুৰু দ জনম-ma, pess.

মুন্দুৰ krab-krab (lab-tab) = পুৰুৰ ব dancing or stamping of the teet: ধ্ৰু পুৰু মুন্দুৰ পুৰুৰ (his) legs and arms moved us in dancing. According to May. মুন্দুৰ চ equivalent to বৰ বৰ, flat.

TA kram (tam) oabbage; TM MSS sweet or fresh cabbage; TM MSS kram skyur cabbage-pickle; cabbage soaked in vinegar.

† गोपाजित Kricka-ru-ka सवस्य n. of a mounstery in succent Behar which was also known by the names of Samudra Gupta and Kusumapuri (A. 60)

† n. 1 21 p. kri-ka la-şa muntu u

animal being once offered as a burnt sacrifice to the gods $(K, d, \le 214)$.

† The Kri-kri fafa, and n. of a Buddhist king of Benares who is said to have patronized Buddha Kas'yapa. In the Chinese version of the Vimala-kirti-nirdee's sûtra, he is called Krpin, the kind and merciful.

①P kri-kha (ti-kha) the magpie; the white-breasted magpie; coileq. called kya-ka in Tibet.

 $\hat{T}^{(a)} = \hat{A}^{(a)} = \hat{A$

இசி kri-mi (ti-mi)= உரைந்து-தாற 1. the grey duck (தீள்ள.). 2. சுர்க க worm.

前年。又《Eri-çoh-ba-ro n. of an individual who did some service to Atis'a during his journey to Tibet through Nepal (A. 142).

भैषाभैष krig-krig (tig-tig) = 44.44 to beat or press with the hand or feet; to make the sound tig-tig.

गुजा के king-yi (tig-gi) straight: इवस कुरुद में जुजा ने वक्ट क्या the iron arrow when quite straight being good (D.R.).

দ্ৰিৰ কৰণ কৰে । krig-cugs med-pa ছন মন প্ৰকান প্ৰকান বৰণ বিৰ্দ্ধ কৰে। not customary or purposelessly; for nothing : প্ৰবৃত্ন আৰু হই: বিষয় দ্বিৰ কৰম এই কৰি বুলা আহিছে। Mongol tribes without adhering to custom would always be making prayers (D. c. 1.10).



M

The krish-kas (tish-kas) a weapon like the spear; a forked spear: **Sack.

Jack are a forked spear: **Jack**

**

ग्रीट द्या के krist-bag-29yo (fish-pag-9yo) glue or paste made of flour.

गुद दि krin-nad (tin-ne') the colic.

The Kriena and n. of scalptor; an image-maker during Atis's time about 1000 A.D. (A. 121).

The State of the spotted antelope (Ja.); a kind of black antelope which is said to possess the heart of a Bodhisattea. The skin of this animal is used by Hindus and Buddhists alike to sit upon; the Tibetan lamas attach much sanctity to this antelope and its skin.

JJ kru-kru (in-tu) (W.) wind-pipe

म् गुणुक्ति kru-kru tris (tu-tu ti) विषय a kind of yellow chints resembling satin of great value, formerly highly prized in India and Tibet. It is called इर कर कुलेर विषयेत.

J' kru-ra (fu-ra) = \mathra dan dandsrigs the vulgar, or the lowest class of peuple in the mystical language (K. g. \mathra 28).

J. J. S. Krus. krus agra-can (susgsusg-da-can) n. of a country (filled with the cry of storks or crance) said to have been visited by the Buddha (K. du. 7 302).

J5 % Krus-thas the chief Chinese minister who was resident in Tibet when Abbé Hue visited Lhass; an official of his class (Yig. k. 38). Probably an error for Chung t'ang, a title borne by certain high officials in Chins.

JA'U krum-pa (tum-pa) broken in the edge or side or nibbled, but not entirely broken to pieces.

মুন্দ Krum; (tum) meat: in polite language it is called ব্যৱস্থা (sol-tum), the meat that is offered to a respected person.

ग्रेज Kre-ñag (te-ñag) n. of a place in Kham.

T'A krag-nag (te-nag) the spout of a kettle (Sch.).

Till kre-pa (te-pa) the forehead; also a colloq. spelling for the dprai-pa, the forehead.

To Kre-ho (to-o) n. of a place in Kham.

‡ দি ই ব kro dha-na আছল। = ৪৭ এব বাংলার a fierce woman; an amason (#Aon.).

THE kroy-kroy (tog-tog) a kind of sound produced by the grinding of hard or brittle objects together: IN IN IN "tog-tog is a sound" (Nay.); tog-tog is an ono-matopoetic word meaning a grating sound.

The kroff (foff) erect; standing: quant

ΤΕ kron-kron (tong-tong) standing, posing still and erect: শ্বন্ধ কৃষ্ণ কৃষ্ণ

The k-od-rese (tong-tsc) w. of a kind of round writing anciently used in China: ব্যুল্ট বিশ্ব বিশ্র বিশ্ব ব

ৰ্মুন্ত kron-kron (ton-ton) in W. hanging; dangling.

त्र है la-risi musk : कक्ते this is an incorrect spelling of the word है है yla-tsi.

1. a barbarian: 2572257 21 kyi-bud gla-glo dud bgro klu (Zam. 2) "Alas, the Mleocha, the beasts, and the Ndga!" 2. any Muselman of India, a Hwi-hwi or Hwi-tse in China. 3. a nation without laws; a barbarous, uncivilized race.

電子 kla-klo-kha==■ *** *** *** copper (妊fou.).

* अर्थे केन्स kla-klo rnams चेन्सा the barbarians (Schr.).

a file plathohi kha waye a Musal-man's mouth; = File kha-che "a wide mouth-man," i.e., a Musalman of Kashmir.

• अर्थे के अप kla-klohi chos सन्दर्भ (Schr.) "religion on the lips."

TAR 97 fla-flohi tig-ta soveral bitter roots growing in the sub-Himalayan regions; one is also called \$4 \$ \$97 Gentiana cheretta (Moon.).

ชานีนี้ สีน kla-klohi apos=นัฐ u gerlie (Uston.).

श्री केव bla-blobs ophel व्यवस्थान, गुरस्त्रकेत n. of a Turuska (Tartar) King; lit. growth of the Yavana or the Micocha; a ई वे दे प्रमुख्य क्षेत्र-क्षेत्रक क्षेत्रक क्षेत्रक क्षेत्रक क्षेत्रक क्षेत्रक क्षेत्रक क्षेत्रक क्षेत्रक क्ष

্ৰাৰ্থিই klag-cor ছীয়াছল, ছবি clamour, noise: ছুণ্ডিং এন্দে less noisy: ছুণ্ডিং এন্দেহ হুলুগুণ্ডি । "having made a row about."

न्यान klag-pa 1. जन्म study, reading : क्ष्यपर अव दध्द। पाडाचार a teaching professor, a teacher: कुण पर्वे बहुव हुवास विद्या है वास या। "has completed his vow of study" (A. K. 30), v. 144 klog-pa to read, peruse; क्रमण klags पडिस, is pret. of क्रेंग प. 2. चनतार to incarnate : गुनमञ्जू चनतारप्रेचिन waiting for or expectant of one's advent or incornation; in Asta. अवतारप्रचित् "one who finds fault with"; squal Bqu= 3qu. are not incarnated or obtained an incarnated state: #E'4'35'44 #E'4'35'4'294'A'BEST ! "there cannot be transmigration from one to another state of emptiness." (This is in reference to the eighteen states of Sunuata.)

294 klags, v. 29 klog.

নি klad স্থানি মান ক্ষিপ্ত ক্ষিপ্ত বিশ্ব 1. "the word klad means above or upward" (Nag.); সুগ্ৰান্ত ক্ষিপ্ত ক্ষিপ্ত ক্ষিপ্ত head; brain; it is also written as সুগ্ৰ ক্ষুণ্ড, seme as মান a dot or cypher placed on the top or head of a letter to denote the abbreviation of the letter a ma, which is commonly used in writing and occasionally in printing. 3. first; সুগুল্ ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড বুলি ক্ষুণ্ড ক্মুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্মুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্মুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ম

T'S klad raya membrane covering the brain; pia mater; T'3" "4" the bloody marrow in the bones (Schr.); T'N klad sgo the fontanel in the infant cranium (Schr.).

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klad galus the spinal marrow; Kalas klad galus the spinal marrow; Kalas klad gar painful pricking sensation in the brain; Kalas or Right the thin covering of the brain.

Tibetan tent, i.e. the distance between its two poles.

at Ka klad-don lit. signifies the meaning of the text or the original work, but is gen, used as a term for the Sanskrit names or expressions which head almost all the religious beaks of Tibet. The work #50n, makes \$5 synonymeus with \$55\frac{4}{3}\$ the amplification of the original text.

#5'4 klod-pa suft what is uppermost; #5'* klod-ma suft priority, beginning. top.

क्षा बनेका a klud-pa hgems-pa lit. whose brains have become confounded; to stun; t, surprise; to confound; to overthrow in argument.

#5.45 klad-bea the making of the outer side of anything: #5.45 gailed \$2 gailed as 3. klad \$20 stony ther skalls daß betunebar too this outer covering and the flannel within must be made to fit in their size (Yig 22).

ৰা Han-pa 1. revenge; wrong avenged; to wreak vengeance for: ছাইলাইখানুৰ বাৰানুষ্টাইলাইখানুৰ ক্ষিত্ৰ ক্ষিত্ৰ

N'S klan-bya part to be mended or to be patched.

ASCI klom-pa জুলজনাৰ a thick blanket; elso a pager or turban used by Tibetans when travelling: মুখনিৰ কেন্দ্ৰ কুলি কাইছ: এই নিচ (K. du. ৰ 121) klam the term for a long piece of cloth which is tied round the head.

त्राया klal-en = बोरण १ १६९५/लंड-pa or द्वान्द्ररूप bya १६९७८/का विज्ञुष्टण, yawning: to yawn.

MN klas ww. ww copious, abundant; an equivalent of ww yas, beyond, apart, as in againgu, and yau mthan klas or and ww (waw). In this case 22 may be taken to mean "without," and is an equivalent of the Sanskrit w.

ब्राइस <u>klin-ma</u> or क्षेत्र पुलिन, the margin of a river or lake.

周 I: k/n 可可 n. of a kind of flower (K. my. 可 20).

II: stn, www. sqfw, fgwwq 1. the Indian Noya, that is, a demi-god having the human head and the body of a serpent, which is generally supposed to live in fountains, rivers, and lakes. The Lu are also believed to be the guardian of great treasures under-ground; they are able to cause rain and certain maladies, and become dangerous when angry. 2. a scrpent or any sasks in general.

n na gangana in a blu kun-tu dyanuahi zlos-gar the drama of Nagauanda; हुँ अन्तर के कृत्रवर्ध अन्य स्वतः वर्षः कृतः कर्षः । a dramatic treatise by Hareadeva (Yu-nel. 230).

कृतः klu-khan the residence of the Lu or serpent gods. An imaginary pulsoe supposed to exist at the bottom of the sea or of some lake where the Naga reside: कुन्मः हुन्द्रश्रद्धानुमा त्रुवा भीवा (Jig.) saw the pulsee of the Lu and their grove with delight.

ুলু বৃদ্ধ ন হ'ব klu-glast nag-po ba-ru con = ইবা টাৰ the crab which is called by the Tibetans "bull-horned black Lu" (Sman. 144).

* यु कुष kृlu-ryyal मानराज (Schr.).

कु कुष दल्द कि दूर हैं कि Rh-ryyal dkar-po duhskuoh नागराक ग्राम-श्रम-श्रम-श्रम n. of a certain Năga Rājā or a serpent demi-god called the White Protector of Conch Shells: शुक्रम दल्द के दुर होंद्र दर वहेंद्र वाकास्त्र हेंक्स the Lu ruler called white S'ankhapāla and S'ankhadhara Bahu Pāṇi, the deity with many arms, and others (Rlaii. 44).

infinite: the king of the snakes described in Hindu mythology (Maon.); one of the eight 2 % klu-chen, great Lu.

2 39 2 2 klu-rgyal rigs-lifa the five classes among the Naga Raja or Lu kings residing in the fabulous world of the snakes.

1 हुव *Klu-sgrub* (*Lu-dub*) नागाज्ञंन the expounder of the Madhyamika school of Buddhist philosophy.

शुः वेन व्युद्ध klu-chen brgyad the eight chiefs of the Lu or Naga are अवश्यास समझः, व्यव्य तस्त्र मृद्धि वास्त्री; दुर्श्वेर सङ्ग्यास; व्याप्त तस्त्र मृद्धि महायस; इवस्थ्य वस्त्रम; देवस्थ कृतीन, कृतिक. मुन्दिन्द hlu bjog-po तकक the class of Lu or Naga called Tuksaka.

In the summer from their retreats. This time is fixed in Tibetan almanace for worshipping them: 555 m 35 a a m 3 au state for the coming upwards of the Lu from their retreats in summer is called I saw blu-thebs.

to their abodes in the nether regions is called **I** a klu-klog, which time is generally calculated by the Tibetan astrologers to fall in December.

कृष्य हैं है। mthar byed वेदनाम the chief patriarch of the Naga; also नामानक, which is a name of the Garuda bird.

3 54 34 klu dug-can poisonous snakes.

तु न्द्रव्यालक है klu-gdon hjoms-byed = क्र्य हा नुष्य rgyal-po smug-po lit. that which destroys poison or kills Lu demons = है है musk (Sman. 353).

nal plant which is believed to have the property of healing all sorts of diseases caused by Lu or malignant spirits.

1 *55 kin-mind prob. Codonopsis ocata (Jā.) also 1 4 454 kinhi gnod-pa cures all kinds of arthritis-and rheumatism (W.).

flanks of a mountain where snakes reside,

कु कर klu-nad नागरीन, कुडरोग the disease caused by the Lu or leprosy.

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कृष्णक क्षेप-कृतवह ज्यानस्त the abode of the Lu.

्यु वंद klu-bod नातास्य one of the disciples of Nagarjuna (Schr.).

• मुद्धः क्षेत्र-byon नामगोधि an epithet of Nagarjuna and also that of one of his disciples.

3 Sax 3 4 4 5 Lu-ducan-gi rgyal-po a Buddha ruling over the Lu, usually depicted with 4 attendant Bodhisattea (Grub. 109).

মুখ্যুগাই kin-hbon khra-bo 1. n. of a religious work among the Bon-po. 2. মুই khra-bo means "mettled." There are also মুখ্যুগাই khra-bo means "mettled." There are also মুখ্যুগাই khra-bom nag-po. Khra-bbom, originally a hooded snake, cobra de capetto; the mythological sense, however, is only understood in Tibet, where every child knows and believes in Lu or Nāgas, &c., cobras being unknown.

मुक्तिम klu-mes श्राम देव में अध्या (Deb. 46) n. of a lama of Tibet.

A klu-mo a female sorpent; also a
serpent demones.

कुर्तक के क्षेत्रक khamo maing aushoom not of medicinal plant used for wounds or sores. Its flowers are of garnet colour; when they are plucked there cozes out a milkish sap which is said to possess healing power (Squar. 250).

Bus klu-sman n. of a medicine.

g where klu-gauge the body or likeness of a snake; also a Lu in the body of a snake; anything with the body or in the guise of a snake.

pa kluhi skad the language of the Naga: according to some Tibetan authors this is the Nagari language of India which they identify with the Prakrit. According to the earliest historians of Tibet 23. 15 kluhi gkad, i.e., the Naya bhaga, was the language of the Chinese: 449'42'44 क्ष्या Raya-nag-pa klu-las chad-pas, अ भारी र 18 15 1 the Chinese having originated from the serpent demi-gods, speak the Naga keta, the language of the Lu. 19 25 naga krta is distinguished from the Sanskrit language which is called Dera thasa, the lauguage of the gods. Nagakita means corrupt language and Sanskrta means refined language.

हु^क कॅ कि \$hhi grofi-khyer नागनगरी, भोन-नती the mythological city of the Nagain the nether world ruled by King S'esa.

हु^{ते ब्दे}ण हैं द klubi hjig-rien भागकीक the nother world or region inhabited by the Lu or Naga.

3² 3 a³ 8 Klahi dag-bom n. of a falmlous sea which lies beyond a great sandy desert. The Lu chieftain Stoky-Itan (Rahiran) resides there and excites dissensions among living beings (K. d. ≈ 335).

neck of a Naya or of a serpent.

* gate Kinhisde anna (8 br) n. of the colchrated Buddhist sape who answered the interrogations of Fring Menander (of Milinda Panulus), one of the eighty Buddhist saints of the northern school

कुरे महित्य Eluhi gued-pa or श्री केंद्र Eluhi skyon, plugue ; n disease of unknown origin; maisdies supposed to be originated from the malignity of the serpent demi-gods.

* कुर्वे हुद: ६० kluhi byast-chub नामवीचि (Senr.).

ga go kluhi shrul wan a class of very venomous snakes

कुँ विशे kkdi vi-ge नाग भाग कर io Cs. the Chinese character; acc. to some authors the Nagari character.

्रमुखे प्रश्नेक क्षेत्रं bçes-güen नामभिक् (Schr.) n. of a Buddhist saint

য় আছে, gla-yi skad লাগমাখা the language of the Niga: অনুষ্ঠান বুটি মুংগুল আৰু মুখ্য আৰু মুখ্য

मुख्ये बहे के klu-zi hkhri-çin क अवे बहे के n of a loufy creeping plant (Mflon.).

तु शिके klu-yi ker = वय देश तुन lit, the enake's tongue; n. of a plant used in medicine.

সুপিন্দ klu-ys gehr = শ্ৰা the eart's (প্ৰত্যা).

शुनिक klu-çik भागसूच lit the anaketree; सम्बन्ध the tree of golden back.

ING' sah: dscm-bu-ka ufinana, the plant Flucourtia spadia (Moon).

মুন্দির পার্থ kin good grum the names of three medicines, vis , ইন্দ্রীক galg-sein, ন্ধান্ত shaft nay and চৰ্বন্ধ byok-nay (Sman: 450)

The kinn a valley; river; a 35 chu-klast a river in general; 498 35 nigs-klast a river passing through wooded tracts; the name 35 klast is seldom applied to small streams or rivalets

Is \$5 klud-ryyun a stream, correct:

कुर भेंग kind grog a kind of garho growing wild on the margins of rivers ma. Tiber का भेंग अर्थ के अन्य करण भींथ। wild gardie cure s begrous a res and dries up the fluids in swellings (Mrd.)

25 \$ klukerta (in 1988 nagertsis the art of divination) = 35 \$ glukerta.

মুখ্য প্ৰশাস klass physics cattle living in the lower table-lands of Tibet. This term is also applied to the yaks which are kept in the lover plains of Tibet: মুখ্য মার্থ কি কাই বিশ্ব কি klass-physics so-griss sangus ko-sca rer "for (i.e., the price of) each hide of cattle of two teeth," (i.e., above two year-old) (Rissi.).

35. 499.4 klun hhab-rea the rushing of a hill torrent; the flowing of a river.

着5.4 klud-ma a river.

ns: 44 ki.ci-tshay a yak of the valley; Rest ri-tshay a hill yek---a yak belonging to the higher elevations and bill-tops of Tibet (Rive.)

35.45 Linif-cod n. of a place in the uplands of age (Digus) situated to the north-east of Linese (Los. 2 12).

n. As hun-cos a kind of plant growing on the margins of rivers in Tibet, and said to be efficacious when applied to soros: 1. In hun-goog garlie of the valley.

to the astrological results arrived at by computing one's age in reference to that of one's parents by consulting their horoscopes. It occurs in the Vaidurya Karpo in expressions such as * I su, * I supplies that the supplies of the suppl

具に利 11: cultivated lands; a field: 夏に知明 身にはたった。 gkys grow on cultivated soil: 「中で れたい りない - 中心は jun またい りない - 中心は jun またい ははれる tabah-ma all fields belonging to りない - おなる - かな

4 ব্রুল্ম Kinb-ya, pf. ব্রুল্ম ব klubş-pa,
1. to cover the body with ornaments (Ja.);
to put on luxuriously (Cs.): ব্রুল্ম বর্ণ কর কর
ব্রুল্ম বর্ণ কর কর করম বর্ণ কর কর কর
ব্রুল্ম বর্ণ কর কর করম বর্ণ কর কর
geer leb হার çiñ day-laş legs yrub-pain ornkhebarab biriñ tha-nus gsum-du klubs (Jig.).
2. to set up (a tonant). 3. n. of a tribo
in Tibet (Vai. kar. 160).

कुषाँद Klus bod नानाज्ञ, Naga-hraya, one of the 28 Buddhist sages mentioned in the M. V.

But a Klus byan-chub windifu, Naga-Bodhi, one of the chief disciples of Nagarjuna. His essence is supposed to have been embedied in the late Kusho Sengchen of Tashi-lhungo.

klos a rack for clothes, clothes-

विषय klog-pa to read, imp. ज्ञेष्य नेष kloge-çiy also वृषय नेष thoge-çiy do read, pf. द्वरण व klage-pa or व्यथम bklage, fut. यम klay or বাৰ bklog, আৰু অ ও bklog-par-lya প্ৰত্য আ \$5 klog-par-byed is reading; প্ৰত্য আন প্ৰত্য কৰিবklog-par by d-pa the net of reading, the causing to be read; প্ৰত্য হ বিশ্ব বিশ্ব চিত্য-lya anything to begin or cause one to read; প্ৰত্য বিশ্ব চিত্য-lya po or প্ৰত্য কৰিব কৈব কিবলা কৰিব কিবলা কিবলা কিবলা কিবলা কৰিব কিবলা কিব

19 1 Klog-thub n. of a Bodhisutted (K. kv. * 50).

हिंदि gloss I: or हिंद gloss-pa चावले extent; mass, bul, body; depth, abyas. Also a wave or any undulating thing: हिंद दुरुव व बावले with opening or reverting folds or coils as in a conch shell.

ME. II. this word either alone or in combination with way yans is generally used to express the idea of vastness, infinitude or immensity. It also signifies "space" as a definite expanse, being in a measure synonymous with 5354 dbuids: IN In wan the immensity or profoundness of *Dharma*; In Bigen univer the expanse of matter or infinitude of phenomena; and y 3 fc the depth or amplitude of the mind : KR ask sak En # 2 an अवतः तेत्र मूह पार अ. ५ । ﴿ हे देश वर्ते द सूर अ में के किये येश. spa Kaggut this spiritual being of Dorje chang developes in the wide boundless sphere of the gods into that jewel of the heavens which comprises the five illusive bodies of Dorje Naljor (Naro. 1).

ME III: centre or middle; = 590 dbus or 130 dkyst as in 500 ff dbak ktoft or

a K rba-klos the eddy or whirlpool caused by a rla or see dbab, the waves; see K dbah-klos or a K rba-klos is also used to signify rba-rlags, a wave, billow.

[Minn.]. whirlpool or eddy

has the meaning of \$45.58.4, under one's subjection or power; is equivalent to wait fully comprehended; overpowered. It is also used to signify perfection in mystic arts, as Jäschke renders it "a soaring into mystic perfection."

The work \$4.39 explains it in the following manner: \$4.44.6000 again again ever has arrived at complete perfection or become concentrated into one."

কুলি klon-gde a division of the Buddhist writings of the ক্ষেত্ৰৰ ব্যাহ্ম class, the introduction of which is attributed to Loctsaca Vaira-tsana. ই টুলুৰ বিহুত্ব ক্ষ্ত্ৰ হ' "in this country of Tibet (in books) known as the great Man-hay reson, the Lock section, and the Man-hay section (Deb. 4 3).

Mr. a Car klost-ma dkyel 1, of great capacity. 2. wiw the cavity of the abdomen.

क्रिकाय क्रेरियाँड्-१०० स्वित, Baine as रेगुन्याय वैरुव्याद्व

Thung Kwis rag n. of a place in Tibet; Thung p the ferry at Klois-rag (Yig.). &c; Man a cobbler, mender of shoes.

kşu in mystic language the term signifies an evil spirit.

ব্যাপ্ত dkag-wa constipation; obs-

বিশ্ব II: is sometimes used in the place of ৰূপ gyen, steep or up hill; ব্যৱস্থ

dian genero a steep declivity; precipies (Kay. 5).

AMP Diah. বৃশ্ব a deah-aa or বৃশ্ব ব diah-be ক্ষ্যু, কৰাৰ 1. hard, difficult; used as adj. প্ৰবৃশ্ব hard to understoof; বৰণু বৃশ্ব a very hard or difficult. 2. pains overtions. sufferings; বৃশ্ব ৰ এই ক্ষেত্ৰ ক্ষয় ৰ নিৰ্দিশ কৰিব bar or exertion; বৃশ্ব ৰ এই a without hardship or difficulty; বৃশ্ব ৰ Afficult of account; মুখ্য ৰ synth diah-aa hard to accomplish or to perfect; fig. to propitiste; বৃশ্ব ৰ afficult to find; মুখ্য ৰ hard work, or hard to do; বৃশ্ব ৰ প্ৰ ক্ষাৰ difficulty; বৃশ্ব ৰ বিশ্ব ক্ষাৰ কৰা or who accomplishes a difficult or hard task.

ংশ্ব ৰমুখ dkah-hyrel ufmm lit. difficulties explained, a commentary; explanation of difficulties (Ja.): ^{মুখ্} মুধ্ মুখ্য মুখ্য মুখ্য মুখ্য — meanings of terms which are difficult to understand are explained in a commentary (Na). 5).

578 & disar-ben tune ten associated hardships; a Buddhist scholar who has acquired such great proficiency in sacred literature as to be able to interpret the meanings of a term in ten different ways.

বৃদ্ধ বুব 1: dkah-thub নবজা; also সমন, বিন্ধ, বন্ধনি, বিন্ধ, সমনিন, ascoticism, also penance; an ascetic, one who is able to stand hardships or privations: ১৭০ বুলু বুলু বুলু কিন্দু হৈ কিন্ধানি কিন্ধ

574 34 ii: a name for the first month of the Tibetan calendar (Rivi.). ५ प्राप्त पुरा क्षेत्र Dhah-thub-hyi guas सर्वादन the residence of an ascetic: a hermitage

रण १ था ५ श Akah-thuh-dy. तः त १६६ श्वरण १ व ५ १ ६ १ श्वरण (ht. the ascetic's enemy) a name of the god of love (Misen.).

প্ৰায় হব ধা dischelladera স্কুটামে a nonm 63-pa নৰ্মী, বহীমা one who undergoes asceteism; a hermit; one who having renounced the worldly life how retired to solitude; an epathet of the Handa deity Mahes'vara

Sea. এए ब्रेस क्षेत्रको क्षणकः, शुक्त क्षणकः होत्र सम्भवं Arthumens-pot, पद्गुद्ध देवे स्वयं hbyeve-pot; rat-pa (Mione)

5季資本 Dkah-slog-ma a, of the God-dess 著名 Gru-ri (Milon.)

इन्हा वाक के प्रवास के कि from difficulty; easy.

বিশাস 1: dkar in compounds = ১শং ট Akar-po white; grey.

fessing one's guilt; not exonerated; not making a clean broast of anything.

গ্ৰহা dkar-skya আজুৰ light grey:

store room (S. kar. 66, 178).

TTER dkar-khus = TER window, a sky-light; a hole in the wall of a house for the entrance of light.

578.57 dar-khyug anything streaked or ornamented with diverse colours.

গ্ৰেণ্ড dkar-khrige (kar-thig) white; shining; bright; glittering; brilliant.

চ্পাই gkar-gos 1. a kind of white clay; porcelain clay. 2. same as औई me-rdo flint: ১পাই কিন্তি বিশ্ব বিশ্ব ক্ষিত্র কিন্তু কিন

573'§ dkar-rgya rose-coloured; pale pink.

বৃদ্ধ ৰূপ diar-rayan white ornament; the butter used in painting offerings made of barley flour or rice to the gode: প্ৰাম্প বৃদ্ধ কৰিছে that are painted white and red with (coloured) butter (Risii.).

ব্যুগ বুল dkar-brud-gaum the triple white clixir, i.e., the crosm from the milk of the female yak, ewe, and cow: বন্ধু বুলুক বুলুক বুলুক সংগ্ৰহণ ক্ষুদ্ধ সংগ্ৰহণ স্থানিক কি female yak, ewe and cow."

register. 2. whitish; grey. 3. morally good; standing on the side of virtue; sincere; candid.

्या कराव्य dkar-chab-chab = १वर केन केन or इन्डेर-१वर केन में glittering white rays.

THE Dear-chus tha-khast n. of a monastery in Tibet (J. Zas.).

one who has come over to one's side out of sincere good will; a friendly relation.

SMR BESSEM Dhar-stift cha-stom n. of a place in Kham near Ri-wo-che. (Lon. 29).

१९९ व्य dkar-thag the string of a bow: १९९२ व्यापन कर्मा करते करते क्षा रहा स्ट रहे । (Rtsii.)

বৃদ্ধ dkar-dro milk and curd: ক্ষান্ত বৃদ্ধ বৃদ

रमस्थ Dkar-idan औरी lit. the fair one; the Goddess Gauri, the wife of S'iva.

प्राप्त प्रक्र, प्रकार क्षेत्र क्षेत्

্ৰুপ্ৰ হুৰ qkar-po chig-thub a kind of medicinal plant; also, its root, which is used to kill worms; হুৰ্ত্বপূচ্ মুক্ত আৰু it draws out poisonous matter and subdues worms which infest one.

*दम्दार्च द्वार प्रश्नास्य dkar-po rnams-par hchar-pa सदम्ब ह्य (Schr.).

• বৃদ্ধ ই এক dkar-po hbar ইনহীয়ি (Schr.) white lustre.

त्याः देश कृषि Dkar-po sbab-rayab (अत्वि विश् विश्व n. of a medicinal stone (called "white frog's back") (अतिका.).

্ৰা বিই বন্ধৰ a dkar-pohi dekal-pa নিৰ্ভন the enlightened ago or Kalpa.

्यूर वेद्या dkar-phigg used in colloq. for

प्यानिक dhar-phibs a tower or dome built on pillars or on the roof of a house for commanding a view, generally in the Chinese style: भूगः विकाश कर महिन्द्र के कि है। in the great domed tower is the tall pillar with a lion's mouth. say 394 dkar-phyogs usaw the light half of a month; the period from the new to the full moon; the innocent side in two contending parties; say 344 at the gods who belong to the side of virtue; say 344 dkar-phres n. of the mythical capital of the Asura (Pag. 36).

হৃদ্ধ dkar-ua হাদ্ধ white, v. ব্ৰহ্মসং নীৰ হাদ্ধৰ whiteness: ইমাৰ ব্ৰহ্ম কৰিবেন। "through sincerity in the doctrine"; "by piety" (Pag. 30).

হৰ্ম মিট্ৰ a dkar-mi byed-pa to plead innocence. Nag. explains it as মান আৰু কুলা ক্ৰম ক্ৰিয়াৰ ক্ৰম to show by signs or by cath that he is not guilty.

११८ भे4 dkar-min चसित, आजस not white; black; dark; chaos; bent; crooked.

্ৰহ জীব g Dkar-min-bu the son of Dkar-min; the offspring of chaos: ৰখ an epithet of the son of Brahmā.

বৃদ্ধে dkar-me = মান chos me sacred fire; especially lamps lighted before deities: বৃদ্ধে মান মান বিশা the kind (of cloth) fit for wicks of lamps (lighted before the images of saints and deities) (Rtmi.).

্প্ৰান্ত Dkar-med-ma প্ৰতিষ্ঠি প্ৰতি (Moon.) a name of the queen of the Yakya.

ন্দ্ৰ # dkar-mo 1. mutton; a sheep when slaughtered; বৃদ্ধ দিবলু অন্যান্দ্ৰ ৰাজ্য আইন a shoulder of mutton from the right side of a slaughtered sheep (Rtsii.); পুলাইবিদ্ধেলাপ্তি ক্রিক mutton of sheep slaughtered by the hand (as distinguished from the meat of a dead sheep) (Jig. 9). 2. অধ্যান্দ্রিলা, জালাবলী an epithet of the goddess Durgå. 3. white rice.

575 585 dkar-dmar light red or whitish red.

575 dkar-rtsi, also spelt 575 dkar-tse
1. lime; white-wash; white-paint. 2. a

্পেটাৰ dkar-tnig or আইন astrology: বুন্ধান্ত্রিকেটার আন্দেটার the system of reckoning introduced in Tibet from India is called dkar-rtsis (D. cet. 8).

বৃদ্ধ ইমৰ dkar staer-wa very white or fair: হ বাৰ্থি হ'ম বৃদ্ধি হ'ম বাৰ্থি a young maiden of very fair complexion on horse-back (A. 135).

squals dkar-hdsin the female breast; tests.

Byn. 《天·邓·罗·明· bdod-pahi myos-bum; 如木·罗克· msa n lah-tshohi mtshan-ma; 《 walla bo-ma hdsin; 《神味》 logs-skyes (例inn.).

595 MES dkar-malsod a dispensary.

१९४६ dkar-hod = भैगड भेड़ के fire-fly (Mion.).

595 59 dkar-yol procelain (Rag. 5).

रणर प्लेट diar-gyea is explained as हैक्स विकादिय a trial or investigation under law.

देनर अटब dkar-sans pure white; also १९५८ बेस्टेन or ९९६ संदर्भः उदः very white.

the desired dkar-sef-se-ua=g-in d , v.

दम्म केव पर वर्षे के के dkar-sob yast-kabi hodcan=४८१ alabaster (Sman, 353).

593 999 dkar-geal fair; white; light.

577. Tim dkar-gaum the three white things, vis., ourd, milk and butter (A. 143).

দুৰ্বী dku কুলি; = ওলাইছ'ংব (Lex.) the side of one's body: বুই বুই ক্লাই ক্লাকে কিছে। dku is towards the small ribs just above the

57 अने dku-mme चासन a ray to sit upon; a seat.

Ty dku to contrivance, stratagem; craft; trick, especially if under some pretext one person induces another to do a thing that proves hurtful to him (Ja.); 52 \$ 35,48 using a stratagem.

dku-ste = ¥¶ ♥ nq remaining; in excess.

र्जी don र्जेन य दुर्जम 1. adj. rare, scarce; hard to acquire: जन्दे सकर ए दर वृद्जिन। this year rain and grain are scarce; देर बर केट्ट नेन हे र्जेन यन्द्रमा just now Tibetan to a is very rare; वरेन इन दर्जन देजिन के exceedingly rare in the world; वरेन इनेन दर्जन केट कर कर हो। it is of a quality rarely to be met with in the world; वर्ष न वर्ष दर्जन

ৰু নিং I to see a person like you is nothing particularly rare; কুবাইন আৰু ইন ইনিং with a prattler religion is scarce (Ja.). বৃদ্ধৰ উপ্নান কৰিব rarity: বৃদ্ধিৰ বি valuable property; riches; rare things. 2 shat., a rarity. There are said to be seven dkon or rarities.

ব্ৰীক্ষাইশ dkon-melog ৰয় any precious object; anything very excellent or best of its kind. The oldest forms of this word are ... STANIA OF STATES, STAINED MORNS STRUG MAN, the chief of rarities, the rarest being or object, the Supreme Being: \$5 4 84 4 4 4 4 1 84 21 84 21 8 3 4 4 7 3 4 5 444 BE 4 16 4 लेदा दर्भेदय देखमा नुहर नेद मु दर्भेद पथा व दर्भेद पर्व महत्वा "in general in this world a precious jewel difficult to procure is a rarity; that which is much rarer still than any rarity is dkonchog." A precious gem of the rarest kind is useful only for worldly purposes; but Buddha, his church, and creed, are of use to all living beings, both here and hereafter, for increasing and ensuring their happiness. Apart from Buddhism, the Tibetans appear to have possessed the conception of the Supreme Deity in the term Dkon-melog. This term, 594 HE4, is used in Tibetan writings for each member of the Buddhist triad-Buddha, Dharma, and Saugha -separately, as also for the three collectively; in the latter case often with gram supexed. Mr. W. W. Rockhill has condemned the use of this word by Christian missionaries to signify "God." But Jäschke has elaborated on the subject as follows:-"Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection, or



the happiness attained thereby, which is understood by the 'most precious thing,' but the mediator or mediators who procure that happiness for mankind, viz., Buddha (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, called farm, dkon-policy gram. Now, although this triad cannot, by any means, be placed on a level with the Christian doctrine of a triune God, yet it will be easily understood how the inaste desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devont, and by degrees idolatrous, adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and its author himself did not know anything of a God standing apart and above this world. For, whatever in Buddhism is found of beings to whom divino attributes are assigned, has either been transferred from the Indian and other mythologies, and had, accordingly, been current among the people before the introduction of Buddhism, or is the result of philosophical speculation that has remained more or less foreign to the people at large. As, then, the original and etymological signification of the word is no longer current, and as to every Tibetan ' Dkon-mchog' suggests the idea of some supernatural power, the existence of which be feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word Dken-nuhog also the signification of God, though the subline conception which the Bible connects with the word, viz., that of a personal absolute Omnipotent Being, will only with the spread of the Christian religion by gradually introduced and established."

र्भित्र स्थेल ९६८ जनस Dkon-mileog holyusigaas रज्ञासर a name of the first of the nine stages of Samadhi or है६ ६ ९४५ the meditations of a Bodhisattes.

্ৰীঃ মান্ বাই বাংল হ কৰুছ a Sanskrif work on the names and attributes of Buddhs, in one hundred chapters, out of which forty-nine chapters were translated into Tibetan; of these forty-nine only six are now extant in Tibet. The entire work was translated into Chinese by Jfána Gupta, A.D. 589-618.

the three Rains or Precious Ones. The Buddhist triad are—(1) Sans-rgyas dkon-mehog Buddha most rare; (2) Dharma, called Dam-chos dkon-mehog, the holy Doctrine most rare; (3) Dge-hdun dkon-mehog

body of priests most rare. Colloq. the phrase is frequently used as an exclamation quite in the sense of our "God knows!"

• পৌর ভাইৰ বায়ুল টু বৰ্মন dkon-mehoy gaumgyr hhans বিশ্বনাম (Schr.) lit. a servant of the three gerns, i.e., a devout Buddhist; n. of an individual.

্পূৰ্ব পৃথ্য deon-gier - ছুপ্ৰ পৃথ a priest who is in charge of a Buddhist chapel or temple and performs the daily services to the deities contained in it. The Sku gier is also called Anachod: ক্ষাণ্ড স্থানি প্ৰকৃতি কাৰ্য কুলি ক্ষাণ্ড পূৰ্ব ক্ষাণ্ড পূৰ্ব ক্ষাণ্ড স্থানি ক্ষাণ্ড স্থানিক ক্ষাণ্ড স্থানিক

- বৃদ্ধি dkon-po or বৃদ্ধি rare, scarce; doar, i recious

4 5113 g dkor-lu a wreath; 234. I III

Ly নি dkor extern gen, there is resp. for to, anistance, wealth, riches, property; প্ৰত্যু বিশ্ব the property of the church or that of a monastic congregation; কৰিব প্ৰতিক্ৰিক calculation, endowment of a monastery; কৰ্ম additional or co-asional gifts for the support of a religious institution; ক্ষ্ম shaded endowments of a monastery or religious institution.

57.55 dkor-blay lit. the owner of property. It generally signifies the spirit or demi-god who is supposed to be the custodian of the images of all Buddhist deities, scriptures, symbols; in short, of all church and sacordotal properties. In this sonse the demon called Pehar rgyal po of Sam-ye is a Phor-biday or custodian of religious property.

ৰ্পাৎ a dkor-pa a treasurer (Cs.); one in charge of the endowments and properties of a temple or monastery.

ৰ্গীমন্ত্ৰ gkor-bla or বৃগীমন্ত্ৰীন্ত a lama who appropriates escred property to himself (M. V. 66).

মূল্য এবৰ্ষ dkor-ma-blogs not misappropriating the treasures, stores, etc., of the church: মুল্যুক্ত ব্যৱস্থান্ত বিজ্ঞান not take wine for drink nor embezzle the property of the priesthood (Kathasi. 115).

ৰ্গাং লাই *dkor-mulsod* is a general name for wealth or property and honce is frequently used to signify বং লাইণ্ treasury; treasure-chest (Kag. 5).

প্ৰশাস্থি Dkor-rdsogg n. of a monastery in Southern Ladak, situated 16,000 feet above the sea level.

+5Ns =4 gkar-2as = Ns =4 speculthrift (Nag 5).

া প্ৰথ different properties belonging to a monastery.

ৰ্নিপ্ৰ dkol-pa আৰ struck by calamity; afflicted; one in suffering.

4 হৰ্ণী শ্ৰমী gkos-thag=সম্পাৰৰ 1. আন suffering, affliction. 2. ভয়াতন exciting disgust.

snow or glaciers. Stocking boots (Sch.). The dkyar used by the Tibetans and the Sharps Bhutias of Nepal in crossing glaciers is a light circular disk of wood about a foot in diameter, with four holes through which strings are passed to fasten

it to the knee. In climbing up and walking down the snowy sides of mountains, these hoards are attached to the soles of the felt boots and are of great assistance to the traveller, preventing the feet from sinking in the soft snow.

चित्र dky/i squ or मध्य mu the middle, centre; तवा bottom, base; श्रीवादम kyil-mus from the middle or centre; from amidst; from the bottom; श्रीवास the middle one; the central one; श्रीवास चार्टिया बद्धायर इस्, चित्रक with wide base; spacious interior; comprehensive understanding; also quick comprehension.

र्भुविष्युष्टक dkyil-dkruhs पर्योह, परवा, परिवर a cross-legged posture: र्भुव में र्युट बस्य हे पर्योह्मामुख sitting in a cross-legged posture for mystic meditation.

५प्रैय वर्षिय dkeil-bkhor सच्चल, प्रवित्रेश, जेसि 1. circle; circumference; globe; disk; ৰূপ দুৰ্বিশ্ব the disk of the face (মুখ-मक्क); the full or whole face. 2. especally used as the equivalent of the Sanskrit Mandela, the magic diagrams or figures formed of grain or other materials which are "offered" to deities in Tautrik Buddhist rites. In Tantrik rites diagrams representing supposed mansions of certain celestial Budhisattra and called 594 ajes are traced on the ground or on paper. The respective places assigned to the different minor deities are painted in different colours in the design, and the central place in the diagram is occupied by the tutelary deity himself, to whom the rest are subordinate. 3, region, sphere; surroundings; enburb. According to the Buddhist cosmogony there are www.slaw and the aphere of earth, and she are the sphere of water, the ocean, as \$ 530 april

rina-gi-dkyil-hkhor the atmosphere, and 53 the sphere of fire; each forming a stratum over the other. The upper stratum, i.a., that which is beyond the atmosphere, is called the sphere of fire or light.

মুখ্য মুখ্য বুলি dkyil-hibar gru-baki-pa a quadrangle; square; a certain mystical figure; diagram or model. The expression ইন্ন মেত্ৰা এই মুখ্য নাইম নাইম means the gods who constitute the ইন assembly in the Vindua or ব্যক্ত অন্তর্গ, i.e., superb mansion represented.

thing that has a circular and mystical figure on it; also any Toutrik deity placed to be worshipped on the plane of his fancied colestial mansion traced on the ground.

হণ্ডিল বৃদ্ধিন প্রথম dkyil-hkhor gaum বিষয়ক three cycles (of off-rings): (1) মন নাই মুন্দির মুন্দির বুলি হার্মির মুন্দির ম designed on the ground for placing the offerings to them (B. Nam.).

53 5 dkyn ria or 53 9 5 dkyn-wahi ziu a race-horse.

र्यु प dkyn-pa in Ladek : to less colour by washing ; perhaps more correctly कृष व

4 5 য় বি dkyn-nex আছু । 1. to run a race: ১র শহ হেল dkyn-sar dkyns — জুল মহ বুল মহ বুল মহ বুল মহ বুল মহ বুল মহ বুল মহা কুল মহা কুল

53 M dkyn-sa a race-course; the race ground (Cs).

4 र पुरिष्य dkynd-pa = बोर a to forget; all an affectionate etter to prevent one being forgetten or a letter which love will not forget (Fig. t. 37).

dkyns जायत 1. length; lengthwise. 2. untruth; also adj. untrue; spurious (Já). 3. bold, insolent (&h). In lexicous it is sy nenymous with the term जुड़: gshuß, meaning "lengthwise." In weaving, the threads that are stretched lengthwise are called जुड़ाल्य dkynṣ-thag (the woof) and those that pass them crosswise are called कुड़ाल्य इत्यान्त कुड़ाल्य कुड़ालय कुड़ाल

ব্ৰুখাব্ৰ dkyus-dkar a porcelain cup of inferior quality; a common porcelain cup.

\$3.4 * dkyng-j\(\pi\) common or inferior text.

Ten served to the public or to the congregation of monks in a monastery or in a religious service.

্যুম শ্ল dkyns-ma = •পুৰুষ দ magains-pa quickly, swiftly.

53445 dkyns tslad the dimensions of anything when measured lengthwise.

প্ৰা^{ছিত} dkyns-rife = ⁹ুৰ ^{ছত} স্বায়ন, তীপ spacious; large; long.

+ মৃত্যু dkurl= ইং klok the compass, extent, bulk of anything: মুখ্যু মুন্ত ক্রিয়া the compass of the heavens: পুনাই ব্যাদ extected of sea: মুন্ত ইন্দ্র মুন্ত ব্যাদ ক্রিয়া ক্রিয়

Sach & dkycl-po-che ace, to Sch. is the Universe; defined as FK at a 2 the wide house (Lex.)

TJX QJA dknor.htgis non capable of being thrown down; impelled or driven on; also capable of being felled down.

र्गुझ नें रेषुच्य श्रीक्षाक्ष्य httm: pa = श्रिक्ष के spychttel che-na 1. चन्न transgression. 2. adj. very impulént; impertinent. ৰমুখ ফুঁছিল Bhras-ljeng, abbr. of ৰমু দীৰ ফুঁছিল (Tashi jong), n. of a district under Lhangent Relien in Tibet,

S প্ৰী dkri (ti) বছল anything to wrap with; a tie; শেওী a cloth to tie round the face or coverthe mouth; muffler: শ্ৰহ্ম vb., wrapping or winding up with paper; paper-wrapping; an envelope (Yig. k. 2).

+ 5 한 디 : dkriva (tive) in old Tibetan, to conduct one's pupil from one stage of learning to another stage; pf. 5한부 vb. n. (cf. 4음의) in modern Tibetan, to wind; to wrap round about; 5한 학자 성자

po = ১ই বহাই১ শব্দ one who wraps up; ইলাইবাশ প্ৰী বহাই১ ৰ to fold up clothes, etc.

Signal is signal and distribution of the signal of the sig

মূলি dkeep tin personally : প্রিল্ডান্ডর মূলিক কাইবৃদ্ধ is same as ই লাজি বন পুৰিল্লাল মূলিক কাইবৃদ্ধ not having come personally, cannot reply or say decidedly.

্রীপৃথ্য I: dkeigs বিক্ষাং, মন্ত্র a term for a thousand billions. The term গুলুবুল গুলু ইর তা গুলুবুলইন মন্ত্রাবিক্ষাং or মন্ত্রামন is used for a still larger number.

হ্মীনাম II: = adam donso; thickly-gathered: বিহাছিলৰ spein-dkrigs i Naj 51:= ধুৰ adam gathering or condensing of clouds; also yb. darkened, obscured, dim. diffused. হ'ল মহাইছেল মুখ্য (A. K. iv. 47) tho flashing of his teeth lewildered them; হুলিন্দ মহাইছেল মানুহাইছিল মহাইছিল মানুহাইছিল dkrigs-par byur-par grown dim; হুলিন্দ এই বহ dkrigs-par byud-pa in obscure.

Shark dkrit-gynr (li-gynr) an surrounded, encircled, encompassed : 500 for <ীশ হ্ল's dpoll-gyis dkris-gyer দীৱশ encircled with glory.

্ৰাজ্য বি dkris-pa परिवेदन 1. to surround, encircle, ensuare. 2. = বইনে ব আহুলি to lie round; to wind up (প্ৰতিক.):
মহন্ত্ৰ মুন্নমান্ত্ৰি sec-seas kan-nas dkris quite ensuared in avarice (Ja).

Single dkris-phray n. of a large number (Nag. 5).

5ु व dkru-wri(tu-ner ± र म thi-ma पूर्ति, भव abomination, pollution; also dirt, filth (Lexx).

Sund A dkrug-pet (tug-p.e) कि A glossian कर to disturb put in motion; the act of froubling, sgitating, churning; to turn a lathe.

ব্যুল্য dhrugs-pa অধুকাৰ harubs-pa বিজ্ঞান্তিক, লাকৈ, জুজিৰ stirred up, agitated, troubled, ruffled, disturbed, confused; churned; turned (as in a lathe); confounded া ১৯ বছাৰ dpo-cha dhrugs the leaves of a book are confused or mixed up together aga ক্ষাৰ টুল বুল্যান কৰিছে। hay-chang-kyisdkrugs pain sons a mind troubled with passion; কুম্বীন ব্যুল্যান কৰিছে। দিন-প্ৰাঃ dhrugs-pain chanwater agitated by the wind.

হ্মুক্ষ এই dkrags-pa po a confounder এই প্রহ্মুক্ষ অংশ্রেক ই মাহ্মুক্ষ এই মাহ্মুক্ষ এই মাহ্মুক্ষ প্রহার he man who couses confusion after off and nigh is called tug-pa-po.

মুখ্য শ্ৰীপ dkruge-ng ব্যু প্ৰথম ইন্তু প্ৰথম ইন্তু দি: a kind of character used in Tibet which is puzzling.

र्मुस्य discorpu (tum-pa) brittle; defined in Lexx. as १५८ ज्यापुर्भ व्यव breaking in the maunor a porcelain vessel does, 十二円 dkre (te) 新田崎 あず (電影報) the glans-ponis.

মূল Adkrag-pa (tog-pa) = মূল্য dkrag-pa 1. to charn; to agitate, mingle, trouble, &c.: ৰ মূল্য she dkrag-pa charning curds (for butter). 2. to rouse, scare up; to wag, ry. the tail (Ja). Also = মূল্য ব dkrags-pa, মান মূল্য ব de-ma dkrags-pa to charn milk; acc. to Nag. is equivalent to হ্লাম a shags-pa.

Sমূল্য ব্ৰুম dkrogs-(kyes (lit. anything produced from charming) butter (Mnon.).

শূলিৰ বাট _ dkroys-ps-- পুল্ৰ প্ৰাইশ্ৰেষ্ট্ৰ প্ৰায় dkroys-par byed-mkhan one who churns.

ব্ৰথাৰ dkingsima, v. মুজ্য e scale-ma, the chaining rod; also said to = whey (প্রতিনা).

বুদিং নিষ্কৃতি dkron-bikyed (tong-ke)
বুদিংৰ of instantaneous birth; instantaneous perception. Acc. to Les. in
meditating on a certain deity, the act
of perceiving him to be a reality instantaneously is called পুন্ত বুkron bikyed.

the lid or cover of a trunk; the sides of a Tibetan leather-trunk. Defined in Risii, as ক্রেক্তাব্দি বিশ্ব ক্রিয়া কিন্তু কিনা both the flat pieces of leather which are at the back and front on the right and left of a trunk.

বিশ্ব II: সনিখন, দিখিছ; pf. of বৰ্ণন্ধ, obstructed, opposed; also prohibition, obstruction, hindrance.

বৰ্ণ মিংলং a bkag-skor med-pa = বৰ্জ ৰাই লৈ without delay, as in sending any thing; also without let or hinderance: धनन् वनेनम: कुश बदेवम not permissible and permissible, not fit and tit, unbecoming and becoming.

angle \$5.4 hkag-cha byed-pa to forbid; to put a hinderance (Sch.)

and its bloy sidna prohibition; prohibiting one from passing by a road or from entering any garden or place.

प्यान में हंगाभ व bkng-mo kheys-pa not to be observant; to transgress, to trespass.

AME black acc. to Rdo. 40, pf. of 5724 dyad-na gith, filled to the brim; full to the brim as in the case of a water pot; if ane a good-blad-aca a vessel filled up; agames a bow with an arrow ready to shoot; aξίνασε a wish fulfilled. Acc. to Ja. pf. of 5424 a, t; fill, make full; and used in B', instead of adams.

represented in any manner.

INS bladest, IN INSTITUTE (Aug.)

1. the place where barley, corn, &c., are parched; a bake-house, kitchen, cook's shop (Cs.).

2. ncc. to Nag. + INSTITUTE (Exc.)

No one's own home or residence.

M

3. open hall or shed erected on testive occasions (Ja.).

মানুনি bkan-pa 1. to up-root or turn up anything by applying a stick at its foot or root. 2. to bend: পুনানুনি বুলাৰ (Kag.) the body bent backwards: অবা লাক্ষা to stretch the arm bending it up-wards to pull anything. 3. অব্যাপ ইবা ক্ষান্ত বিশ্ব ক্ষান্ত counting up and then backwards is called yang-bkan (S. del). It is also applied to counting trom right to left (Van. kar.). 4. to put; to press; to apply (Ja.). মানুনি বিশাৰ বাদ্য u to press one's root against a wall. 5. to hold fast; to extend (Ca.).

THE Blade put, pf. of adom 0 = 000 0

THE WAR, to cover; to spread over.

THE blade cover; a shelter.

Syn. *can khebş; *aŭan ygogs; Gan byres (Mhon.).

यात्राच blum-pu pincers or impers:

TTO bkth I: (Vin. har. 60) in ot a tribe in Tibet.

মানুহ II: ছামল (A. K. XXVI), আছা,
বজন: primarily means simply "word" or
"speech"; but being the honorific term it
usually implies an order or command.
When used of a sacred personage it means
his advice or precepts as well as his authoritative words, e.g., ৪ মই বল্ছ the lama's
injunction; বুল ইউ বল্ছ the king's command; বুজন ইউ বল্ছ the order of the chief.

- * CPPA III: also signifies, especially, the enunciations and pronouncements which have issued from the Buddha. They are said to be of three kinds; so acce gard one has three divisions:—
- (1) away ages a shal-nag gaing-pa precepts delivered by the Buddha personally.

- (2) ইন ব্ৰিম অভ্ৰেম those conveyed through the attendant Bodhisattea and S'raraka. such as Subhūti, S'arioutra, &c., under inspiration from Buddles or by his sanction expressed or implied or revealed in such works as 34 34 At that tion-cit the celestial tree; go kat riabe the melo the great drum sutra. The precepts under this head are subdivided into (1) \$6 24 2500 the personal blessings (of the Buddha), also the blessings received from his enchanted image; (2) 995 935 9599 the blessings derived from his teachings : (3) 394 3 54 0504 the blessings of the spirit. This last again is subdivided into the following: -- (1: 994 35 & वर्षेत्रेश पुत्र बहुवस्य the blessings of a contemplative heart as in the work called Au 50 [출도]리 (1.8~1.17) SH(H~Jir)는 (분) 등에서 밀비되 끝처 [급투]입니 9594 4 the grace of the spirit, as in 955 हें देव केन्य यस शुर्व करें कृत्य , the Mandrets attered by Nonjin and other geblins; (3) 378 984 42 gow yw 34 asaw a the blessings inherent in a trathful spirit or mind.
- (3) IN 9 988 9 pps-va, gaari-va anything reproduced from memory by the successors of the Buddha under inspiration from him at the Buddhist convocation (J. Zon.).
- ात्रा. श्रेट lan; देश यह व्यक्त य के हु-par betanpa; ते पर व्यक्त य कि-aar betan-pa; व्यक्त य galame-pa; देश य व्यक्त य द्वाह-su betan-pa; देश य व्यक्त व द्वाह-sun yanti-na; ते वद व्यक्त व कि-war yanti-na; हवार यह bkah-lan (Minn).

claim; also publication, proclamation.

478 458 Mah-Myon according to Kag. implies blanning; a verbal blow, reprimand, rebuke (given by a superior) (Ja.).

any and that bheat (ku-tol) leave of absence.

व्यक्त केंद्र य bhah-shor mrd-pa=वर्गेष पाने केद्र पर without delay:

come for blab-khol, क्या के की कार very important order (Fig. 4): क्या के ब्याप विश्व का the most important will of King Sroh-blean sgam-po. This document having been discovered within one of the great pillars of Kinkhording temple in Lhasa is generally known by the name क्या के आवश्य का

লক্ষ্ কৃষ্ণ চুক্তিন নিৰ্দিশ divided into mashhkar domestic servants; bran-gyoy servants, menials; phyi-jhkhar attendants; ক্ষেত্ৰ কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ ক্ষা clerks; also private secretaries and personal assistants of a high official; attendants in general.

an 32 bkah-khyah a decree, manifesto, edict: a general order.

নাৰ ইন্দৰ black khrims a law, commandment; নাৰ ইন্দৰ কৰিব strict justice; severa punishment: পুৰাইই নাৰ ইন্দৰ ক্ষমণাৰ by the cruel order of the king (Ja.).

magistrate.

্লাল ইন had yros (ka-dai) a conference, consultation; লেক ইনাই5 আজীখনা কানি makes consultation; gives advice or counsel; gives instructions; লেক উনাই5 ব to give advice (dai.).

ক্ষাত্র দুধিৰ gros-pa (ka-doi-pa) a connsellor; senator.

বৰ্ণ বৰ্ষ ব blash hyro-ua মন্ত্ৰনি debating; considering; taking measures for: 45 বুর্ণ বুর্বে ক্ষাই বিজ্বেষ্টান কৰা deliberating caretully with the ten confidential ministers.

ancestra blan hard-rea to dismiss; dissolve a meeting or a conference.

ame श्रेमक hkah-gl-gs=ध्रम प्रेक phyag-hris or क्षम श्रेम hkah-gog a letter; an autograph: are as a synonym for "the instructions and precepts of Buddha," and means literally "that which has become a command." This term is in fact the title of the great collection of the religious Buddhist writings (mostly, but not all, translated from Sanskut into Tibetan) known as the Kahgyur. The Kahgyur is divided into seven series of books containing several hundred treatises, and consists properly of 108 volumes, though editions in 100, 102, and 104 volumes are also current.

any and a bkah-ryya bray-pu issuing of an official order; also the accumulation of gold, silver, and grain in a Government treasury.

in Hind. Para-cana 1. public order, permit, missive, communication, &c. 2. and a will are question as a secret precept; occult communication which is made only to the trusted few.



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the line or thread of the word, i.e., the cral tradition of the word of Buddha which is supposed to have been delivered through a continued chain of teachers and

जन कुर कुद के न्या है (lif. the illuminator of the doctrine of Kahgyud School) a general designation of the chief lemas of the Bkah-rgyud-pu sect (Yig. k. 67).

disciples apart from the written scriptures.

the Bkah rgyud, Chief Lams whom the Mongol Chief Gushi Khan dethroned after overthrowing the power of \$de-pa \$Qtsah-pa the ruler of Tsang and Ü in 1643 A.D. (Loh. 13).

syne s. bkab-agyur admonition and reprehension; syne s. s. to issue an order; to admoniah; syne s. to translate the words of Buddha, &c.

and a subordinate in a rough pointed manner, cautioning him against his faults; to counsel against wrong practices.

and in a bkab sgrog-pa to publish an order; to proclaim or read an order or edict.

enter a bas bego with 1. exhortation to the deity. When any one falls ill either naturally or from the supposed malignity of an evil spirit, he goes to a lama or a Tantrik priest and begs of him for a blab bego—permission to invoke the deity. The lama touches the patient's head with the consecrated sceptre called Dorje (cajra), with the sacred dagger called the phurbu, a string of beads, an image of a Buddha or a deity or a holy book, and repeating some charms

exhorts the deity to be propitious to the patient. Those who do not actually suffer from any kind of illness also ask for such protective religious measures. 2. commandment; precept $(J\bar{a}_i)$.

क्षा भी blad begos is pf. of म्पान को blad bego, a sentence passed.

वन्य अस्त्रकाय bkah mhags-pa=स्त्र वाहर देए u to send verbal message; to give a reply.

name as bear-yeu, also appears a bear bear pa, one who has observed the ten commandments of Buddha. The title of Beab-bear is given to a Buddhist monk-scholar who has passed all preliminary examinations for a religious degree. There are two classes of appears—those of gleft bears and gash-phu; a appear of Tashilhunpo monastery is called Beab-chen on account of his superior prestige in religious study and practice.

বাদ প্রথম bkab geog-pa to act against an order; to disregard an express order or command: অৰ টু ফাল্ড বঙৰ মু ঠাছ the order of (one's father must not be disregarded) (Ja.).

বাদ্যবাধ blab-best an abbreviation of angles, see a subserviation of Buddhist writings.

come saw bkah-chems = an saw rosp. for prison a great man's last will; a royal testament or will: an alway for the saw in the work called Bkah-chems kakhol-ma, etc. (J. Zak.).

+ coperate blab mehid=amaran or ansertiam a command in reply resp., but also word or speech of a superior person. The term likewise signifies a conference, debate, &c.: amarant man and amarant what conversation did he hold? amarant marant man are marant man are marant man are marant marant man are marant marant man are marant marant man are marant ma

ৰাশ্যুৰ bkah-ñan 1. obelient; dutiful; submissive; observant of command. 2. one's tutelary deity is also called his bkahnan, because he carries out his protége's helpest; বন্ধ সুত্ত কৰিছিল, বুং পূৰ্বৰ service; doing service (প্ৰতিক্ৰম).

বশ্ব সাধ *hkub Man-pa* to obey;
obedient; বশ্ব ম সূত্ৰ to disobey; বশ্ব সুক্ষা
শ্বী স্থান কা observer of orders or precents.

are: to Lex. Msan, the end commander; nec. to Lex. Msan, this styling, "the mighty lord of the soil," is said to be a pre-Buddhist deity (Ja.).

can an a block gives part 1. severe retribution from guardian delities for defects in worshipping them; also the injury they do their devotees for impropriety in their conduct or language. 2. damnation into which both a teacher and his pupil fall ter disclosure of secrets of their doctrine without authority.

494 934 984 bkah-gran brief a weighty command or injunction.

+ এপাৰ এইবাৰ *blank-blang* := ইন্সাৰ্থ্য বা . a proclaimed order: ইন্সাৰ্থ্য বা is also colloq. called এপাৰ এইবাৰ *blank-blang*. 2. বীনিস্বিত্ one versal in drawing omens; an astrologer (এপাৰ বুলিকাৰ (M. 17.61).

ন্দার বৃদ্ধ block-rings mark scal; precept; maxim (Cs.); নদার বৃদ্ধ = গুলু বৃদ্ধ (Yin. k. ৩)).

प्राप्त blah-stod a subaltern; agent (Sch.)

ans as bkab-theh = saw ds bkab-theh order; edict (Ji.); written order; command; commandment; precept (Cn.).

বাৰ্থ ৰূপ bkah-tham= গ্ৰহণ ক্ৰ phyag-dam or ক্ষেপ্তৰা dam-phrug, seal; chief seal: নৰ্থ ৰূপ মিন্ত ই ৰূপ ক্ষুদ্ধ ৰূপ্ত ক্ৰম্ম হৈছিল কৰে। কৰি letter containing the chief seal of the Grand Lama and enclosing a scarf with charmed knots (Yig. k. 75). बन्ध्य क्षेत्रक bkah drag-pa phah-pa to command sharply, hastily or severely (Sch.); to issue an ultimatura.

APR A bhah-drin, resp. for A drin ANIA, a favour, kindness, grace, boon: grad apr A Su through the kindness of the lama.

च्यार देत रह hhad-drin-can = ध्रमकाय दृष्ट धृत्र य hyan-s-pa dub blan-, a kind; gracious; benevolent (Mhon.).

on 14 handrin-che very gracious: (you are) very kind; the usual phrase for our "thank you," in acknowledgment of a kindness or favour--common in letters, &c

crease to have distincte shapped to say it is an act of great kindness; to acknowledge kindness; to thank.

वण्ड देशहेशस्ट्रम्य bkab-drin tjeş-su dranpa to remember a benefit or kindness received.

ans In a second bear in a mind or remember the kindness obtained of another person.

bestow a favour; to show kindness.

তাল বুল প্ৰায় ক্ষা hah-drin ysun-ldan possessed of or making use of the three graces or courtesies, viz.: (1) ইপুর্ব মৃত্যু বিধানিত etaching of the sciences; (2) মহানুহ বুলুই explaining the aphorisms and the Tantra; (3) হয় বুলুই মুন ক্ষাই হুলুই etaching and ordaining.

वन्तर देव न्यान व blad-drin gool-ua to thank ; to be grateful for favours.

and as bhuh-draft a secretary of state.

an advice; counsel; iestruction from a high official.

and adviser (Sch.). 2. the reformed Buddhist

η

school of Tibet founded by square and answers, the chief disciple of Atisha. It was divided into two stages: answers or answers for answers to the earlier school from Bromston to Tsongkha-pa, and answers was a cr the modern school, said to be identical with that now called Gelug-pa, during from Tsongkha-pa downwards. The earlier Bhah-glamb-pa were distinguished for their elaborato ritual and for their power of propitating deities. The members of the later Bhah-glamb-pa have been remarkable for scholarship and linguistic cridition.

নার প্রথম ই বৃহ' bkah-gdams pho-brañ tho palace where the Grand Lama of Tashilhun-po resides.

द्यार बहुआ के हों हु और bkah-hilus chos-kyi 1990-nitsho a kind of ritualistic observance of the R-boys-chen sect of the Känä-ma Buddhist School in which a particular deity with his followers is depicted.

वन्तर्भव <u>bkah</u> hdogs-pa to make into law; to proclaim; a proclamation (Ja.).

वन्तर वर्षे भारति holoms = वन्तर कृत व वन्तर व instruction; order.

one waiting for orders; an attendant on a superior; an aide-de-camp; one's guardian deity is also called by this epithet: one's apartial (A. 13) the who has propitisted the lord of death to serve him as his attendant spirit."

and ag = bkah bisdu-wa collection of the doctrine $(J\bar{a}.)$; synopsis of the scriptures at the grand Buddhist convocations; also

the convocations where the precepts of Buddha were promulged.

ৰাষ্ট্ৰ ক্ষিত্ৰ blan gnan-sa, vio., to order, command, grant, termit; an order; permission: ইংসং টু কুম তে বুরু ইন্দ্র বাদ্ধ বুন বাদ্ধ বুন বি দুলু you will give her as a consert to our King of Tibet (Ja.).

ৰূপ্য পুৰুষ Bkah-gram=শুপুৰুষ a district in the east of Kong-Ju: also n. of a district of Ngari Khorsum in Western Tabet.

and an blub-phebs a great man's order.

यणवादेश bkah-phrin (ka-tin) u message.

মণ্ড শীং bkuh-hphria letter of command: মণ্ড শীং শীংশ to write or issue a letter containing instructions.

वन्द्र व्यवस 1: bkah-babs an injunction; a direction.

978 998 ii: bkah-baby the taitiment of a commission; also the iama or saint who is commissioned with some high duty. When a lama at the command of his spiritual instructor fulfils what was entrusted to him, he is said to be a bkah-baby

ore con con blan-buls but n. of a historical work on later Indian Buddhism by Lama Taranatha.

commissioned ones (see any new).

কাৰ কা bhah-ban = বস্থ বৃদ্ধ order; diploma: বস্থ কাই বন্ধ বৃদ্ধ বৃদ্ধ হৈছি (the object of sending the autograph letter (Kim.).

व्यव केंग्र bkah-bris, resp. व्यवः नेंग्र bkah-çoy. a letter; a written authority, generally in autograph: अर्थेत योज कर्त व्यवः केंग्र व्यवस्था कृत वेदार व्यवद्भेत केंग्र व्यवस्था of you to favour me with your autograph and enclosure presented by the hand of the Don nyer (Fig. k. 14). 65

ame car bhah-dunf = 14 a minister (Mnon.).

and and blan-hoad-pu the going forth of an order or edict (Schr.).

The Age bkah-hours the hundred thousand procepts; n. cf a religious work.

ane g'at a bhah ole bdi-un = ane g'a a bkch-tlo 90-wa; 3 84 7 34 9 (Sag.) 1. attentive; executing an instruction or order with attention; one who is cheerful at heart owing to his attention to garantee. 2. one who easily understands what he is ordered to do; one who appreciates his superior's instruction 3. wave speaking well: alequent; agra Rata blab-blo mehderen दुव्येषस् eno whose expression or delivery is not good

and if a black-blon or any a fa a black-oi blan-po, the name given to the four Cabinet Ministers who assist the Gyal-tshab or Regard in the administration of the Government of Tibet during the minority of the Orand Lams of Liesa. The four Kalon must be laymen and are often military officers. Popularly they are styled Shape (अवश्र पर्) - वर्णन हों न व्यक्तिक अप hkah-blon प्रशासकcan the residence of a blah-blon.

ama A ak ama bhah-bhan drun-bhbar tho official staff of a Kalon.

पण्य हों र वने bka-blow-belo (particularly) the four ministers whom the 4th Manchu Emperor K'ien-lung (in Tibetan called Lha-skyon Protected of Heaven) appointed to conduct the state affairs of Tibet. They vera 17 54 at & WA Kun-dgah-bshi No-you. BREGOR ga Tshe-ris duan-eggat of Gyan Ros. W4 Thon-pa, and \$ 5 Kitse-dras of Po-ta-la. These four governed the country for twenty-seven years from the year of the tron-sheep (Loft, 16).

वामार अन् वासम bkah-blon-grum the three ministers who conducted the Government of Tibet from the year of the fire-horse to the middle of the year of the earth-ape. Their names were :-- 179 35 284 4 5 bkahblon Lum-pe-wa, and garage a bkah-blom Ra-phod-pa of Kon-bu, and and grazes Skuh-blon Shoar-ra-wa.

वन्तर अ blah-mu= ५क्टम नहेर spiritual or inrellectual heir-loom. This is a philoaophical term of the Khill-net School, meaning the descent of the black (Buddha's word) in an unbroken succession or without being kept concealed for a period. One who has received such a succession, or any scripture that has come down to him in such a manner.

AME AR AND CHAR-mind them-put to contain many precepts or commands; one on whom there are instructions or commissions to perform.

and age a that glook-not one whose morals are pare; one who has preserved his yowa.

ama for a bonk-stsol-ica, pf. steal, to speak. to say (where an honoared person is the spokesman); recording to circumstances, to command, ask, beg, relate, answer, &c., especially in ancient literature, in which it is almost invariably used of Ruddha and of kings speaking.

and East bhith-tology . and 24 bhich- an or and a reply in the way of instruction; दर अने यमार में वास छ । वासेर हाद अरंति द यहेद छेर प अधित । " pray favour me with replies on internal affairs (uninterruptedly) like the flow of the river of geld" (Y_i) , k, 15.4

and alls bk:h-hisin letter of authority or commission from Government (issued to one who is en the move or who is to nxeroise some kind of power over the people) to afford facilities for travelling or for enrying out a mission: ম ইলাব্য ক্রিয়ার বিষয়ের বিষয়ার ক্রিয়ার করা ক্রিয়ার ক্রিয়

ৰণ্য মৃথি ইচ্ছ *bk th-bahia bycd-pa* to do according to order; doing; ordered: মণ্য মুখ্য to be obedient; a faithful set rant.

ana sa sa sa a had rab-bbyams-pa a doctor of divinity among the monastic scholars of Tibet; one who has acquired the highest proficiency in the Buddhist sacred literature and is of pure morals.

answer that the transfer one who has passed the highest examination in Buddhist metaphysics; one who has reached the highest of the 13 classes in the Mishau-nif greatsian, the metaphysical the great monastic establishments of Tibet

any a \$10 blab-ta rbs wa to give heed to or attend to an instruction or procept; to listen to any advice.

बन्ध के bhah-laf an order; a precept: बन्द कुट बहुट व to command or give orders; to issue an injunction.

ane May blash-log = धू अंब grba-leg (ta-log) one who has given up his religious vows; a Buddhist monk turned out of his monastery for misconduct. In Khang he is called blash-log; in Middle Tihet ta-log.

ज्ञान न्या heat-ray the court or councilhouse of the four killin or ministers of Linear; व्यवश्च वार्त्य स्थान द्वावर न्या ना देश हुँद् स्था के महत्त्व पुत्र व्यवश्चित हुआ। when the warrant officer registers the document at the court of killin he should also verify it at the Account Office (Binii). any in that-gog any writing of authority from a superior; decree; diploma; passport; official paper or letter; any in it is in it is a superior; and it is in in it is in it i

বান ব্যাধ bkab-gsal = বৃশ্ব বৰ order; official messago: বৃশ্ব বৃধ্ব ইমান্ত্রে দার্হ ব to send a messago or express order end after another.

by the best of drum (Yig. k. 18).

and I am black of a man instruction or precept to be received with perfect chedience; to value or honour an order; a command carried out with the summer respect as that with which a man carries his own head-dr

্বাটি বুর বুলি ঠুলিটো প্রার্থান হৈছিল। কৃষ্ট কুলিটি ইনিজাল প্রায়োজন ক্রিটি ক্রিটাল ক্রিটাল

বিশাই ঠাল or ব্যাহৰ according to the law; to legalize; to make it into law (Civ.); to proclaim, publish (Jai.); বস্থ নাম্বান বিশাইৰ to publish; publication: নাম for বস্থায়,

+ ন্যাম'ৰ 1. hhar-na pf of vb ব্ৰহণ আছে দু বৰ বৈ to separate, put aside, select, benish: প্ৰথম সাম্প banished from his place. 2. to ask any question captiously; to make a poovish enquiry.

to load a beast of burden, &c.: ga and to levy a tax. 2. pf. of and to spin; Rama spun; twisted (Mag. 5).

stuff made of coarse goat-hair about nine inches in width: Systemate a kind of the inches in width: Systemate a specific respectively for the specific respectively for pounds of goat's hair to weave one blanket (Risii).

্ৰেপাই bkas, contraction আৰু আৰু instr. of ৰপ্ৰ-

प्रमाण में १kaş-pa=केर । crack, split, cleft. 2. pf. of व्यवस

PTIA bku-ua 1. elixir, quintessence (Co.); \$433 medicinal extract. 2. with pf. 9344 to make extract of a drug by drawing out the juice (Lex.); \$433 melted butter; 93454 to extract the spirit of; 9345 ku physis spirit extracted (Co.); \$4345 draw to extract medicine by infusion.

বাৰ্মী bkug-pa pf. of বৰুদ্ধৰ আৰু, শুৰুত্বৰ, drawn or pulled forward; বৰুদ্ধৰ summons (Xig.?).

বান্ধাৰ bkunn-pa, pf. of equip hut pres. in W. and according to Lex. fut. ব্যুম bkunn, pf. ব্যুম্পাৰ, to kill, to destroy; লক্ষ্যবস্থান ব্যুম্ব to cut off the edge; fix a boundary to.

बदुर है bkur-sti अस्ति, अद्वार, तेवा, परि-वर्षी honour; respect, homage; mark of honour; respectful reception (hy asking one to sit on a seat of honour); बदुर है अदेंद्व bkur-sti nchod-pa to distinguish (a person) by marks of respect (Zam.); उदा व बदुर है बदुर्द्ध प्रत-la bkur-sti bbyuñ-duş when honour is shewn to (ono's self) yourself (Ja); बदुर है अदेवन bkur-stis dregs sense of honour; self-respect: मैं देन हे स्वकान बदुर है क ইৰ্মণেৰ্ট() mi chen-po rname-la bkur-stis dregs-pa yod great men have the sense of dignity.

नगुर्दे $\Pi:=3$ संब, वृह्मसंबद्धान्य \mathbb{R}^n वेशय असम्बद्धान to slander; to blashphome; not to accept as true or correct $(Liq, \mathbb{R}^n, \mathbb{R}^n)$.

eys as \$54 \$kar-nar byed-pu the act of respecting; to do honour; frq. to make reverones, to salute.

বসুৰ ইন্ন bkur-tshiy = আৰু এই ইন্ন betod-pahi-tshiy words or expressions of honour, some of which are:—ব্যুক্ত ইন beings-hos: ব্যুক্ত আৰু কি bshings-hos: ব্যুক্ত আৰু কি bshings-hos being; মাই ব্যুক্ত কি beings-hos sings; মাই ব্যুক্ত আৰু কি কি bried; মাই ব্যুক্ত আৰু কি আৰু কি bried; মাই ব্যুক্ত আৰু কি mehon-gyur; মুল বুদ phaticyns; মাই বুদ mad-byus; বুল্ল বুদ phaticyns; মাই বুদ mad-byus; বুল্ল বুদ begs-beind-; বুল্ল বুদ্ধি-beind-; বুল্ল বুদ্ধি-beind-; বুল্ল বুদ্ধি-beind-; বুল্ল বুদ্ধি-beind-; বুল্ল বুদ্ধি-beind-; বুল্ল বুল

aga an blur hos worthy of respect; respectable.

व्याप u bkog-pa, pf. of व्याप्य.

AME A bloshers, pf. of a see. When the blosh is joined with H to form the compound word Hame it means ? and threat, menace.

bkod=all bekon to appoint; to raise to the throne.

মান্য bkod-pa, v. এগ্ৰে ৰুছ, সভাৰ, আৰা 1 abst. প্ৰায় gral or মুখ্য arrangement; ক্ষ্মিৰ order or arrangement; method of arranging; applied to mind, as in ইমন্ত্ৰ ক্ষমি meaning is meditation, মনাধি, মনাধি, ২০ vb. = to build, arrange, plan, &c.

নাত্র ক্ষান্ত আৰু অসলমুখ of boundless or infinite design; the universe; n. of a great Bodhisatica.

কৰ্ম্ম এই পাৰ্ক পাৰ্ক bkod-pahi gluy-glar == ইৰ্ম্ম ই the prince of learning; science.

क्षाद वर्षेका bkod-hdoms==व्याद क्षाय bkodston-pa (Yig. k. 23).

ৰূপি পূৰ্ব bkod-ldan = মুখ বছৰ প্ৰত্য হান-৫ হ beu-geig-pa or গুলু মুখনি চি dgun-zla hbrishpo the eleventh month of the Tibetan year, sometimes corresponding with January (Rimi.).

प्रभाद u bkon-pa, pf. of भूका 4 hgen-pa.

বৰ্গাহ হেই bkor-hdre seems to be a kind of goblin (Jd.).

কাৰ হৈ bkol-spyod n. of a torment; torture from being boiled in water or oil: প্ৰথম মেন্দ্ৰ হৈ প্ৰথম byol-son bkol-spyodkyi sduy-bshal the sufferings of the damned through the torture of being boiled.

নাম্বান okol-sea occasionally pf. of প্ৰাৰ Akhol-sea, to boil; usually indicates প্ৰাৰ a to bind to service; to employ; ধু ধু প্ৰাৰ a anod-spyad bkol-sea a boiling vessel; ক্ষাৰ মুন্তাৰত gyog-tu bkol-sea to take into service; ৪৭ চু আৰু ব to set aside; to keep out. ন্দ্ৰোথান bkyal-ra 1. to talk nonsense (Ja). 2 বৰ্ণৰা to rave in speech; to talk nonsense : ব্ৰণৰা বৰ্ণৰা স্থান, ব্যৱস্থান, ত্ৰা

মানুৰা U bkyig-pa in the colleg. of Taeng = থীপৰ hkhyig-pa to tie (by a rope); প্রস্থান এইনের bound, tied, fastened (Mon.).

TJC bkycd-pa, pf. to bend back; recline (sh. nt.).

মৃত্যু ম hkyon-pa=হুমান rdun-ca to best (Jul); অব্যাহ্য resp. to chastise with words, to sold (Ja.). Schtr. mentions মুদ্ধ মন্ত্ৰৰ chiding.

বিশ্ব bkra-va (ta-wa) cog. to দুই বিশ্ব, বিশ্বিষ variegated; beautiful, blooming (of complexion); glossy, vell-fed (of animals); বসু ইন সম্বাধিষ a great painting; বসু বন বিশ্ব বিশ্ব চনাচাৰে: বসু বন ইন স্কাধা variegated figures; paintings: বসু বন ইন্দ্র বিশ্ব কর বিশ্ব নিয়ালে a radiant or illuminated sone or halo: বসু আন বিশ্ব স্কাধা বিশ্ব কর বিশ্ব কর

ang a क्षेत्र hkra-wahi skad-hhyin n. of the bird called *Gurghongala*; स्न वर्षेट वर्षेट किर**ा (Mon.)**.

可多 bkra-byed=『新元 ri-mo-mkhan a painter (MAon).

and his bkra gifidmar parti-coloured; on a red ground.

मणा निस bkar-çis महत्व, चर्च राधना, प्रकी-चेत्र, कवित्र prosperity; blessing; good luck: समस्यादभक्षाचा नेया नेया नेया good fortune to my people! may they prosper! and and holy-water; consecrated water or consecreting water, on har her auspicious bed: nuntial bed (Cs.); 41 44 3 39 words of blessing; benediction; an ha na at bkra-cin-kut and sbuon nun Glau auspicious fasting ; भ्या देश श्रद की में के हैं hea-çiş sguffnahi go-cha instruments used for insuring luck : sacrificial ceremony by which blessings are to be drawn down (Ja.); बण नेसाद propitions; lucky; बण नेस वर्ष हुस good omens: lucky signs; an hard same bkra-cis-vahi rtags lucky configurations or semblances : happy omena : भा नेव अ अकसा n. of a goldess; the goddess of glory (Ja); 47 A Au misfortune; calamity; वश्र में जैसाव calamity; adj. wretched; unlucky.

মুম্প্রি Bkra-çış glin n. of a place in Khamş (Lon. 225).

The agrae of the between the contains the names of eight Buddhas. Whoever resites it and meditates on the perfections acquired by the Buddhas escapes from the dangers of evil spirits and denous. Such a devotes can vasily have admission into the course of kings and address the highest authorities without let or hinderence. Remembrance of this effusion is believed to be a safeguard against bad dreams and also

mishaps or accidents in war, and in repelling offensive weapons.

यम् विकास & kra-çis sgo-man n. of a monestery in Ando.

वन नेम अ bkra-çis-can चगन n. of an incense (Mhon.).

on An Eur Br. Bkra-cis chos-rdsoft the summer seat of the Covernment of Bhutan where the Dharma Raja resides. It is ordinarily called Tassisudon on English maps.

वत् क्षेत्र वहित्र bkru-çis briod-pa सम्बोत्ति auspicious expression; a benediction.

ৰা নিম চলম নতুৰ bkra-pie trang-bryyon the eight auspicious signs or emblems, viz.:—
(া) মুন্তুৰ পূৰ্ণ কৰাৰ the precious or jewelled umbrella; (2) গুলি টুল মুন্তুৰ সৰ্বন্ধ the golden fish; (3) গুলি টুল মুন্তুৰ মুন্তুৰ মান্তুৰ the pot of treasures; (4) বৰ্ণ নাম মুন্তুৰ মান্তুৰ ম

वन नेम इन्या कर्रिका-çis rt.198-can possessed of anspicious marks: बन्य वन्न नेम इन्या देन हुम वन्न । तुर्दर्भेद सम्माधियम देद समित । a glossy hand possessing suspicious lines will cause one to obtain both a son and wealth (K. d. व 217).

an Angel hara-cis dun = 5. 494. And dun-dhar gyas-dhhyii stautakan a conchshell with its whorls turning to the right instead of to the left (Mhon.).

Syn. पुर-कर्षेत्र dust-mechop; है वाष्ट्राय ekye-us Ma-po; दुवा वाष्ट्रीय व ggyai-po dkhyu-us दिवायमें (Mkon.). वन्न नेश्वन bkra-çiş blan कवित, सङ्ग्रसमय auspicious; lucky.

क्षण निवादके हुन bkra-cip-pahi rdsag अकुछ इन्ह, खाँचन प्रकरण, समिक्यण lucky articles.

क्यू नेशक थे ने Ekra-çiş-pahi yi-ge n. of a kind of (mystic) writing which is considered auspicious.

वसुनिमायर हुर देव bkra-çis-par yyur-cig सङ्घलं भवतु may you enjoy prosperity.

वत्र वेशक्षेत्र म bkra-vis bycd-na = रेल की कुल में n. of a goddess (K. g. 5, 112).

वा नेकड Bkra-qis-rise (Tashi-tee) n. of a village in the district of Stod-luft in Tibet.

on In alan Skra-çiz-betsegi (Tashi segpa) n. of a brother of King Skyid-lda Kimahi 1990n, who settled down in Mahris in Westorn Tibet (Los. 48).

बहु नेवायहेक्या विकास होतान्त htts: htts: pabi nde n. of a work the reading of which produced auspicious occurrences.

শানি প্রাণ তর্ত্ত the eight lucky articles are—(1) নির্মান mirror; (2) দ্বিশা medicinal concretion from the brains of elephant; (3) দ্বিশা curd; (4) ১৯৯০ Dub-grass; (5) কি দুৰ্ঘা the wood-apple; (6) ১৯৯০ বিশাসকল বিশা aright-whorled conch-shell; (7) কি টি-মিন্টার্য vermillion; (8) ধ্যাম বিশাসক white mustard.

an An Equa o here-cis rasogs-pa newgra completion of su auspicious work or event. and a gas a Bkra-qis Ikun-po (Tashilhunpo) the seat of the Papohhen Rin-poche, the second Lama in Tibet, ordinarily called Tashi Lama, ranking next to the Dalai Lama of Lhasa. The grand monastery of this name adjoining the town of Shiga-tse in Tsang harbours 4,880 monks, prosided over by the Tashi Lama

the herag (lng) using the second to be the shing medias yed-pu 1. densing brightness; lustre; when medias also and week, c.g., glitter (of jewels). 2. 4 and beautiful appearance; high colour (of the face, skin); 4 and week pure gloss of the skin; and year bright (Ja.).

याना ध bkrag-pa = भ(न वस व fair or fine complexion.

Syn. exemise milate-can; alk a historica (Mhon.).

प्राच केंद्र hkrag-mad = अद्य सदय or अद्रश केंद्र dult appearance; bad complexion (Maon.).

বাদ্ধ bkrab-pa (lab-pa) pf. বন্ধৰ to choose or select from among many; মাৰ্চনাৰ muchoy-tu bkrab exquisite choice (Lex.).

विगास d bkram-pa (tam-pa), pf. वभूत्रकाव, a form of ब्लेश्व बचीचे, त्रस्य, चववीचे to spreed over, souther.

Byn. रकुमान dgram-pa; वर्षान bedal-pa also वृष्ट्रान glor-wa; वर्षार्य bihord-pa कियोचे; वर्षानाम glsugs-pa (Mhon.).

पाड hera; in the passage इस नेदारatturna हेल द; बाज here means rolled or varnished in variegated colours. त्त्रभाग bkras-pa (te-pa) an abbreviation of ब्यू नेश्य, according to Sch. also pf. of the verb ब्यू द: ब्यू श्रुप्त for ब्यू नेश्य का auspicious scarf for presentation or the occasion of a visit or some ceremony or festivity.

ana an okras-lu4 (I'c-lung) n. of a valley in Tibet (Ich. 44).

ৰাজনুত Bkras-thun (Tei-thun) লাজনুত a contraction of আ শৈলুম ই (Tashi-thun-po); also a heap or mountain of gloty or auspicious objects.

4. The best-wa (ti-wa) 1. pf. of Art to conduct according to order, e.g., one after another. 2. for the are, to wrap. 3. to draw; to try; to acquire; to cearch for.

ক্ষ্যিত bkrid-draft (ti-dang) = " রুম মানুধা ক্ষ্যা the black discipliner of the unsubdued; the black and herrible (assumed) appearance of Maniju Ghosa Bodhisattea to load the sinner into the path of righteousness and virtue: রুম মানুধ্য নির্দ্ধ the droaded (Bon) deity who leads or drags the subdued straight onward (D. R.).

-প্ৰিছ bkris an abbreviation of স্থাপুৰ প্ৰথিত-দুৰ্ভ

ক্ষীলাৰ bkrig-pa (ft-pa), pf. of ৰট্টাৰ, ৰং ৰাৰাজীৰাৰ than pa-la bkrig-pa conducted to emancipation or Nirrana.

bkru-sin कुष्णक. व्यापना के हैं kkru bçalgyi mod तेवल पान washing bowl; to wash a vessel, plate, de.: व्याक्ष bkru-bj.2, रूप केंद्रभ ब्याप्ट हुआ कुर clothes, etc., to be washed.

বাৰা ব krug-pa (tug pa) probably an incorrect reading of ব্যুখ্য.

वत्रवाध birus-pa, pf. of शुव khrus

TI Bkre (teb) n. of a place in Khann, which is also called May're Bkre-nay tehan.

্ নাের্ম keren-pa (ten-pa), থাল 1. pcor, indigent, hungry; মনাস্থিত এই ইন্থা বাহ্য a country where resources are reanty (Lex.). 2. বেশৰ miserly, stingy.

ৰটাৰ hkren-po= গ্ৰেপ a beggar; destitute person.

Syn. 4x A5 nor-med; alieu a hphohs-pa (Bhon.).

विश्व के have-skom, contraction of क्षेत्र व ब्रह्म व्यक्त प्रिताल and thirsty: ब्रह्म व्यक्त विश्व वा क्षेत्र व्यक्त क्षेत्र विश्व | this tobacco does not allay in any way either hunger or thirst: बर्गेस क्षेत्र व्यवस्था क्षेत्र हैं। leading from hunger and thirst to satiety (Ja.): व्यक्ति क्षेत्र व्यक्ति कार्य कार्य क्षेत्र विश्व । the cow's milk removes hunger and thirst and hard breathing "

बद्देश वस bkres-nas कृषिका being hungry.

+ AMEN'U bkross-pa resp. term for killed; dead.

vb. tre. to untie, to loosen; also in W. is the only form in use: *55,4 mfa:a geduct-pa &krol-wa the knot untied. *35,4 a characters.

beine-pa bkrol-wa set free from bondage; pu affu a khral bkrol-wa remitted revenue or rent; fau affu a dyone-pa bkrol-wa forgiven, pardoned, &c.

ফাঁল bkros (toi) = ৰ্ণাল ব to chocee; to select; imp. বাৰ্থ-প্ৰ bkros-çig (Situ. 105).

read; done reading: annual all wishes to read or sing.

M this or \$2 m the history of \$ m = π = 3 a gutter, a small channel on the roof of a house or at the edge of the roof for carrying off the rain π = π = π = π, small furrow conveying water from a conduit to trees or plants; furrow between the beds of a garden; hence even flower-bed.

monastery near Sam-ye.

descent, extraction, origin: ১৯৫২ বুলিই ইডেন ইর্মান্ট ইডেন ইর্মান্ট ইডেন ইর্মান্ট ইডেন ইর্মান্ট ইনে আইন ক্ষিত্র ইন্দ্র ই

ন্দ II: 1. stuff: ক্ষণ্টেৰ্ব it is of good stuff: ক্ষণ্টেৰ্ব it is not of good stuff: ক্ষণ্টেৰ্ব it is not of good stuff. 2. bundle; e collection: তাক্ষণ্টেৰ্ব a bundle of grass: ছুক্ৰেৰ্ব a tuft of hair: ছুক্ৰেন্ট্ৰ a skein of yarn.

f. foot, leg, hind leg of a quadraped: कर कि क्यू कारियांच्या पार्थ: not throwing the foot (Men.). 2. lower part, lower end, e.g., of a letter: कर य की baving a foot, so the nine letters are called that extend below the line TFT, etc. (Jü.). 3. a metrical line, verso. 4. base foundation: gaga gas as a rdsu-hphrul-gyi rhadpa bihi whuse the four feet (stages) of performing mireoles.

Syn. 454 shale; g'Ss rgyu-byrd; 44' Is byro-byed; 44's5's byrod-byrd; 44's5's byrod-byrd; 44's5's5's rgyny-nord (Khon.).

* 39 kafl-kyog bandy-legged. (Ja.)

1 rkail-kri (kang-ti) a piece of cloth to wrap round the legs (Sch.).

ক্ৰিন্তি rkan-bkod पाৰ্থাৰ the manner of walking; ক্ৰেণ্ডাৰীৰ rkan-p: bkrarahi sa पाৰ্থাৰদিকা the place for washing the feet.

мечты Қкай-фіка-ma == % के № borr of the hill-rat; a name of Agastya Muni (Mico.).

** I'n rhost-skyes n. for the Sudra caste (of India) which originated from the fact (of Brahma) / Maon.).

A B Bhaff thra (Kang-tha) n. of a king of Ancient India: \$75 \$13 " The B 52 50 graph B 53 50 graph B

We paykafi khrab (kang-thab) iron shoes worn along with the cost of mail; that part of armour worn like boots from the foot to the knoes; greaves.

平自 flah-khri (kung-thi=內下 門中) footatool (Mhon.).

a foot contracted by disease (Lex.).

as affer than-hithor landy-legged (Sch.).

ক্ষাৰ rksh-gos = গ্ৰাপ্তম gos-tham Tibotan boots made of felt or of coarse serge. of the foot.

Byn. W rkaf-rise (Milon.).

स्त्र अर्थुष्य rkah-mgyogs swift-footed: अतु त्या प्रतिक स्त्र स्त्र प्रतिक स्त्र स्त्र प्रतिक स्त्र स्त्र

who travels on foot; a vassal or subject paying his duty by serving as a messenger or porter (C_h) .

** * rkss-glis a trumpet made of the human thigh-hone used in temples; also in travelling to keep off evil-spirits.

द्विति : Triantry area to Cs.

कर व्यु rkan-brgya or =कर व्यु व contipede: व्युक्त व्युक्त व्युक्त व्युक्त के कर। "the name of the worm which has a hundred feet and arms" (क्षेत्रण.).

as a sign a standard property of the sign and the sign and the sign with eight legs, generally found in soulpture and in Tibetan mythological pictures.

MERS rhan-fiar the leg (Minon.).

ar aga a rkan-grig-pa caual onetooted, met a tree; the fabulous countries of the Huran and Tau-ta, the people of which are said to walk on one foot. करीय rkan-ries चयरेश, इक्टर footstep, foot-mark; a dog; "foot-follower."

कर वीभव द्रांतक द्वांक-pa mankind; इन बीभा वहें वे the chief of bipods; an epithet of Buddha or वर्षभक्षवस्य (Māon.): कर बीभा क्षानी कार्यवस्य क्षा । Sañs-ryyas (Buddha) is the chief of the human kind.

करण्युव rkan glub सुप्र a foot ornament; a foot-hangle.

कर देन rksf-rt-n पदाधिष्ठान a foot-stool; treatle; a raised ground or stone step on which, at the time of alighting from any conveyance, the foot is placed.

क्र क्षेत्रम rkasi-stegs or क्रम्य व्यापाल foot-stool.

Syn. 林澤 tkafi-tten; 林曾 tkafi-khri; 其中可含可以 zla-ua geig-pa; 两四年 pan shuhsştehş (Mion.).

The grand-sich-bu = We wished the star of the golden flight or wat u, a name of a fixed star (Mion.).

今年第4日 rkan-sten-bu= 戦 時間 the star of higher flight (Maon.).

me use read-than 1. on foot, 2. == me."

ANN useful a foot soldier (Minon.).

ac a gas a one travelling on foot; to walk; to go on foot.

कुटलिय rkan-mthil पाइतम the sole of the foot: foot-sole.

कृद बहुद rkan-hilled पार प्र. metaph. for a tree, i.e., that which drinks or draws nourishment through its feet, or roots: कृदबुद-दृक्ष-व एकवादब, कृतबुध the rod tree; the devil's tree.

six-footed, met. for the bee.

Π

AF EN IN than-drug-takes = EN SA Ac the mange tree.

55.55 rkan-gdub ays foot-ring; bangle-like ornament worn on the foot.

क्राबर्ड rkan-hdren also व्यवस्त्र, त g., arawn by the foot; shame; disgrave.

শংখন rku4-ldan shoes; that contains or holds the feet; also metaph, for a road, way, passage; কংখুদ্ধ নি ইন ইং গীং গাছুল্ম the lion's-tuil tree (Minn.).

** ** !knn-şeam coarse woollen loggings manufactured in Tibet.

ক্ষেত্রত rkh-pa brkyans the lega stretched; ক্ষম অধ্যম contracted legs; ক্ বছুম দুর্কিম to rove, wander; to disperse, separate: মুল্ম অম্বর্থার ক্ষান্ত্রত্বাল্যান্ত্র্যান্ত্

कृत्यविद्यं çkun-pa hthen-po पादेन सन्तः lame.

ক্ষেণ্ডান হ্ৰ rkan-pa geum-Idan = রন্ধান ধুন বিধারবাদ he who is possessed of three legs or three regions; Vishnu; an epithet of Vais'ravana.

Syn. ac द्वाच कर्न & Bynn-phycgs bdag10; क्वच देवे क्व rgyal pohi rgonl; द्वाच महेर.
निकास कर्न dput-gler genn-hag; महेर में कर्म gler-gyi bdag; भेदे केंग क्ष्म mihi chos-lian; द्वाच में के कि के कि क्वच क्वच हैं कि क्वच क्वच 1-ha-bo; भे के देव क्वद E-lihi bryud; नैर के देव nor-shyin harm-pa; महिर के 4 क्वच gnodshyin-rgyal; नैर के कर्म nor-gyi bang; देव कर देविय dbyig-gi char-hbehs; gr देवा के byan-phyoys-bkyoh (Minon.).

कृद वर्ष कुष्पा कुष्प होता है। इसकी pahi stabs-sgyur dancing at the cadence of a song (Mñon.).

*** * \$ \$ \$ rkai-pahi hdu-byrd ugunig the movements of the feet which are detection se ব্যাক্ষ dal-hyros; দ্বাক্ষ but hyros; ক্ষিত্ৰ de lohi hyros; ক্ষুক্ৰ hyris-hyros; ক্ষুক্ৰ পুৰু gog-hyros; বৈ এইংক্ষ ralpahi hyros; বিং এই ক্ষুক্ত brita-pahi hyros; গুল্ল-plahs, গ্ৰিল অন্তৰ্ভ পুৰুল-pahi hyros; গুল্ল-pahi hyro; ক্ষুক্ত gon-pa yaks; গ্ৰাপ্ত পুল্ল-pa hkhyor; কেং লাজৰ বু কি nechon byro; সুক্ত ক্ষুক্ত myro-hyro; ক্ষুক্ত ক্ষুক্ত প্ৰান্তিন), বৰ প্ৰান্তিন-hyro; ক্ষুক্ত বু ক্ষিক্তন)

मापरिश्व gkan-pahs हा आ-wa = देश प्रान्त-pa the hoel (Milon.).

क्ष भी अभीत के द्रावत-pahi mtshon-cha can :: हैक 9 poultry; a fowl (of which the weapon is in its feet).

#31 rkan-phyin telt for covering the legs.

 π_{1} of rkah-bel upper part of the foot (Ja).

क्र पुत्र rkan hrat विषय footless; helpless; involved.

क वयम rkan bham सीपदी a disease in the foot; swelling in the foot; also gout.

ಈ 역실이 rkafi-bbros or 약 열어, v. 씨도 역할다.

34 rkañ-slas (lit. bidden foot) = 59 a snako (Mâon.).

क्र अक्ष के स्रोतिक Rhan-ma rhan-chig n. of the part of the nother world where the Naga demi-gods reside.

क्ष्म rkan-mar pith; marrow: क्ष्म अर हे देवाभावर दुवाभाका वेत्र स्वाधका महेत पर हैद। by rubbing in any kind of marrow, contracted limbs may be smoothened (i.e., straightoned).

Syn. ** mdaks; BIS \$\frac{1}{2}\f

of the founder of Nyaya philosophical sect in ancient India.

भूर द्रमण १ । दर्श-dmag infantry; a footsoldier.

Byn. कर कर rkah-thah कर एक पु rkah-pas ryyu: रहार्य प्रेम वर्षेत्र rah stobs-kyis byrod; कर कर व rkah çur-va; क्षण प्रेम व्यव lus-kyis hthab; द्वाप्रीम क्षण lus-kyis ryol; कार्य द्वार व mtshon-chas htsho-va; ५९८ पु कर प्रेम bu chuh (Mion.).

general name for shoes in Tsang. In Tibet the sole of a shoe is generally made of a kind of durable grass, hence the name of a kind of durable grass, hence the name of the first stan, foot-grass, signifies a shoe.

** * rkan rise very the fore part of the foot.

কু বিশ্ব : kuń-tahuys = এপ্ৰের্থ or স্থা ব্ৰিথাৰ to have a firm footing; to take root.

*** *** rkan nulser iron nails or spikes fastened to the boot-sole for climbing.

কু কোন rhan-mare = নিং সু নে নিং the As'oka tree, Jonesia asoka Roxburgh (Mon.).

ক্ষাৰ rkan-bshi, ক্ষাৰীৰ four-footed; quadruped; a beast; also a chair or anything that stands on four legs; ক্ষ্ ৰাই মৃত্যু ক্ষ্মান ক্ষ্যা it. possessed of cattle; a herdsman (Mion.).

w kan-yan agile; quick in going or walking.

AR Raff-riff 1: long shanks.

to some the grey species of duck (Mñon.).

where a man can only pass but not ride.

क्षान्य rkan-çar-pa=क्षान्य a footsoldier (Mhon.).

* Ar rhan cin treadle of a loom.

₩ ¶ kran-çu foot-sore.

क्ष नुष्य rkrafl-çubs socks; stocking.

ME WE kan-sor too.

75

শীৰ্ম ekan 1. sometimes used in the place of গ্ৰ. 2. ব্ৰু বাৰু the palate = হ্ৰুল, which is an obsolete form: ব্ৰুক্তিৰ pkannthahi pint end of the palate or "gums at the end of the palate": ৮ গছ ৰুম্বাৰুৰ,
ই হ্ৰুক্তি লৈব "the six letters t, th, d, n, r, l, arise from the tip of the tongue and the front palate."

**Sask rkan-mar the butter which is mixed with barley-flour to make a paste for the food of children and infants; barley paste made with water or milk is apt to choke infants, so the Tibetan mothers mix in butter (Dt. ** 10).

দু নামান rkam-pa or বৰ্ণনা of passionate desire. The latter form বন্ধনা is generally used; it signifies ৰহ্ম আৰু longing; ব্ৰথম ইন আৰু greed; passionate: বাছে ছম্মান ক্ষিপ্ৰায় greed; passionate: বাছে ছম্মান ক্ষিপ্ৰায় becomes and gain: ক্ষমান বন্ধনা বন্ধনা বিশ্বাসনা বিশ্বাসনা বিশ্বাসনা বিশ্বাসনা বন্ধনা বন্ধনা বিশ্বাসনা বন্ধনা বন্ধনা বন্ধনা বিশ্বাসনা বিশ্বাসনা বিশ্বাসনা বন্ধনা বন্ধনা

or anaca, imp. Ju. to steal, rob; pres. grands steals, rob; pres. grands steals, robe; and structure article to be stolen; and article to be stolen; article to be stolen; and article to be stolen; and article to be stolen; article to be stolen; article to be stolen; article to

M

property. The six kinds of theft acc. to Buddhism are—(1) asquaga big bigb-bug iku-wa to steal or take away quietly snother's property; (2) and a regular-ku-ka to rob a thing knowing all about it beto-chand; (3) and a minimal about it beto-chand; (3) and a minimal about it beto-chand; (3) and a minimal about it beto-chand; (4) and a minimal accordance in the property; (4) and a minimal accordance it; (5) and a minimal accordance it; (6) and a minimal accordance it; (5) and a minimal accordance it; (6) and a minimal accordance it; (6) and a minimal accordance it is a minimal accordance in the minimal accorda

भुष्य व्याप्त होस्य स्थान byran-ua केवसंद्यातं to count as stealing.

ी सेमब rku-sems क्षेत्रक्तित a mind to steal, or thiovish mind.

नैर पहण्य gkar boug-pa इरवहाननयो:, genung ann Thu-tha's-su gnas-pa wanarfau:, the ten kinds of stealing according to Tibetan authors, viz. :-- 434 3 9 nthus rkn-wa to rob by means of incantations; ब्राच्यम प्रेम नेय syyn thabs-kyis thu-nee to rob by producing magical illusions; बहुदबस्कृत hbrid-pas rku-wu to rob one by using threats; 454 44 % a glam-pas rku-wa to rob by speech (by lying); as \$4 35 44 9 4 6 one by soft words: श्रेरायभव बेरानुभानाय to rob by saying that he will return the thing alterwords; 4453944 194 to steel by conjuring; 555'554'94'94 steading misspyropration or breach of trust; काराम भूष cheating by gentle persussion; Buga stealing by (imposing upon an ther in the name of) religion (Los. 9 15).

5'S rku-bya, some as \$14 to keep metet, hide.

THE rkun-syyig thief's pouch; a sort of small wallet.

54 64 rkun-can a thief.

34 ata skun-boom plunder; highway robbery.

Januages of the state of the st

MAN Thun-nor stolen goods.

ीप ह kun-po, fem. भुष्य rkun-mo इन्छ,

Syn. 1974 jay-pa; AAN gyos-na; AAN gyos-na; AAN ar-pa; AAN Ar-pa;

Handa grun-pos bsgo-uu = Haum done granthun-pos nun byed-pu the harm done by a thief.

44 FM rkun-dpon the head of a gang of wandering maranders.

My rkun-ma one who steals; a thief; also applies occasionally to theft.

54 K# ghun-gdsas stolen goods or things.

Syn. 34% ykun-nor; 44% (kog-nor, stolen property (Mňon.).

নুন rkub বার vulgar word for the anns, backside, posterior; colleq. মন্দ্র তা ব্যাহ্য

shake one's hinder parts, a mode of nautoh girl's dance in India.

Togg [kub-rgyay a chair to sit upon.

ja jan rkub-steps a sitting bonoh; a portable rest used by cooles.

yaren rkub-tshog buttocks (Co.).

A The wa = 850 rid-pa (cf. 3000 showpa) lean; meagre (Cs.): 3000 star kewar byyur-war to grow lean, thin.

ने दि rked-pa, also के दे व बारि, जवन, the waist, more particularly that part where the girdle is worn; also the loins; also defined an बहुद बहुद वहुद the ends or notehes of the bow which hold the string or to which the string is attached.

Syn. क्रियमभाष्य ske-rags yul; क्राक bar-ma; क्षमाष्ट्र lus-phra (अस्तिता.).

As at rked-ryyus an ornament (chain) hanging from waist.

The as rk of helm farm the buttocks.

नेंद्र अर्ड rk-d-natur anything twisted at the middle; knotted-waist; n. of a biscuit (Jij.).

\$5.45.84 Miked-nud can-ma, v. 95.25.25.25.45, 55.26.44, a woman who has her monthly courses (Mison.).

ন্ধ পুৰি ৰ rk.d-pa gyon-pa stiff, unyielding waist: নিৰে পুৰি কি কি বৰ্ম কৰা the husband of the woman with a stiff waist will die (K. d. ইপ্লা).

ন্ধ শুকুৰ rked-pa, rgyur-wa (metaph.) to become a slave (temale): বিশেশুক ব বাৰ ব্যাধান কৰিব বাৰ বিশেশুক বিশ্বাস কৰিব বিশ্বাস কৰেব বিশ্বাস কৰিব বিশ

क्ष्म क्ष्म rked-pa chap (lit. broken waist) to tail in a great undertaking: केट क्षेत्रकेट व व क अक्ट क क्ष्म होत के fox (tries to) leap over a place where lions jump, he breaks his waist, i.e., diss in the attempt.

\$5.45 rked-r s phra a slender waist.

a quage they-phras = 4 a 4 a. of a fruit used in fever (Mion.).

Fig. 1ked-soom one with a large or broad waist; a corpulent person.

Byn. ब्रॅंग के वि बिल-100 che-100; व्युक्ष के व grus-po che; ब्रॅंग्ड कि दिल-दिल-100; व्युक्ष प्रभाव स्थ grus-rases can; ब्रॅंग व्युक्त व शिल-100 के क्रेम प्रकार व क्रिंग के के grod-pa chen-po; व्युक्त के grodpa shom-po (Mhon.).

মি নিং দ skcd-med-ma a pretty woman; = প্রান্তির এইব, a woman with alender waist (প্রনিলন).

+ As a rked-so = As a rked-pa the waist:

Page 5. From In 12 As a along a de-my chush
hu sna-mus-pos skubi rked-so bkhor-wa (A.
133) many little keys of different kinds
surrounded his waist.

ৰূপ rko-va, pf. আৰু brkos, imp. ৰূপ rkos-rig 1. to dig, dig out; to hoe 2. to engrave; turn up; till.

भेड़ेर rko-byed 1: 1.= अप a hog; also that which dige; a mattock, shovel. 2. विभिन्न an arrow.

135 II: v. 3.4 byi-wa that burrows; a rat (\$\psi_{\text{fion.}}\).

斯··· rko-ma a kind of small hoe for digging earth; n. of a bird called 明··· ko-mu (Vai. 84.).

ৰ্মাণ্ডৰ rkos mkhan or মৰ্কাণ্ডৰ or বৃত্তী আনক a digger; one who hoes.

र्मेष् अ ckog-mu incorrectly for र्वेष । lkog-ma.

The rkon-pa = 1 Ac sa-rkon entire ringworm; itch (Cs.).

Ar. Tagar 14 rkon-po hbras chen n. of a skin disease with large eruptions; also eruptions (Ya-scl. 28).

#5" rkod-pa engraving; = ¶ q rkosca, to dig or to engrave (Co.). Π

Syn. 8'3 bya-rgya; 8'44 bya-rkou (Mon.).

वक्ष क्ष्य brkam-chags सूच passionate; also greedy.

ann bekus প্ৰদেশনীপৰ্য ekun-ma bekus char-nea stolen: ann der the ber-nea to shandon or throw sway a thing after steeling it.

that has been engraved upon.

चुन्य rkyaq-pa, also वृद्ध skyag-pa, dung; ordure; exerement: भुन्य वृद्ध व rkyag-pa bloft-wa to cause purging, v. वृद्ध skyag-

or the wild ass of Tibet and Higher Asia. It is found everywhere in Tibet in large dreves, and is distinct from the wild ass of Sindh and Persia. The a male kyang; The a formale kyang; The a formale kyang (Cs.).

गुँद II: or कृद व rkyan-pa, also कृद कृद rkyan-rkyan एकाविक, क्य, व्यवस, each; single; simple; alone; sign at 1 alone cannot: ** 12.4 dressed only in cetton oloth: Minani Bing Right Man Will Honourgo thus alone ? 4 AR AR AR drinking water only. 34 15 naked body; 34 55 only one; A AK, same as A K & i.e. a free. unemployed man, generally one that carries no burden ; Q 4 15 4 vi-ge rkvafipa a letter that forms by itself a syllable. er one that is not briegs-pa (mounted) and without any other consonant or any vowel sign superscribed; as us me said to be 1, 10, 100, and the further multiples of 10; Acqua a word that has no affix denoting case. &c., also a name without any titles added to it.

Nyn. वेचे re-re; ब्रोडेण्ड geig-bu; सुवय sruò-pa; ब्रोडेप्ड geer-bu.

\$5.2 Rhyan chu n. of a lake in the south of laddak, in the neighbourhood of which there are many wild asses.

55. 49 rhyan-than (49 at 28 at the affect of an extend from the top of a mountain or from the roof of a lofty house (Yig.).

5^{KQ} 1. rkyań-pa লম prose; writing. 2. **3**KQ rkyań-va=5KQ rkyoń-wa মন্ত্রিক catendod; spread.

35.434 rkyan-hphycs awrum an immensely large number.

35.4 rkyan-ma n. of an artery often referred to in mystic meditation. It is one of the three arteries denominated Sroy-rtsa rin-po, and is asserted to run towards the left side.

55 27 rkyan-phyan salutation by prostrating one's self on the ground with the hands and feet stretched out (A. 48). j vkyan 1. a brass vessel like a teapot, with a spout; in W. "o-kyan," a milkpot. 2. pet-belly; paunch (Sch.); 28 34, a vessel for water; 25 34 a vessel for wine of the control of the

js g rkyan-lm = spran hyrine-shai a kind of vessel made of brass or silver or gold of the shape of a wine glass.

jum rkyal-ka=1* vain talk; rkyal-ka hyed-pa to play a practical joke on; to make game of.

সূত্ৰ rkyal-pa ৰক্ষাৰা a sack or leather bag, frq. is postical term for the body or the five aggregates, pa., পুৰন্ধ ম পুৰুত্বত "the body is a bag of unclean things" (Ja.).

The rkyal-ra was to swin; \$78 rkyal-rsted-pa to amuse one's self by swimming (da.), colled "khyal yyah khan" a swimmer.

j 3 g rk,ml-in rmall bag; pouch; colleg, kgal in 5 5 a a bag of goat s'in: 3 5 a; a bag for flour € 5 a water bag or Hindi mashak; 4 5 b butter bag.

চুম ট্রাং rkyal byed-pa অবনামন the act of swimming or bathing. In the mystic banguage of the Brahmskänika dera কুম ট্রাং rkyal-byed or কুম ও signifies ধুমানুম কুম আছেন্দ্র; ক্ষমানুম কুম উর ক্ষমানুম কিন্তু কিন্তু

The Ekyen I: In Buddhist science this important term expresses any co-operating influence which serves to shape and bring about an event as distinguished from \$ 7990, its direct and obvious cause. In plain language, rgyn is the primary cause of anything, but rava is frequently controlled and modified by a co-ordinate influence known as rkmn. As a medical term, according to Jaschko, rkyen is differentiated from rayu in that it indicates the pathological or secondary cause of disease, while the latter word denotes its primary or anthropological cause. However, while assigning to rkw a the primary meaning of "cause" and "occasion" in the qualified sense of being contributary only to that which comes to pass, we have to note the apparently contradictory signification-offect, occurrence, incident, event. So we meet with \$4 \$4.5 rkuenfau-pa unfortunato accident; 34 54 44 as he has perished by an evil incident: I ake at at a reason the adversities arising in this life; scalettule an event disagreeable to one's own self; # 45 \$4 \$10. tur rkyen a sudden accident ; ₹454 964 44 rkyen de-la brien-nas owing to that circumstance : शेर् एवं देन व वह भारे med-pair Thurn-la bitur-te or might brien-te consider. ing the case of not being, not having ; thus 45914 75 42 ab 14 stands also for a cause of disease and of death; and a bgot-rkyen and circumstance or event adverse to the success of an action, any obstacle, anything opposed or hostile to the existence of another thing: MIATA mthun-rkyen a happy, favourable circumstance ; furtherance ; assistance ; supply ; Mg4 14 95 4 mthun-thyen byed-pa to assist in : to help to ; MINTER A million-rayen bdsom-pa altogether successful.

नौत II: प्रताय, प्रशास In Buddhi-t metaphysics there are four kinds of 34 rkgen, viz., (1) 42 f4 rgynhi rken grunut relation of causality; (2) देशका की देव dema than pahi rkyen समन्त्र प्रत्य relation of poeteriority; (3) 454 is bdug-rkyen afte-प्रतिप्रस्था relation of subordination or conditionality : (4) 5000 to dmigs-rkyen चारकाश्रमध्य relation of dependence (as for instance the relation of parts to the whole and vice versa) : Ra un'agania & Biga'St's बद्ब हें इ. बहेब देश हेद, बहुब्श उन है भारत व व के हैद द दिवस हेद दर, क्या हेद विषय मा कर देवींस, वहवस क्ष्याची बहुब्या अन्य होत्र छन्। वासु होत् न्द्र क्ष्या होत् विकास TW35 \$. Besides the above four there are two other subdivisions of 14 rkuen, vis., हेर जेंद खवादान प्रत्यय and सन वहेन हेर सहकारी 144 Lon. 16).

JA III: misfortune; ill-luck; calamity: in a rkyen glog-pa to avert a misfortune: in a rkyen theys-pa to endure misfortune: in a rkyen theys-pa to endure misfortune: in a rkyen they a to be equal to the occasion, cope with calamity.

is the reverse of; postp. with gen. by reason of; on account of; by; said therefore; accordingly.

ia बडेब इंबल rken-geng rtogs = इत अर अ gu an epithet for a Prutyeka Buddha (Mñon.).

ha and age a rkyen-charge hbyusi-nen to die or to be abolished (D. cel. 11).

ইন্ট্ৰেম rkyen-stoys সন্তৰ্ভ also the contemplation of a Pratycke Buddha and ordinary saint; a class of Buddhist devotees who meditate on rkyen, the co-operative cause.

34 30 Thyen-thub = 25, 4 patience; forbecrance (Mion).

तुँदिय yksen pa यह barley.

भ गुँउ rkyen-resi = वेश धर्म rkyeneman श्रवाधीचां a medicine that is administered for determining the coequantities cause of a disease.

कृष्टिय pkyeefere, pf. बहुद्दम, fut. बहुद्द or बहुद्द द 5, to stretch, extend, stretch torth (ene's hand to a person); put out (the tongue); spread; distend (the wings, a curtain); अवस्त्रीम बहुद्द बहुम shalls-phip brkyon bigkom one leg stretched out, the other drawn in.

Syn. ahr a hekhah wa: ahru a hekhah. pa: heu e ekhah.pin: heu ekhah.pin: ahr a danar wa (Mean.).

The state of W. lamp; candle

age As brkyaficial 1. literally "the extending-wood," an instrument of torture in Tibet; a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or scaling wax is dropped on his naked breast, which procedure is called \$5.3c \$5.9c \$1.7c \$1.7c

वहरू *trkyaft* विवास prostrated (by fatigue); stretched out; वहर वर्षे ६५:३५ चायत-नावे for the purpose of stretching.

हीय |kmj यब a wager: व धवन है कुन "to gain a wager in dice-playing, &c."

मुन्तिया (kugs-par l. d.m.); mute; Fugau वर देंद a kha thugs-par byed-par to put to silence; धून्य व n a dumb woman (C.c.). 2. पूर्व, अन्य dull, stupid (Sch.). The following examples may belong to either 1. or 2.:—धून्य वर्ष कृष (kugs-par skyes) born idiotic or mute; धून्य वर्ष कृष वृद्ध नेव व्यवस्था है। SCRWEN \$5.5 A Fee; if one is born a deafmute, one's consciousness (soul) not being suited to work, one cannot act religiously.

Ryn. श्रु वर्ष्य इकारक-bend; स्वाचैत्र ६६व मितन्ताइ dbnt; स्वाचै श्रुत मित्रु mildan; वेशवाचेश्राद sems beme-po; वेव इश्रव tehighans; वेव मे वावव tekin mi-grat; वेश्रव द्वार tem-po (tar thing; मे श्रु नेव mi-surja çes (अमिता.).

II: secrety; In \$8.8 a wife kept secretly in Tibet. Where polyandry prevails any of the brothers who is not satisfied with the common spouse takes to himself a wife called Kok-gi chang ma—a concubine (Cs.).

মূল্ & thog-ma, vulg. জ্লিপ্ৰাপ og-hy-; 1. gullet. cesophagus. 2. wind-pipe. 3. the throat; ৰাপ্ত ক্লেজ thog-mahi tha god the larynx (Sch.); also written ৰাপ্ত কা ক্লেজ ক

19 595 thou-dkar the ferret-badger (Heli-tis monticola).

ৰ্ণিয়াৰ thog-gyar, v. ৰ্ণিশাল thog-na-ma (প্ৰতিন.); ৰ্ণিয়াৰ thog-gya byas made sected.

ৰ্ভা kon-ghe a secret hummed song:
ব্ৰহ্ ইন্তান ক্ষ্মান মুখ্য ন মূল্য হৈ a song
sung so that others may not hear it is
called Kon-he (Kon-).

if as they-chad secret punishment.

ৰূপ মন ট্ৰং lkag-chas bucd-pa to apply one's self to religious studies secretly.

19 54 | koy-rāun a reward given secretly;
 a bribe.

ing blog-tu confidentially, secretly;

out of sight (Ja.); Ashim & cin-ta flagggar very secret; most confidential.

ৰ্শিত কৰা the g-in bring steller; removed secretly; ৰ্শিত হৈছিল to converse secretly; ৰ্শিত হৈছিল doctrine; to worship secretly; ৰ্শিত স্থান চক্ত speak confidentially.

TT MES thou mond = XX MES the larynx.

শৈশ হৰু Bog-holm is described as meaning হ আই এই ছিন্তু ই ছিন্তু হৈ আই এই ছিন্তু কৰিছে কৰিছে লাভ understand it

¶¶ ¶ ⋈ lkoy-na-ma that which is not
evident.

Syn. In the Bound of the Bon.).

ৰূপ ৰাজ lkog-nor = শুৰ শুৰু শুধ্বন-শুৱাৰ, lit. secret articles; stolen property (প্ৰতিত্য.).

ৰিষয় thou-phra = ৰিণ চুয় শইং ৰ তা ংমুৰ কৈ: ইং ৰ dkrau-pra byed-pa misunderstanding ; difference (between two parties).

資子 25.2 % May zan-za-wa to take usurious interest in secret (Sch.); 近ち 52 5 5 5 5 5 2 2 to watch; to witness from a lurking-place.

in see to take food secretly.

In a 98 98 9 99 PMM Likey la heaft this arguer gyi ryyal khams the name of a kingdom of the Asara (demons) where people have no neck, their chins being joined to the breast.

ৰিপ পুৰ thop-çal কাজা dew-lap (of oxen); ৰূপ পুৰ হব - thop-çal-can = ৭ ছাত oxen in general (Milan)

in the thousand craw (of birds) (Ca.)

#17 theb fat, heavy, plump (Sch.).

Ta MS I liel-midud= \$4 MS larynx.

क्ष ska ; this word is thus explained । क्षेत्र के का का का का किए हैं कि का का

η

shows the complete knowledge of the aggregation of all dharms or phenomena" (K. d. 4 114). This explanation also occurs in the aphorism on the interrogation of the Naga-raja Samudra (K. d. 4 175), also in (Bluon 4 253); \$\circ{\alpha}{2} \circ{\alpha}{2} \circ \alpha \circ

\$ 39 ska-ciq for 45 89 a moment.

ম্বি ska-coy or শাইল ka-t-sy the names of two grammarians jointly written for abbreviation. Ska standing for মণ্ড বেৰ আইল্ম and Coy for ইণ্ড মু পিছুলন্দ্ৰম Coy- o klu-yi ryyal-mishao.

** A ska-aa thick (of floids, cf. sla-na); ska-slad consistence; density (Ia).

মুন্দ্ৰি glarges ছভাৰে, কৰিবল, নিজন, নিজন, নিজন, নিজন, নিজন বিজন কৰিবল, নিজন বিজন কৰিবলৈ কৰি

ৰু মুক্ত হৈছে ই জ Ska-rigg kran-po mir; প্ৰতি টুৰ প্ৰতিশ্বতি মিত n. of a princess of the Noigh demi-gods (Mon.):

skag= नव kay or नेव kay बचेवर 1.

n. of one of the 27 constellations, Aglest; an ovil star. 2. mischief; had luck; ovil, the name of the goddese Bhogavati; a fox भवा lo-skag an unlucky or bad year अवन 24a-skag an evil or unlucky month भवा skag-skag a bad day; अवन dus-skag avil hear; inauspicious time.

Syn. AREM SA W Glocks-can the mo; w wa (Riss. and Moon.).

and has skag-risis astrology which treats of the planets and of bad omens, &c.

un awiga shay-les skyes केतु := 5 व व्यक्ति Ru a comet : born under the constellation of Acts:

Syn. 明确 第5 88 mjng-phod-can; 明确明5 M glang-phod-can; 劉明 88 shoul-can; 劉明知祖 skra-gāns-pn (最新on.).

#F P skall-ram first, \$19\$ 1. satisfaction (Sch.). 2. a kind of explatory sacrefice to make amends for a duty not performed (Ja).

skan-qu sode out out (Sch.).

\$5 shad 1: (keh) men, and 1. voice. ery, sound. Though % and # are genorally used as synonymous words, yet the majority of the grammarians of Tibet apply the former to all mann we of sounds and the latter to the sounds uttered by animate things only. 2. 45 is equivalent of I in some expressions such as \$45. 5 45, which mean "thus he said." " spouking these words," &c., and in 2 45, 25 45, &c., may be traced similar significations: as 3 mas and what is your pleasure? what did you sav. sir? lene 3 us as the (words) spoken what speech are they? what do they mean? (Ja.) at us t "in these words" is used before a literally quoted speech and \$ 15 84 after it. 4 15 also often occurs after statements meaning "it is said " or "it is rumoured." Other phrases are \$ #5# \$5 don't do that or so: Will to give an account, to relate. 3. language: 45 45 the Tibetan language; 1'45'45 the Indian language; 84'45'5

in the provincial dialect; A 15 # speaking human language; agq as as bbrug-skad bur ar the voice of thunder rattles; TA A 32 MS WEST H a voice like the cry of an olophant; gen uge ud us after cainful or lamentable cries : It to agagaga to send forth cries for pity; 45 3 5854 win the root of a word.

최도 II: ladder = #위 및 skup-ku (Ja.).

MS 3時間 sked hear or MS 3個名 首 sked helse rne be arsoness of the voice (Cs.).

#Sem skad-rayal, metaph, a donkey (Sman. 2).

MS GER 4 skall-begar-pa = MS GER 1995 Old who has changed his briguage.

#5 # 8 skird-surve che (ke' du-che) the vulgar expression for "fame"; FR AR ME ME 152 454 he is just now very famous.

MS'ER skad-far, rough language: 45'ER' BE AN HA SE ME ME E E ME Z. COMM! ON MCCOUNT of their speaking rough speech the name of that place was called Sing that (Yu 65).

45'34 skad-can having a voice; sounding.

मा देश skad-cig चच, चयस, प्रताम one મુદ્દ દેવામ પો સર== moment; an instant. बद हैवाय is described as के क्या अनुकार पहेवार pare, fone fifth part of the time required for the sound of the enapping of the fingers."

us bu ale skad-cig brom, v. aleca,

ष्ठ वेष वर्ष एवं skad-eig bdod-klan, ४ सुप रेंब चपेरन a pigeou (Maon.).

ng 34'4 gkad-cig-pa or ng 34 # anima. पविषा, पविष instanteneous; also ephemeral, momentary; also lightning.

भर वेण रपुणान skud-cig-dbags lit. that takes breath only for a moment = 80, an otter (Mann.).

us 34 ats skad-cig holed www. sudden flash : flash of lightning.

#र. दुवा <u>श</u>्चा. दूर skad-ca alog-hod = 17 lightning (Mhon.).

ब्रुंक skud-cha कथा, काडिनी, चाकाप, वाका news, report, discourse, conversation, topic; 45 * 44 4 to converse : to have a chut.

भार पीत्रभाय skad-gnis-pu lit. that has two kinds of voices, e.s., a parrot.

Svn. & 434 4 lee-onics-me: affai tia ma sa hkhnon-nchi mthu-can; amasmas tshinhjam-lain; REH DE SSPET hjira ljud halibiden (Mnon).

अर जीका के वर्ष देश हैं skad-gnis smra-aahi dicari-po one learned in science; one who has mastered (at least) two languages (Yig. k. 48).

अर अनेत्य skad कृतिंता-pa भाषाकीयक of a gentle voice; soft voiced.

45 085 skiid-08#an=99 an eche (returned by a rook) (Wion.).

अर् वर्षाया के skad-shan begyer-सव to sing or whistle in a quavering, warbling manner, of birds, flute-players, &c. (Ja.): 925 45 a singing or playing of this kind.

ब्रु वृद्ध skud sñan-ya की किया, कलकर one with a sweet voice; spoken of the anokoo.

45 €4 * \$kad-\$nam-ma the princess of the Notion demi-gods; cf. 445 24 45 at a (Minon.).

#5754 skad ster-sca=#57494 to oall to a person (Schir.).



us was us skad mthan-par with one voice; with one accord.

মাই ইং gkid-dod== মাই প an equivalent term in another language; the original from which another is translated: মাইইই ইং মাই কি are any original texts: মাইইইইই it is without the original text (Situ. 110)

মৃত্যু কুম্ম shad-kgi golady the character or tone of the voice: মন এবুল দী মৃত্যুম্ম ক্ষেত্ৰ। মুম্মে মানুহাৰ ক্ষেত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ

भूद गुद्दम दुम्ब व skad-y lafts dinah-aa विभार low sinking voice; poor voice.

भर वर्त skad-hdon संदात bawling out; loud voice.

45.4 skud-pa 1:= 44.8 44 sheş bya-waş called; named (A. 120).

মুধ্য II: 1. vb. to say, tell, relate: বুঁক দুক্ত বুলুম্বি মুধ্য বিশ্ব that a land (of bliss) exists I heard people say 2. interpreter, language master; teacher (Ja.)

#5 4 \$ \$knd-pa-che or #5 \$4 \$knd-pc che celebrated; famed.

us & skad-po che Winn rumour.

धर -934 skad-hbyin निक्षण singing of a

क्ष हुर भ नेव skad shyaks-çiy cultivate your voice; improve the voice by exercise.

ब्रु भे वस्य akad mi-grat चेच one whose language is not intelligible; a barbarian.

at a distance; a high pitched voice.

মান প্রশাস হkad-luys == মান ইলাস হk..d-r.ys dia ect.

45 44 skad-log clamour ; screaming.

भुद्र वेज्ञाल skud-legs-me = कुवै जारुज्य हैंड ल a celestial courtezan (Milon).

ATB skande, W., instead of Makana

শ্বীৰ skah = বৰ্ণত গুলুল -po delay: স্পুৰ্থ ইন ন বৰ্ণত প্ৰবিশাস শ্বি ইনা (Kdoa. ২৬) the swift not burrying, the langurers not this ling.

MUN stabs ent, are 1, time, opportunity, occasion, circumstance: Mis 48 494 opportunity of sceing : 494 \$5 4 skala rhid-ja to find an opportunity: was a or aca aca g now and then; sometimes. man & or man with genit, mat the time of. on the occasion of, during, while, when देन अवस स् in a moment, instantly : अवसदस skabs der wurdt therenfter : wan aks now; here; in this case; in this place; man & once for a time; each time; as man interval; inter-lapse of time 2, sphere. state, situation: 49458484 fit for: adapted; suited to the accasion. 3 wow also means 43 leha, chapter, and is synonymous with In sesse equ, &c. signifying section : MON OB skule ben, the ten sections of the doctrine; also he that has observed them (Ja). 4. mode.

method, way, manner, so the word seems to be used in Vaisto: yes 5? you use 5.c. y gares see y gares of the plants being similar to that of a raddish as to growth (Ja.).

श्रम निभाय skals gña-pa हिटमा the second chapter

भूष ६४ इंडिज इ-don भवनराचे for the sake of leisure; also circumstance.

মুন্ত বা akaby hdisto আজিল্ সভাৰ at this opportunity; at this time; on this subject.

भवभाष्ट्रित skale phycom चवनायं कुर्धान् to make opportunity.

ৰ্ভা গ্ৰহ 4 skals higed-pa আছলৰ leisure. স্বান্ধ আৰম্ভ 4 skals-la hals-pa ভাগিব when the time came; opportunity arrived.

स्वाम नापम नहर व skals-gound blade-wa = कुरे कुर है the drink of the gods; ambrosia: केदम हैन क बहुद कर देते सदम नापम बहुद करेलु क नोह है। वैद्य हैन क अमीद ! pray send kind letters itke the flow of the drink of the gods over the heads of the good, Yij. k. 78).

মুবন প্ৰদুদ্ধ পুন্ধ skuls-game-gaus = নাই ইনাপ্ত প্ৰদুদ্ধ the residence of the gods; the heaven.

una man a skala gram-pat: चिकित, चिक्क a god; a common name for gods possessed of the knowledge of their past and future burths and also of those of others.

क्षक वसुत्र पा: a manic of the celestial musician (क्षेट्र क्षान्य thahi glu-mkhan (Mhon.).

প্ৰথম ব্যাহ হৈছে skabs-grum-dical a name of Indra; ag Sa Bryya-byin or कृष्णे रहस्य (Mon.).

भूतक वृक्षकार्वे क skahs-gsum mishon-cha विद्याद्वक thunderbolt of Indra. \$\$\ \$kam I: \pm n. of a tribe in Titet (Vai. kar. 160).

II a pair of tongs; pincers; an instrument for seising anything.

Syn. alfage hilein-byrd; azzige buick.

শুনান gham-pa আছ dry; আন ইন sham-rion lit. dry and wet; all articles (furniture, chattels, clothes, utensils, &c.) and food, drink, etc., being included in the term.

আন is eften used as equivalent to আন লা the dry land, honce a plain or কাল্যান প্রকাশ ক্রিয়ান বিদ্যান কিন্তান to get ashere; আন আন journey by land, আন মান dry food, আন বিদ্যাল dry ment, আন আন মান আন ক্রিয়ান ক্রিয়ান ক্রিয়ান ক্রিয়ান ক্রিয়ান ক্রিয়ান ক্রিয়ান ক্রিয়ান ক্রিয়ান কর্মান ক্রিয়ান ক্রিয়ান ক্রিয়ান কর্মান ক্রিয়ান কর্মান ক্রিয়ান কর্মান ক্রিয়ান কর্মান ক্রিয়ান কর্মান কর্মান ক্রিয়ান কর্মান কর্মান

মান ব্ৰুলি skam-glog a flash of summer lightning: মান ব্ৰুলি সম্ভাৱন আ জানু স্থানিক কৰন কণ্ড নি বিশ্ব স্থান আ great flash of lightning coming forth, all his attendants became very much frightened (A. 17).

new skam-chas all goods except livestock.

wave sham-thal=39 or 39 % corn or bariey flour to make gruel.

##39 skam-thug gruel made of barleyflour, dry meat and raddish.

** \$\forall kam-dras nest and clean (Jig. 3ti).

was an skam-pag dry, flour of barley.

भूभ में skam-po द्वाद, भीवित dry dried.

of an officer or inferior servant in barley-flour, tea or coin, etc., but not 7

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cooked food; 985% 5 4 5 18 8 5 9 according to Government order; dry allowance (J. Za4.).

क्षा वस है व gkam-las skye-va का जा produced or born on land.

words; hellow expressions meaning nothing *4* \$\frac{2}{3} \text{ is \$\text{0.5}\$ \$

क्षम व skams-pa= व कि bleak and barren place (Mon.).

মুখ্য star-ea I : pf. আৰ, imp মুখ, to hang up; to weigh; মুখ, মুখ্য, মু

स्या sharmer चातिः, पचपुन, तररा, नचा a star; a fixed star; constellation: विकंड, ब्युट डेड, बु विक्रम ने नु बहुड (Var. kar.) the stars that are liberated and that sear on high and roam are twenty-eight in number: स्थान इस्वान्स्यान्या with stars or figures of stars on anything, a shawl, &c.

ৰুষ্টেই skar-khad ৰানায়ন, মাৰাজ, জান্ত a hole or small quanting for the admission of light in a house; a window; same as ইত্ত, v. বেশনে: মুগ্নি শ্রীপান a plank or board for a window; shutters; কান্ত্র ব্ কান্ত্র আন্তর্গালয় lattice window; a grated window.

the sphere of a lunar mansion; a constellation together with the minor stars which are included within its ophere.

av ups skar-nikhan was an astrologer.

क्षान्य skar-leag a rigorous enquiry ; a flogging (Ja.).

bathing when the star Apastya (Ri-byi) appears in October, when according to Tiberan astrologers, water becomes pure and wholesome.

\$5% in: generally applied to dew which is said to come from the stars: skircing ton election (Jan to enquire rigorously; to restrict; to bind down; to flag.

क्ष अन्य ghar-meith a shooting star; क्षि आ germane a lamp, तथा जन्मा व moteor: क्ष अन्य कुष्य कर कुष्य जन्मायान the falling or shooting of a meteor.

क्षा अर्थ वृद्ध कर है skin-molahi gdon-home entra ame having either his lace or mese glowing as a meteor; a demon; a meteor-meathed arrow; n. of a are-arm anciently used in India. One of the amossors of Gautania Buddha, directly descended from Mahasammata, the first elected king of the world.

ME 555 skar-djigad = MS 8M skar-jing astrology; ME 595 4 == \$MA an astrologer (Mon.).

MEMS skar-phoon or Mess a little star.

are written. 3. the angular distance between two stars or planets (C.).

#X' II : (Cs.) 1. a penning of cattle; assertment; separation; to pen; to fold: to separate, v. 5954.

REFIGE skar-nea sted-plant MARKET is supposed to be Leanis. This star is believed to be the most steady among the stars and is therefore called the sure-star or fixed-star; also called the crown-star.

Byn. व्यक्त प hetan-pa; कर क्षेत्र प्रस्कत क्षरती. En; श्राक्षत कि ६ sank-ldan çık-pta; श्राक्ष व्यक्त क्षेत्र slugu-book okyre; वाक्य की देत grab-yr eten; कुष्यर व्यवस्थान (क्ष्या), वात कुष्य gan-ryyalta; क्ष्यर व्यक्त प्रस्तान (क्षाक्रा).

MENTAL A twinkling star; painting on a campy or on a ceiling in starry design; and those constellations through which the moon passes in her revolution round the heaven; 35% ME the constellation under which one is been: 45% ME a propitious constellation; the constellation under which one prospers or which brings fortune and good back to one.

क्षर अवडे sker ma htshe तरगापीइन the injury caused by a inalignant star.

धुर भवे ५५६ shar-mah dpyod कोनिय an examination or observation of the sters.

as Raig Skur-min-bu "son of Star-eve or Skar-mig." the eagle. A certain hermit called Skar-mig found three eggs Those he gave to a woman in distress, saving that if she broke them after seven days they would bring her happiness. Out of impatient curiosity she broke two on the third and the sixth day. These turned into lightning and the dawn. The third she broke on the seventh day, when there sprupg forth a full-fledged eagle which turning round asked what she wanted of him. In reply she wished him to kill the Lu demons; and this he accordingly did. Thenceforth the eagle came to be known as the son of Skar-mig Maon.).

N. A. S. Ikar-bdsin star-entching; making sure of a propitious constellation, e.g., for an intended journey (Ja.).

MS 45 shar-hod जोजिलाम the light emitted by a star; name of a kind of flower.

सर्थित skirr-jum work- or treatises on the stars; सर्थित वाल श्रम sucred works on stars and planets.

fortune-particularly when propitious.

भूग हर skul-firm griffer wretched; unlinky; unfortunate.

an ene skal-can-ma, also called अवश्वन क skal-dam-ma: 1. भाग्यनते u. of a goddess; a blossed lady. 2. च तु व दण्य व spu-t; blabper n. of a discuse in which the hairs are affected.

শশ্ভেশ skal-kian নতা, নতাৰাৰ happy; hiesed; also n. of one of the 28 ancient sages mentioned in Buddhist works.

भग हैं । ति है । Skal-htan çin-ria अभीरख n. of a king of the solar race who is said to have brought the river Changes to Jambudvipa (India) from heaven; one of the ancesters of the Buddha S'akye-muni; and जिल्ला है । अपने कि प्रतिकृति के कि प्रतिकृति कि प्रतिकृति के कि प्रतिकृति कि प्रतिकृ

क्ष्य कृष कृष कृष के skal-lidan çıd-rtahı bu-mo भागीरणी, v. ६ में का Gad-gd, the daughter of Bhagtratha, the river Gauges (Moon.).

क्ष्य कर्म pkal-pa-can सक्त, सातिन् the fortunate: क्ष्य पास-५ १३ व्याप सातिनी सर्वाच are very fortunate.

were a skal-pa-che = 50x 2x 2x 2 a square very fortunate, lucky; also powerful and rich.

agquito place a ladder; গুণশাৰ্থণ কাত-কাৰ্যক্ষণ to come down a ladder; গুণনা কাতকানীকৰ to climb up a ladder.

#1

भूष व अनुभव skal-pa, मार्गेक्या-pa uniformly fortunate or always lucky; भूष प ६६ वर्ष fortunate: मे ६६ भूष प अनुभ वर कुंच mi dañ skalpa मार्गेक्या-par skyes मानुवाची सभागत्या खूपवा born with fortune equal to that of a human being.

क्ष केंद्र है अ skas-skor thra-ma the lattice, rail or fencing by the sides of stairs.

মুখা বান্ত ই skal pa brang-po সমুক্ষক good tortune; মুখা বান্ত bad luck, unfortunate; মুখাই বান্ত মুখাই বান্ত কৰিব দিল matrimonial share of the present life; the consubial fate for which a person is predestined; ইন ই মুখা বা religious good luck; also the merit of the pious; মুখাই বা very lucky; মুখাই unfortunate.

মুখাপ্তি মুঠনা-gdan-bu, abbr. of মুখাই প্ত মুক্তি, a flight of long steps in a ladder: মুক্তির কাল মুখাপ্তি ক্তি ক্তিকা ক্তি আছা to bring him (here) a seven-step ladder was necessary (A. 91).

भूष व वेद व gkal-pa yod-pa fortunate ; भूष' य द्वन व extra luck. nuts shus-takan signifies a flight of stops (Jig.).

was skal-hphar enlarged fortune; lucky or of increased luck.

सम्भाजन skas-leb the steps of a ladder or stair; the planks of a ladder.

shure; ইংগ্ৰীৰ এই বিশ্বৰ the apportioned share of heroditary wealth; inheritance; series share or portion of food; ration; কেন্তুৰ personal share: লগাৰ পাৰত্বৰ without being deprived of any of his portion. 2. the portion of good or bad fortune that falls to a man's lot as a consequence of his former actions; lot, fate, destiny.

श्री इक्षेत्र काम, गाम, मूर्णि, rosp. for क्षम lag. body. I. sau may be prefixed to the names of parts of the body and even of anything belonging to a person, thus imparting to them the character of respectful terms. As honorific particle it can also be prefixed to nouns in general: # 64 the person or body of a great man; W## goods, stores or property of a man of rank; also the religious robe of a lame # 34 sku-skyer a present (given to or received from a respected personage); # 4%5 virtue, happiness; | auq image, rtatue; 1 44 the wrapper used by a lama or a great man; & at the cloak used by the lamas when attending a religious service; a de the inner lower garment of a man of rank. Even buildings (monasteries, &c.) are honoured by this respectful expression . # 'As aga a to white-wash a house, &c.; May rhos-sku an engraved image; a tapatry; a figure worked upon satin with silk; alw man image of clay; ** a woven image; (a stone image; धूषभाषु a molten image; देशु त painted image; aga a Basso Relievo

भूष व क्ष्य <u>skal</u>-ma chad-pu suppressed fortune; unhappy.

क्षा क्षा १kut-bzañ द्वारा 1. prosperous; of good fortune. 2. a plant—Chrysanthemum coronarium.

share of property; the price of one's share in any concern (Jiy.).

শ্প skas or খ্য'ল skas-ka, also called খ্য' আৰ: ইমান্ত্ৰৰ দিন্দ্ৰীৰ, a stair; a flight of steps; মুখ টু ইমান order of stops; মুখ ব্যুম the two side-pieces of a stair case or ladder (Us.); শ্ব' image; any blugs-sku a cast image; any gar-sku a golden image. 2. You gw sku-yi may be also used honorifically as a poss. meaning "his," "her," "yours," &c. 3. It is further employed to express the reflective verb khyed-gan la sku hdeg "why are you beating yourself?"

भुः भुष्य १४.व-१४.वर्ष portion or share of a respected person.

¶ n sku-skem the lean slender body of a respectable person.

PAN sku-khams a great man's person; also the state of health.

y as Case sku-gam so-bear a personal interview; to approach or come before a great man personally.

भुग्यनेत्रभाक्ष्यक्ष <u>sku-bycys</u> chays disease caused by evil spirits.

शुक्र क्षान्य sku-tha rgyul-po the five divine Buddhas symbolical of the five highest moral virtues inculcated in Buddhism.

\$195 sku-ryyud a scion, descendant, of a noble family.

মু এবং sku-bear personal attendant of a greatman; gen. the attendant monks of the Dalai Lama (S. kar. 181); also same as মুক্তর্ব as in মুব্বং কুল্ব ই sku-bear nikhan-po, the domestic priest of the Dalai Lama who is also called মুক্তর্বস্ক্রেই

#1985 # sku-bear-mo the raiment worn next to the skin (Yig.).

and the chattels and other possessions of any high class person.

y an sku-chos = In ou robes; dress worn by great men or by lames.

कु अने५ sku-naled = क्रिया hu-ras or अवस्था handketchief (Yo. k. 55).

कुष्णि ska gher कायजीव keeper of images in a temple or monastery.

Syn. And that the green; and and that the bishown (Moon.).

পুনাৰ sku-lynan i: a reflected image, v মুনাৰ or পাল্লামান্য likeness (Mron.).

§\$4 skn-yten an image of Buddla or of a saint. It is a contraction of the three words: \$kn, ysuh\$; thuy-yten the holy image, tw., of a Buddla or suint; the sacred books or volumes containing religious precepts; and the chartya (nechorten), the symbol of the resting of the thays or heart.

कुष्मम sku-hlams=कुसूरम birth (of a great man).

ৰূপৰ ska-thop=ৰূপে lifetime; ago, generation; মুৰ্বিপু সা- মুৰ্বিপু সা- কুৰিৰ কুৰু সা কিছিল কাৰ্য্য কুৰিল কিছিল কৰিছিল কৰিছিল

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§ K a ku d_Lud-pa a page; an attendant of a great man; a private secretary to a high official.

755 sha-gdafi relics, remains; also lineage, descendants.

शुंबद gku-hdra (kunda) प्रतिका, प्रतिविका, कृषि image; statue of Buddha or any sainted persons.

a wasku Idem-pa to be unwell, ill; ill-health.

Syn. 4530'050 nad-kyis blah; 4580 unad phog-pa; 40 no-va; 480 una-bha hbyuh-ua; punusud a khoms ma-bhe-ua; 45' a zyuu hda-ua bkhongs pa; 300 ugu neuar gluh-ua; 300 unab ma-bh-ua; g'asuabo blahul-ua; 300 un-pa (Unon.).

≝4 gku-na a respectable person's age.

199 sku-bub a monkey of the langur class found near Bathang.

images," commonly pronounced Kumburn. The name of the birth place of Twongkhapa in Aindo, eltuated to the east of lake Kokonor; also the name of huge monastery built on the spot. Village and monastery both derive their names from

a poplar tree, the leaves of which are said to bear miraculous impressions of a hundred thousand images of Buddha on them. Hue and W. W. Rockhill have given elaborate accounts of Kumbum monastery অবস্থান পুনুত্ৰ প্রকাশ ক্ষিত্র স্থান ক্ষান্ত বিশ্ব বিশ্

實際 #u-smid the part of the body below the navel; 實際語 the upper and lower parts of the body.

 $rac{n}{2} rac{n}{2} sha + sha$ a brother ason; a nephew; called $rac{n}{2} t sha + no$ in colloquial language.

考却ku-tshab a representative; deputy.

實際的 sku tshe-stod=實際 24 during the time of his predecessors.

बुभ्यव shu-nashal, resp. for वश्यक द्वा, the bleed (of a great man's) body.

feet," is the correct form of the colleq. expression 4749, meaning your honour, your lordship, your worship. It is generally pronounced as ku-sko.

Mass ska-gran = and gran shall wrapper worn by lamas (Yi), k. 55).

बु प्रमान करें skin-gaugs belon 45 केर 4 health; also healthy.

Ryn, poun को khams hele; नेड वर्डे केद संस्क ktshe med; age वर्डे ड्रेंग्स hbyuh-bshi इत्रकाड़; ट्रेंभे वर्ड्य bro mi-hbshal (Mhon.).

शुंधि द्वस द्वा कृत क्षा yi babs dan betan seconding as his health permits; according to the state of one's health.

शुक्ति किस्ति होता-yi co-mdoy, resp. of स्था ने pense lus-kyi-khums health: देर कुर्दे किस्ति व्यक्त पुरे क्षेत्र क्षेत्र क्षा कुर क्षा केर । just now your health is good like the condition of the gold in the Dsum-bu river. भुष्यम sku-rags = भेष्यम ske-rags, also भ

Re: sku-ris the period of a life-one's own or another's.

মুখন ghu-rim, resp. for খন মুঁ rim-hyro, reverence, respect, and thence the common word for any set service in a temple and in general for a ceremonial act of worship, and particularly in the special sense of a solenn sacrificial ceremony. মুখন চুল্ল মুম্বার্থি মুখন মুল্ল মুম্বার্থি মুখন মুল্ল মুম্বার্থি মুখন মুল্ল মুখন মুল্ল মুল মুল্ল মুল

in; such are the water-wheel without a rim; such are the water-wheels of all the mills in the Himalaya (Jdi).

#35 | \$\epsilon \text{sku-ru-kha} \text{ asterisks}; marks generally of the figure of a cross, + also \times. The latter is common in books as an abbreviation like "ditto," to save the repeated writing at full length of the same sentence or word or expression. Some authors spell this word as \$55.

कुष्ड sku-lus बरीर, resp. for दम, the body.

4-45.2 sku-ça hbyor-pv = 4 34-2 su 4.5 999 9 corpulent; also corpulence; the original name of Hbrom Egyal-wahi hbyun ynas (Mhon.).

शुन्तिम्बद्ध sku-geegs-pa dying ; death.

भुज्ञेक Sku-gen-gen Rab the great teacher of the Bon: अन्येक्य केम बद्दा केम अन्य क्षेत्र क्षेत्र क्षेत्र अन्य "Hod-zer dyal was my father, I Sku gen of Yag gsher am called Hbrom" (Pbrom. ₱ 22).

apiritual sons of Bon-po S'en-rab are the following:—(1) & Su Mu-cho; (2) & 5 (9 %)

ŭ Hol-drug thań-po; (3) ማኝ ያንያት አካል Gto-bu hum-sańs; (4) የእናቼ ሽ ች Dpyad-bu khri-çiń; (5) የዩ-ፍናት Luń-buten; (6) የሚተዳኝት Bryynd buten; (7) ሻር ድርማኖቹ Koń-tsha dkur-po. (8) ሻር ድዲጓግን እና Koń-tsha dphul-hu chuń.

ৰূপন্দ হাৰণ হান genh-things, resp. for হান মন্ত্ৰীৰ, body, speech, thought, which constitute the three spheres of a man's doings or sufferings; works in words and thoughts.

भु वापुन shargean विद्यानि, विकास the three personal exsistences of a Buddha, viz., अवाधिक क्षेत्रकार spiritual existence; क्रमा क्षेत्रकार spiritual existence; क्रमा क्षेत्रकार celestial existence; वात सुव व्याप्त क्षित्रकारिकस्य boddy existence; also miraculously omanated existence.

भुष्युरुष shaderans or भुष्युरुषय shaberans-pa सक्ष्यमे, चित्रक्य attendant; waiter; body-guard.

game received by the winner. HANGS = \$1 wager; the stake in a game received by the winner. HANGS = \$1 wager as anything placed in pawn: HANGS = \$1 wager is lost he will be plunged into an ocean of grief.

ষ্ট্ৰ বি skuń-ua = ইবা চ্যুমত to conceal in a secret place (Aug.). pl. বছুমে চ্ছামত , fut. বছুমে চ্ছামত , fut. বছুমে চ্ছামত , fut. বছুমে চ্ছামত । L. to hide in the ground; to bury; to inter: অব্যাধন বুচিন হুমে মুখ্যমত । L. havo found hidden treasures and concealed wealth (nor.). 2. ব্যাধন (A. K. 53-55) to fasten down; to tie, to

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tie or all sides (a corpse in a doubled up or twisted position before it is burnt).

MEN'N skufisesa lurking place; hiding

भें दिशाई or भुर्य जोचना ; द्वर्ष सूच, कार्यास t throad, yarn, wire: 454 9854 to cut the thread, i.e., the tie of marriage; to divorce. Twesta # 2 45 4 the thread to sew a dress with; 54 %5 cotton thread, yarn; কম মূহ woollen thread; আইম মূহ gold wire; 55% #5 ailver wire: #5 #5 yellow thread; 55'M5 silk thread; FAM5 coloured thread; #5 * the fraved ends of a seam : #59" MPS an embroiderer; one that makes up a picture with threads of different colours; अद्देशनः बद्धामाधुद्धान ऋषिकाकौ needle-work on cloth; as a about as apinning thread. 2. vb. of QNM, fut. QN, imp. NM, to smear; to bermear; to daub. प्रशासदायाः प्रशासवायः to be smeared with oil: #4 8 454 to paint a door: Tabasa to anoint; to apply an ointment; बुद्धविश्वेषक or बुद्धविश्वका वेद् threads twisted together.

grud 29 skied-pahr hin=52 3 \$49 darya srin-be silk-worm (Pâcu.).

stratepo = \$\frac{1}{2}\sqrt{po} = \frac{1}{2}\sqrt{po} \sqrt{po} = \frac{1}{2}\sqrt{po} \sqrt{po} \sqrt{p

ৰূপ কৰিছিল কৰিছ

भूदी skub अधम very low (Lex.).

মুন্দা, to contract; also to be drawn up; to be paralysed: অনু অব্যাধুন্দ to draw in the limbs.

अर्थन shur-pa चवनार slander; false witness; blasphemy; abuse: ध्रूर बरेवमथ same as ध्रूर व्यक्तव to throw abuse, east aspersion and to hear false witness; to speak impionally of hely things: इत्रीक अर्थ वसुभाव कर ध्रूर कर व्यक्त वस्तु कर ध्रूर वर्षण प to blaspheme by viewing as untrue the three most precious Ones.

MAC I: skur-wa or \$5 \$4 4 to slander, mock, ridicule.

giving, sending; also vb. a. to bestowing, giving, sending; also vb. a. to bestow, give, send; হৃত্ত বন্ধু শুন বিশ্ব কিন্তু কিন

as a acons skur-wa hilehs-pa to hold as not existing what exists; to belittle.

graph sknl- $\eta khan$ in W. overseer (Ja.).

Note that the parents of the bride).

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बदेवन also भुवाकुन्य and भुवाहन नेद्रिय to expostulate with, rebuke; incite.

19935 skal-byed, v. 7777 2 8.

and an skal-tship a word in the hortative or imperative mood.

নী she জ্ঞান, resp. শবুৰ, neck; throat : শবুৰ ধ বুইব with one throat: unanimously: বি বুইব এ না না কুল বুল ধ to cut one's throat; to behead: মুক্ত কাৰ্যা to seize by the throat; to worry (Sch.): মুক্ত কাৰ্যা round the neck (an amulet); মুক্ত nocklace (Schr.); মুক্ত nomment for the neck; a necklace: শুক্ত ক্রিক ই-5 the coral necklace of a woman of Khong.

ন মূদ্য ske-stoff eavity of the throat (du.), defined in Med. as উপৰ শন্ত পু বৰাও আৰ্থা স্থান স্থান প্ৰত্য 4 the cavity as far down as below the larynx.

ন্ধি ঠ ske-tse or ৰ ই বাজিকা, ৰাব: Sinapic runnea, black mustard; mustard seeds (Ju): বৰ্ণন্ধ বহুৰ ছুম্মান্দ ভূল এইবা it removes evil spirits and cures swellings and carbuncles (Med).

¬₩ #5. Ske-tshah n. of an old monastery situated in the mountains behind the monastery of Sera (1seb. ¶ 13).

के रज्ञ ske-rays र भारतम, भारतमा ६६५ काई। a sash; an ornament like a sash worn round the waist.

हैंगि इंदर पश्चिम n. of a constellation क्ष्म इंदर है। a give substant born in the constellation of Actest. [The man born in the constellation of Actest is unfortunate, inasmuch as his birth is followed by the death of himself, his mother or father.]

Read skey-tshos paint, rouge (for the face) (Sch.).

Tibet (Deb. ¶ 11).

बेर १९९६ skyed-dkar same as बे रक्य १९९६, white such.

hjons n. of a medicinal drug (Mion.).

নি নি sked-pa — নিং । আভি the waist : মুট্টা sku skyed or নিং লগত sked-skabs লিবাল, the hind parts below the waist; মিং এই প্রত্যা নিবালা waist-band. মিং ই sked-so the waists : মিং এই ব্যাম স্থান কিং লিং স্থান বাংলা belongth of hair reaching down even to the waist (Horom. P 55).

45.4 sked-ma, v. 4.9, pomegranate (Usion.).

44 45 skem-und consumption.

ন্ধী নি şkem-pa = শ্বন্ধ মাৰক, adj. আছে, ক্ষমকৰ, ক্ষম, vb. pd. বন্ধন মাৰিল, fut. বন্ধন or বন্ধন্যৰ ভ্ৰ, imp. প্ৰনিম skoms, pres. প্ৰন্যৰ প্ৰশ্বন 1. to make dry, lean meagre; to dry up. 2. also as adj. শ্বন্ধ şkam-po dry; dried up; meagre.

has skem-pa = an annight lean, thin body (Mion.).

WES Skem-byed n. of a demon that causes drought; WEST THE n. of a trouble (in the body of a person) caused by an evil spirit.

an 35578 4 skem-byed dker-po the resin of the sail tree, which is burnt as an incense; same as a 54578 white incense gum (Sman. 447.)

Awgs & Skem-byed-man. of a goddess.

भेग देर नाम Skem-byed qu-mu= र्वम धुन है। इस पानीन इ वर्षम हम an epithet of Kumāra, the younger son of Mahādeva (अतिता.)

manu skems-pu muna, numa, v. 1894 very thin, lean.

क्रेम्बर भी क्रेया क्रिक्त क्रिक्त क्रिक्टिक क्रिक्त क्रिक क्रिक क्रिक्त क्रिक क्रिक्त क्रिक क्रिक क्रिक क्रिक क्रिक क्रिक क्

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Respectively cattle.

* ko-sko fuga the chin.

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of various kinds of leeks pounded and formed into balls and dried; whon used, a small portion is broken off, fried in butter, and then added to the food. This spice forms a lucrative article of commerce and is exported from Ladak to Eashnix and from Liass to India (Jd.).

भूषा skeps = भूष्य or भूषण a hard covering ; rind; bark ; a shell: भूषण कर अंक्ष्यका adj., having a cover or shell (Co.).

AL skon, v. We kon.

हिम्म कुर्या कुर्य कुर्या कुर

vow; মুখানী বাদুখানী the ceremony to satisfy envis guardian deity by supplementing what was wanting and making amends for the same: আমানুধা an offering or tornas for a deficiency: আমানুধা offering of some representation of colostial mansions, made of coloured threads, to one's guardian deities; আমানুধা offering to the gods and guardian deities.

इंटम नेण इंटर्काइ-çig = रेसब्रेंटम नेण may your

क्षेत्र य skon-pa=र्द्वत्य 1. abst. v. काय. 2 vb. pf. and int. वर्षेत्र to dress; to clothe unither person

\$120 skels = 404, 404 8544, 9544 05; 444 05; 444 05; 444 05; 444 (Nap.) signifies the conting seems in of deing seems difficult work.

ইনি (glom futter, mut thirst; respond to the content of the cont

AN (f: the dry land (Ja.).

40 th skinnsky in book lover; rour form must hipper.

তি ও পুৰ্বাচনাধাৰ কাৰ্মিশন্ত ই third; মি ইব্যা ব্ৰিচাৰ কৰা who is very thirdy, বিশানীত লাভাৰ কৰা কাৰাবিজ্ঞ: (give) drink to the thirds তাই লাভাইছিল কাৰ্মিছ wishing for draw সংগ্ৰাম mouth drying; thirdy: ব্ৰথ বছৰ ইউনাছৰ ব্যাহ ব্ৰহ্ম this thirty will be freed from their thirst.

র্মাণ্ড shom-one আছিল thirsty, imp. র্মাণ্ডার জীনত heromo thirsty; র্মাণ্ডীর নতুল বিহারিল thirsty.

gar 4 skom-gathe flesh of a call that died or was killed as soon as it was born. even before it could suck milk from its mother's teat (Sman.).

बेंबब व skoms-pa पिपासी thirsty.

Byn. यहर प्रश्री htun-un holod; ६ वर्डी chuhdod; मार्गेक्स kha-skom(Mhon.).

skor 1. class, order; appertaining to; subject; circle; body--a term often used to signify a retinue, a set of attendants, persons of one class : "5" is class of official staff; also court (Yig. k. 37); Mand at class of husband; that which concerns a husband; 85.25 % class of women, about women; 3 7 of that order; with respect to that; also of that subject : Para a a on the subject of litigation ; also saids the paraphernalia of worship; अवर circuit, tour : वॅद्रव्युवशासम प्रशासिक र काल देश का अपने स्था "the Resident Amban of Tibet istarted) from Lhasa on a military tour, &c." 2. anything round, a circle : भेन के eye-ball. In W. अक hoop of bamboo (Schtr.); 和智明等 the (circumference) of a man's head; property the top of a house. 3. section, division, e.q., of a book, similar to 3 chapter. 4. repetition: 45 29 4 to repeat (Schtr.). 5. religious circumaribulation, v. 14.4.

Syn. Tida şile-tshan, Lan rigz, An graz, Kadon (Mhon.).

AND skor-mikhan one who goes round; AND one who turns a lathe; one who circumanibulates or walks round a sacred object.

As a strong of the strong of t

birth, growth, maidens, old persons, illness, husbandry, houses, service, &c.; কান্তঃ বুৰুদ্দেই ইন্তাই কান্তঃ কান

ৰ্থি বুল্ম skor-rygage turning the enemy; getting into his rear (Ja.).

as skor-thag the cord of a lathe.

Miss skor-than price or rate; also interest on anything in kind; in grain given as loan.

कें देन skor-thiy a pair of compasses;

क्रिय skor-pu or क्रिया or क्रियम a turner; also one who goes on his rounds.

ava skor-uce, vb., pf., &c., fut. axx, 1. to fill with; to surround, encircle, onclose, besiege: to come again and again: to revolve : PK 42 44 R TE BER (A. K.) the town that was encircled (filled) with houses: ब्रॅड बद रून ब्रॅड बद रून हैं की समुभाने the three men of those who were surrounding them: अक्रिक्व दे व्याप्त अभाविता the Chief of the Yu-r/s mountains is surrounded by rugged rocks: है है ज्यादी बाद भागी वा पाईद the Ti-rise (Tise) mountain is surrounded by अ र कुष दें क्या के भावभेत्र the Kyura glaciers: Rayalpo mountain is surrounded by water (D. R). 2. to traverse; ride round a thing. Also metaphorically in the religious sense: अंश के विश्व के प्रकार के preach, to propound the doctrine of Buddhism : अवस प्रेंबिंद व to make mystic offerings (i.e., the symbolical offerings representing one's accumulated merits) to the Lintrik deities, and to observe the ceremonies thereof. 3. or spential refer the reverential ceremony of circumambulation which consists in walking round a holy object with



called ৰূপাৰ্থ chog-gker মন্ত্ৰ্যাহ্ব Buddhist circumambulation. The Buddhist priests of Tibet perform this in contradistinction to বৰ্ণাই, or the ceremony of the Bon, who reverences a sacred object by walking round it keeping it to his left. The Bon ceremony is also called ক্ৰেট্ৰ, walking round a holy object keeping it to the left বুৰ্মাই ক্ৰেট্ৰ, as a specification of religious duties, to make salutation and circumambulations. ক্ৰেট্ৰ the inner pathway for circumambulating a holy place or ahrine; ই ক্ৰেট্ৰ the outer passage for the above object; ক্ৰেট্ৰ the middle pathway

cumstances or things available (A. 142).

Syn. after a hkhor-wa; we we are year yanyan hon-wa (Mnon).

for the same : 45.25 bkor-bucd one who

goes round or makes a circle or traverse. Other usages of this verb are: - ***Tix-4

or Mar \$5.9 to befool delude, deceive a person; Fix a khu skor-wa to make one

alter one's sentiments; to divert one from

a plan, &c. aff skor in a aff 15 aff signifies

if all were taken into account; the cir-

ৰ্থ ইৰ gkor-taker on this occasion : ৰ্থ ইৰ্ণ্ড বৈ ইৰ্ণ্ড ইৰণ হৰণ ! on this (present) occasion prosperity arose.

Notation, one coming after another and again going back.

the way or passage round any sacred place, temple or town for pilgrims to circumambulate it; the pathway round about a monastery used for holy procestions.

बंद बंद a ker-log-pa a wrong turn : बंद बंद बंद to walk round an object in the wrong way, keeping it to his left. A skor-ciá a turner's lathe or tool.

भूया व kol-wa= ब्युव pf. and fut. क्षेत्र. to boil (vb., act., cf. ब्युव्य a): ब्रेंब में one who boils tes.

Mara skos-pa, v. Ma sko-ica.

By skya 1. crop; the produce of a year, i.e., 海灣明 plenteous crop: 大海寶雪౻건물차! this year the crop has been abundant: 大海寶雪౻건물차! this year the crop has been unsuccessful (lit. "a loser").

2. a paddle; also ladle. 3. wall or partition, usually ¤基. 4. plain, without distinguishing colour, but see graphelow: 3. The a plain unpainted box: 3. The a plain unpainted box: 3. The a plain hat without riband.

3'44 *kya-bag greyish colour; iron-grey colour (Jig.).

n. of a bird (Cs.).

Syn. 8:3' bya khra-wo; অর্থ টুংইন টুল হ ngron-gyi hphrin skyel bya; কর্মে নিজ ক্ nhon-çeş-can (Mhon.).

👣 skya skya pale-white; grey colour.

n's a skya rgyab-pa to row; to ladle.

34 skya-chen a superior kind of plain scarf (for presentation) (S. ker. 179).

¶ ¾ skya-āil zinc.

** skya-tha-le of plain white colour.

335 skya-thud a kind of plain cheese made of pounded dried milk with butter but not with sugar.

3.35 de skya-thud-leb a kind of cheesecake made of dried milk and butter.

12 skya-thum a kind of cake or biscuit made without sugar or treacle.

कु प्रशास व के से का thom-me-wa glaring white:

शुंदद skya-nar पाडिंब, पाडब 1. n. of a flower, Bignonia graveolens. 2. brown; luff.

মুধ্য প্রতিষ্ঠ skya-nor khra-ho, also মুধ্য আর্থ বিশ্ব ধারণ, n. of a flower; মুধ্য অনুষ্ঠি সম্ভাবিত্র ধারণ another species of Bignonia gravel-ns.

gas ig Skya-nar-gyi bu पार्टालपुर n. of a city in ancient India, Pataliputra, now supposed to be Patna.

§ C skyn-va I: 1. vb. pf. and bekyns, fort. an bekyn, to carry; convey to a place (a quantity of stones, wood, water, &c.). 2. = an a to change place.

N'A skyn-wa II: also a skyn-we wrest, fans grey or whitish grey; pale-white; Arma secular personage; one clothed in no particular colour; a layman, from the grey colour of the coarse serge which is generally worn by the lay people of Tibet: # eas when (he was still) a layman, i.e., had not entered the sacred order (A. 126): মুক্ট বুমারম (A. 126) from the time I was a layman; Falight blue. Wa light green; see a light red; at a wife tawny; light yellow; § grice; barley without anything to est it with; insipid miserable food: 1 ब ३६ whiteness; faintness; बेर-बूदे बूद: कपिक-नगर the city of Kapila; बेर बुधे की कविक-बाब्द the recidence of Kapila; केर कुट अवस कविकायन the hermitage of Kapila.

n a alk skya-wa hdein = *45.4 mäan-pa or n apr *45.454 a rower (Māon.). कृष skyn-100 = र्नार तेर हेश पर कि अर्ज pale whitish yellow.

skya-wo spyi vulgar people; the common worldly men.

§ W4 P Skya-ma na-kha n. of a vast grassy plain or common belonging to the Government of Lhasa in Ü (Central Tibet).

§ 8 Skya-risa dry grass.

इतिय gkya-rig outline, sketch, drawing of the outlines of a picture, which is generally done with charcoal in Tibet: देशकृतिय बद्दिश्च द्विष then outlines of this kind are necessary (A. 108.).

n. of the lake from which (the Yang-tee kiang) the River of the Golden Sands takes its rise.

हुदेश हुन है kya-refg nu-bo चया the several stages or divisions of the dawn which are—हुन्देश दूसर तायकाय्य the copperred dawn; हुन्देश दूसर तायकाय्य the white dawn (the earth); हुन्देश दूसर नेपा तीयाय्य the first appearance of the dawn; हुन्देश दूसर नेपाय्य पीताय्य the appearance of the middle or the yellow dawn; हुन्देश का middle or the yellow dawn; हुन्देश का सावाय्य the last (stage of the) dawn.

§ **4 gkya-lan also § □ in C. morning; twilight; dawn.

y'da skya-leb=y'™g a rudder.

The Shya-sed n. of a tree (Jä.); translation of the name l'andu.

इसेट ने द skya-seh-gi bu पाचन the sons of Pandu: अ मेद वी पु अवे अन प इ इन के भेद the names of Karna, the eldest of the Pandava-माणे इ.प. अस्तिकार्व, स्परागरे कुवारी खक्कराक्ष, इ. इ.र. हुस राधातनय, व्हेंभस पुर्व, है स र्याव खुक्केनव्हन, इ.य. ठन mi: mya Ka nex us also the names of Yudhisthera-विशिष्टिंग, क्रियद्वाक्षिय धर्माराज्यपुत्र, में क् ९७९ दुव रुद, इस है है सर्वाहुन, स है ५६ चन्नातमन, गुद्र ग्रेंद ठेन, हेम मेम: बहेनमा हैये मेद the names of Bhima-sena - द्वार्र; व जे म्वस इद Kla-yi stobs-liben, Annian in Tshogs-las skyes 500 में दुय, क्रम्मी द्वापनायुष, श्वर क्षेत्र समा: श्वेद समा Az: Srid sgrub-kyi min, the names of unia Arjuna-6 sarg, fou out for, agogis, बेद य मेर Shin-pa-med, इस पर कुल हैर, यक हैर रवार. वर्षेत्र व दण्य है, वे कार्षे Bre-ta aho, दलव वरे दवह धूद: बद्ध अध्यक्ष मुझेद the names of As'vinikumiras Sahadova-- 34 9 34 Skyes rgu skyes, क्षत्र हैन के स Lhan-riy-skyrs, रन्भाभेद सक्का; अर बरम संस्टेव: म सेट के प्रशेष अरे केट अरे केट the names of the wife of the five Pandava-sluck; इय में अपने क ब्या, पाश्चाकी : रे क्रेम म Ri skijes - mit, भ में वे, बेर म Skyid-ma, परंद नमम म, जानम स्वाम, MES BEW. 2435 Bu Righyed skyes, surfran ≭ अद'स,

the laity and the clergy, the latter being distinguished from the former by their yellow dress.

हुर्विभ इkya-sloms occurs in the paseago प्रत्यक्ति अने हुँ सभा हुर्विभय हुर्विभय है केद प्रत्यक्ति अस्ति (Risii.).

** §kyz-tham leather boots put on by laymen.

human excrement; also any kind of ordure.

bad man, the dreg or soum of society;

aggregation from the eyes; garage to ease nature.

Syn. \$ 24 dri-chen; 34 brun (fun); A ast u mi-gisafi-ma (Mon.).

भूगा II: 1.=4,9%. 2. pf. ज्यंत्र, fut. ब्युग, imp. र्वेष to spend, lay out, expend: युग expenditure or items of expenditure: युग skyag-the list or account of expenses. 3. in W. र्वेष अर्थ to slaughter, to murder (Ja.).

ৰূপত Skyag-po n. of a place in Tibet: ৰূপত ব্যাস the marshy plain of ৰূপত্ৰ.

भूट skyan पाचर; दशरपुर कृद reddish brown.

+ প্রতিত্ব skyan nul= কি or প্রথম কর্ম plaster; also pavement; elay-flour; mudflour; ৰু কু plaster; according to Sch. to rub, polish.

MAN skyans ashamed; in shame: 35.34. See being ashamed (A. K.).

MON skyals were protection, defence; help, assistance: अनुसाधनम क्रियुनम protection for the place and for the occasion: अवदः दुन् वहदः वे बुद्ध permanent and overlasting protection which according to the Buddhists can only be obtained from taking refuge in the three holies:--(1) Buddha who is the teacher is called #PW May or the Refuge Master; (2) Dharma or the secred doctrine called gow 5km, the real protection; (3) Sangha, the priesthood called कुक्स बुद धरे कुन्म, the friend for gaining protection. Refuge in these three completely liberates one from the miseries of the world and secures the state of omniscience for the devotee: ब्रुवस अनुसन् वर्ष करे In the three formula or expressions for seeking refuge in the three holies: (1) ** वृत्रेत्र ग्रेभक्रम् सत्या केम वा मेगा सामा सी भष्टत्। सा T come for refuge to Buddha who is the chief of the two-footed"; (2) वर्ष्युक्तमान्द्रानुव करे महत्व इंबर-बाबुद्धा-मुन्नद्रे। "I come for refuge to Dharma which separates from desires"; (3) जैबक पुरसंबद्धारके बहुद व बुदाय सामान्य महेद। " I come for refuge to the priesthood, the chief of all assemblies."

gos son kkyabs, myon helper; protector; deliverer. (he Kyap-yon is the p pular term for the Dalai Lama in Linea and for the Panchen Lama in Shigatse and throughout Tsang. It is also applied to other incarnate lamas by courtesy.

ৰূপন সৰ্থী ধুলা skynlis-mgon slong original or real protector; a complementary title of the Dalai Lema: ৰূপন সৰ্থী ধুলা বাল কুটি ইণ্টিন ইণ্টিনি বাল ording to the spirit of the lefter of command of the Protector.

দুগদ স্থান হ'ব kyahs-myou eta-çad lit. the Protector cresiding on the: top of Potala and the court) below. দুগদ মধ্য মান্ত্ৰ মান্ত্ৰীয় সংঘাৰ মান্ত্ৰীয় ল বিষয় একলি, without fail annually, as before, the new year's homage to the Grand Jama and his Court."

भूष्यभूषि skyalis-spron प्रदीपश्रमण balis protector and enlightener.

শুন্ধ মইল মা ব্যুলার কি less the place of refuge: শুবন বইলান্ত্র কিবল বালুন যা বিষয় except the three precious enes there is no place of refuge.

ৰুবদ শহল skya's h/ry = পৰ্ব নইন a blessing; favour; taken under protection; পিছ ট্ৰাছ নইন বন্ধ প্ৰায়ুবদানহল! blessing attained in accordance with one's montal prayer : Fig. k :55.

jan 45934 stants-hirs sha-as to ask benediction from the higher class of incarnate lanus for protection against disease, evil spirits, and other enemies, and also for a safe journey to heaven without fulling into hell, &c.

gow of skyaba-guas the place of refuge, shelter: also of persons, helper.

भुष्य वृत्रभ हुन्देन skyabs-gnas rgya-chen = अर्द्ध वृद्धम the great object of worship or adoration (Moon.).

भुष्य skyals-pa=व्युवस bykyals भर्म protection; saved (Zam.).

\$985 skyals-bya the person who seeks refuge.

yan's, skyabs-byed = agra, var protection, defence : Moon.).

कुषम दे५ व skyahs byed-pa to protect, help, save.

দুবন হ kynhş-hes মাজ worthy of protection; also সুন্দাৰ্থ ক্ষিম্ম the three protectors. i.e., Buddha, Dharma and Safigha.

सुवस सुवस्य skyals-su hyro-ua or नुवस इस् skyals hyro-aa सरवासन to seek refuge; a going unto or repairing to for protection. सरवासन or विश्वरवासन has been defined in the Bodhich aryavatara as follows:—रसम्बर्ध से सरवासनि विश्वरवासनस्। "I take refuge in the three gems." In the same work पूजना has been substituted for it and it is found in the list of seven-fold highest modes of worship.

मुद्धा केम्ब हर्हभूतh-sems मुद्दश सुदर्श हरि वेशका द्यान्। the idea of secking refuge.

NA Skyar-phu a place in Tibet (Deb. 45).

মুম্পাঁশ skyar-yog naked (in the

\$\frac{1}{2}\square \frac{1}{2}\square \frac{1}{2}\

またゴ ghyar-po enipe; weod-cock (Sch.).

again and again.

Syn. grad In skyar-wahi tehig; fr'In skyar-tehig; fa'In zlos-tehiy; ahu nue Man.).

कृष्य gkyar-rbab (Cs.) पाचुरोत a kind of dropsy; a greyish rheumatic swelling.

東京河 skyar-mo a kind of water fowl; according to Sch. a heron. The flesh of this fowl is antidote for a poison administered in Mongolia mixed with horse flesh (Sman gshuń). 会資本 duck (Cs., Sch.); bittern, but the 東下東 of the Lex. is a kind of goose.

37 an skyar-leb the sheldrake.

ৠ्य इkyal पुरन swimming.

हुआ म <u>skyal-kha</u> क्देन leaping; a boat.

क्षा के के skyal-gyis sgrol पुरिकः crossing over by swimming.

हुव हेद skyal-chen=४० ña-pa fish; a fisherman (Mñon.).

플릭시의 skyaş-ma 1. v. ju *. 2. fern (in Sikkim).

*** *** it interest on loan; ** I** wealth accrued from interest, i.e., money-lending; according to some borrowed wealth. 2. the outward side of a skin or hide (Ca.).

है प्यार ikyi gkar = भी प है । प्राप्त में the white fatty side of a skin (Nag.): है प्यार में प्राप्त व acc. to Cs., dressed leather; tanned leather, sometimes hide: है प्यार है ज्यार में parchment.

§ 185. Skyi-khus a place in Tibet (Deb. ₹ 34).

Skyi-mkhar lha-khafin. of a monastery in Teang (Deb. ¶ 12).

前年[4]

ined outside with dressed hide.

§ agent skyi-betums anything packed or tied round with dressed hide; a skin or hide to pack with: AF S Pagents dkronrtss skyi betume-ma.

An Skyi-nag or Managa skyi-skyi na-ga n. of a pasture land in province Tsang.

ই প্ৰশৃষ্ণ şkyi-lpayş chamois wash-leather (Sch.).

§ 7 skyi-wa I: a medicinal plant (Med.); ...ce. to Jä. potato.

हुँ नि II: vb. pf. बहुँ क bakyis, fut. बहुँ bakni, imp. हुँ क skyis, to borrow, especially money or goods (cf. व्यवस्थ and हुँ क u skyin-pa).

ী হ'ে skyi-buf cloud: বৈশ্বনি ই ব্যুৱৰ টু বুল ই অন্ত টু বুল টুল ইন্দ্ৰ (thereupon the phanto King Kong-tee departed with the clouds (D. R.).

§ 34 skyi-bun prob. an itching of the skin (Ja.).

I was skyn-gyba = algara fear; dread (Māon.): I was a skyi gyah-wa to shiver, tremble with fear (Cs.); to be struck with panic.

in a sky is a outward and inward side of a hide $(J\ddot{a}.)$; according to Sch. the anus.

ু বি sgyig-pa or ইব্যাব skyigs-pa also ইব্যার skyigs-bu vulgo. জীয়ব i-khug ছিলা। বছরলি hicough; yex; also a sob: ব্যাবং জান অব্যাস কা ব্যাব্যাস বা "coughing by those who eat the berry (gyer-ma)" (Nag.); ইব্যাব্যাস skyigs-bu briseg-par to keep on sobbing. gkyiń-khab in Hindi Kińkab, embroidery inlaid with gold and silk manufactured both in India and China.

ब्रैंद केंद्र gkyest ser engle ; vulture (Ja.).

agr. twinks in the passage agr. twicking a day and a pr. (D. R.).

15 বিশি Skyid-groft n. of a well-known town in Southern Tib., near sources of the Ganduk on Nepal border, commonly called Kirong: ইংইংই ইংবেৰ্ড মুক্তি বিশ্ব ক্ষিত্ৰ ক্ষিত্ৰ সূত্ৰ ক্ষিত্ৰ ক্

\$75 skyid glu song of joy; a merry

song. দুবনৰ skyid mgo beginning of happi-

ness.

§5 & Skyid-chu" the river of happiness," n. of northern tributary of the great Yeru Tsangpo or Brahmaputra River, on which tributary Lhasa is situated.

हुँ देश skyid-hes comfortable : देदश्रम हुँ देश व deg-enams skyid ches-ps we have been comfortable (A. 129).

\$\frac{49m}{48yid-thubs} comforts; mode of comfortable living: g\frac{2}{3}\frac{29m}{48m}\frac{2}{3}\frac{29m}{48m}\frac{2}{3}\frac{2}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}

\$555 kyid-dar a silk scarf presented to the bride at the time of marriage as a token of prosperity.

\$759 \$kyid-1dug good and ill-luck, happiness and misery; one's general

circumstances: \$\frac{1}{2}\frac{

हुँदी skyid-pa or हुँदी skyid-po sbet. चल, सौद्य, चेन happiness; adj. चुचिन् happy: हुँदिवर्दे द नवेन विरक्त skyid-po hdodna grig-por sdod if you wish to be happy, live alone, i.e., be a celibate (Lo. 27).

Frac i skyid ziń-ne Frac i skyi stoń-ne always happy; uninterrupted happiness:
Frac Frac skyid ziń-ziń bycd-pa to be continuously happy.

\$5 \(\frac{1}{2} \) Skyid-cod the district including the tracts in the lower valley of the river Kyi; the central district of \$5\mathbb{N}\$ or \(\text{U}\$, the province of which Lhasa is the chief city.

ইংস্ক skyi-lhan signifies ইংসংস্থাবং skyi-po-la hgro-var, to be prosperous; happy (Lo.).

+ 33 TX skyin-gor or 14 M skyin-ngo a lizard (Lex.); also called ANN snow-frog.

AG Set (Sch.).

borrowed irrespective of interest; and a series of fixed as a loan; fixed a skyin-pa sproppa or fixed as a series fixed a skyin-pa sproppa or fixed as a series of fixed

7

lean of money or goods; **** § # 902-skyin a lean of clothes; § # 9 # 4 9 skyin-pa kni-pa to take on credit. 2 vb. pf. 4§ 4 bskuin to berrow.

η

is a kyin-po chically collaptors, as Kyin-po chically collaptors, as Kyin a bean; a thing borrowed; money advanced without interest (Ja).

AND skytasmi nee, to Sole a debtor.

34 to skymatshab a debt; any thong paid as equivalent of thing taken on loan. In C. signifies same as *4, the pledge for

AN skeple a place giving shelter (either in a rock, under a tree, roof or cavern): पुत्र भूत भूत भूत भूत हुन कर कर पहुल के देश हैं कर देश हुन के के because birds dwell in the hollow of an overhanging rock, such rock theorem as skyddy is termed "bird-shelter" for the reason that it affect protection (May.): पुत्र देश्य के beltering place under an overhanging rock or a projecting roof: कर देश के helter for the rock or small portice before a house: अ देश के charsely shelter for in rain.

is a consider that is a considerable of the control of the control

of sitting cross-legged severely without moving the limbs; and a skyll-kraft byed-pa quint to take a particular kind of posture practised by a section in meditation; and a skyll-mo kraft-giaged a skyll-mo kraft-giaged posture; and a skyll-mo kraft-giaged posture; and a skyll-kraft the mental concentration, or the posture of sitting periodly still, of a

Hoddisettes: Transfer identes skyll-krah annume the posture of sitting perfectly still without moving the body; the unchangeable posture of sitting cross-legged; Panalagas relsogs-pahi skyll-krah the posture of perfection, i.e., of a Bull-liha.

WI skylland, pl. But behall-per ov niga y hskyil-to, fat. ayara a bskyil-xar hou or bekeil 1. to ben up, shut up; to lam up a river ; 6340 che skyil-aa to bank up water : BERSAMA the relained skyel-wa to collect water in a read; & Frankara the righter skylland to collect water for a pond. When the water collects itself into a pool or tank it is called a a new BE REE DINE BY 594 sugrand bluderts be blokens mistor per gragic the extensions can conambrosia stands collected like a sen 2. to bend, esp, the logs when sitting on the ground after Oriental fashion; also to bend in another's leg by a kick from behind; to bend the bow (Ja . .

ৰূপৰ মুদ্ৰ skyll-makrad unign pen posture of citting; it is same as ৰ্টিট্ৰ ফ্ৰান্ত cdo-ry skyll-krad (Moon.).

gulp; draught. 2. dough made of floor with tea: ৰূপ্ত ইছল এই প্ৰথম হাই হল প্ৰথম দুল কৰিবলৈ কৰিবলৈ with tea: ৰূপ্ত ইছল এই প্ৰথম হাই হল প্ৰথম ইছল বিজ্ঞান কৰা কৰিবলৈ কৈ কিব

districts of pass Kheins designated under the name of \$5.50. The six Syaft are the following:—(1) BUNE Skyn-ra Sgab, (2)
SUNE Rab-Sgab, (3) Yak-New Syab,
Syab, (4) Suspension Dana-Khams Sgab,
(5) *** Tcha-Sgab, (6) **** Zal-mo
Sgab.

55 1: skyn-ru a kind of medicinal fruit called \$595 skyer-cun.

35 II: $skyn \cdot rn$ in Sikk, and 3^{**} $skyn \cdot rn$ in Lhasa, signify a sour liquid or vinegar (Ja).

n. of a sour fruit said to care the diseases of phlegm, bile and blood, 2. Ja, in his Dict. says: "In later times the word seems to have been used also for the olive, and skyn-ra cih, the clive tree, which in Sikkim is called kha skyur-pola cih."

Syn. ga agn ygyat-blong; ABS shi-byd; BSBU bond ba-pa; MERBES lah-tsho bytan-byd; ABS ann na-tshod-gnas; san BB Apal-blan; BBS ann bend-gnas; san ma-ma (Mhon.).

表 gkyn-rum 二巻、sā kt. tshod-mahi mii (Kry.) 1. n. of a kind of table vegetable, 2. condiment; sauce; pickle (Cs.). According to others, at least in W., only the resp. word for 四年 spage; (九山) 東京中 東京市 to prepare sauce, 九山, 中国東京市 sauce made of vinegar for meat. 東京和東京県 sauce made of vegetable or pot-herbs.

skyug-pa, pf. 494 skrugs 1.

and to romit, eject, e.g., block; 4943;

and akyug-te hjug-pu to cause to vomit;

and akyug-pa den-pa to excite vomiting; 54 494 sian-skyugs vomit (it is the

food of certain demons, and being boiled

in it is one of the punishments of hell)

(Ja.). 2. to lose colour; to stain

कुन्तेभाय skyng nes-pa दुर्भन्न that cannot be taken or eaten.

कुष ३६ skyug-lead rumination; chewing the cud; acc. to Sch. eructation: कुष् १६९ । के शिवकायते to chew the cud as cattle.

ৰূপনি a skyng bro-rea (kyng-to-rea) or ৰূপনি অ — ৰ মিংল nausen (Mhon.); also what is repulsive to taste or sight or smell; causing nausea; ৰূপনি কাৰ্ম for disgust (to cat anything); ৰূপনি skyng-tro in C. shameful; impure with regard to religion (Jā.).

5735 skyng-sman = 5735 an emetic; a medicine causing to vonit.

ৰূপ কৰ্ণ skyug log-pa (Sch.) to feel disgust, v. ৰূপ ইন skyug bro-ua.

হু প্রমান হ kynys-po = প্রথম ব gral-rea 1. clear; 2. n. of a bird the bill of which is of coral colour.

Syn. \$ 32 46 84 byu-ruhi mehu-can; Ar e4 254 yul-han blod; Aria \$ grafi-reg pho-ha (Mhon.)

fut. agr. bekyuh, imp. gr. skauhe, to dimirish or reduce; agr. bekum-pa or also agr. bbri-ra, \$55,555 a nah:du btah-ra; gr. bekyuhe reduced; subduced: agr. bekyuhe sated on his cushion after his pride was subduced." Acc. to Ja. in C. skyuh-ra, to leave behind; to lay aside, r.g., a task

4 5 4 shoud-pa to forgot, resp. squared from thuy; bried cor-na forget-fulness; sec. to Jd. to leave off: 95% bykyud-pa (Zam. 10). Acc. to Sch. to communicate; to swallow.

Π

KYUT-ica, vb. pf. and fut. ngs bakyur to throw, to cast; to leave off; antige rgyab-tu skyur mung, to cast behind; Range rist-tu skyur-wa, to throw at a distance. Mr. 435,441,440,441 THE AM thus-beed nam-mkhah-la bakyur-nus having flung his mendicant's platter towards the sky; & a 3 a chu-la skyur-wa, to throw into the water. 45 skyur also implies " btad, to mix; throw; pour out; to throw away : throw down a stone, a corpse, &co.: व्यवस्थानश्रद्धानुष्यावस्थानभेत bdag chaft hthuff-rgyu'skyur bshag-pa yin I have left off drinking beer. %54354 lud-pa skyur-wato eject a phlegm; to throw off a rider; to give up, abandon a work; to forsake a friend; to abort (A. 155.).

हर्ष akyur-pa चौत bleached; bleaching: ब्रावश्य like the moon bleached, or white like the moon. हर्ष akyur-po चच acid; sour.

juice. 2. *** ** raf-skyur vinegar (in Sikkim "skyur-ru," in Lahoul "skyur-no").

बुर किंद्र १kyur-gon, also बुर १६ १kyur-dad, same as बुद देन १kyur-hon. बुद १kyur signifies "thrown" and केंद्र 900 over; hence one over-powered by wine; a drunkard: बुद केंद्र केंद्र का दूकर केंद्र केंद्र का दूकर केंद्र केंद्र का women: के बुद केंद्र का क्ष्म केंद्र केंद्र

बुर टेंस skyur-flow or बुर ५६ skyur-dad = कर कर संबद्ध ५५% necessity (by habit) to drink; passion for drinking.

3.44 skyur-can powerful; spirited.

§ *4599 skyur-hjuy-pa to leaven to turn sour; to take a sour taste; F§ *4 kha-şkyur-po or F•9 § *4 kha-ça skyur-po olive (Jā.).

हुर इन skyur-tum वजन a condiment; sauce; डर बदे केर a sour vegetable curry.

MY II: WW, WW adj. sour, acid; more frequently WY skyur-po also WY skyur-mo. Also sbst. sourness.

\$ \$ 9 948 skyur-byed gaum == 998 9 948 sbrus-ba gaum the three sour medicinal fruite; also called \$ 45.8 94 92 \$ 37 948 kun dan mthun-pahi skyur-byed gaum "the three myrobolan which agree with all " and are:—(1) \$ 5 a-ru, (2) \$ 5 ba-ru, (3) \$ 5 \$ kyu-ru (Sman. 47).

3. ** skyar-ma abortion; in W. 6. 3. chuskyar, **et* 3. gyah skyar, capital punishment in Tibet, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river (Ja.).

हुर व skyur-mo leaf of the Ela plant; Lietturia cardamonum, ए. से वह वहन (श्रांता). हुर है skyur-ctsi= नेह प्रदेश हांत-ka pag-

tha a kind of lemon (Maon.).

कुर है कि rskyur-rtsi chun नागरक the smaller species of orange.

क्रिकेट akyur-rtsi chen-po आस्तीर n. of a kind of lemon.

Syn. #\$ eo-resi; dan alla leys-fidsin; aciaquiù ya rab-gnas me-log; ya b shih-rje; ah saris geo-gah-byed; shiux shin rnampar-ndees (Mhon.).

griff akyur-çih======= rag-chush çih n. of a plant (Mson.).

thog-ps altogether garage skyus-su blog-ps to pronounce jointly, vis., two consonants without a vowel between them (Jä.).

R skyc, v. \$5 skycd, and \$ a skyr-wa.

is syredgn=is system, be known and beings. This word is sometimes written as is known. Sy dyn "nine," in the word is sy known, syredgn signifies many: is system known or is system. Sy show as known and ran-neahi bym-pa can wicked and vicious animals or sensate beings (K. du. 3-453).

k বুই বংশ ই gkye-dyahi bday-po = মুম্ম মুম্ম skar-ma sa ir-ma रेडियोनयय 1. n. of the fourth constellation (Mñon.). 2. skai'd the god Brahmā of the Hindus (Mñon.).

ৰূপুৰ কৰ্ষ Skyr-dyn-hi bday-mo, সহা-সভাৰতী the step-mother and first governess of Buddha; also a name of the goddess Peldan Lhamo.

ৰু শ্ব skye-hgro=ংশ্ব hyro-en জাব beings or moving beings; also টু ই skye-ho human being (প্রতিন.).

कुष्योज्ञास प्रेमर्ग वास्त्र क्रिस्ट-म्युराव yoris-kyr qulog-ysal==क्षा के honey (Şinun, 73).

ৰূ ৰূম skyr-ryns, contraction of ৰূপ বৃহত্ত ক্ষম skyr-na den ryn-was, by hirth and old age, i.e., death.

ষ্টা skyr-sgo 1. entrance to rebirth, viz., to one of the six regions of birth: টা লইন্থ skyc-sgo gcod-pu to prevent birth, to lock it up 2. face: টু ট্রাইব্যাধ skyr-sgo legs-pu a handsome face; টু ট্রাইব্যাধ skyr-sgo skur-pa an ugly face; also দেই বুপুল ক্ষাধ skur-spo skyc-birus legs-pu is said for having a handsome exterior

कुँद्भ skye-fian, साम्बद्ध lit. "a bad man," but also a dwarf.

Books skye-mehid 1:= 500 3 with the sources and places of origin of the senses.

Of these there are four:—(1) क्लाक्क कर पा की है है तक का कार्यक्रिक क्षितिक प्रवह इस्तृत्व का कार्यक्रिक क्षित्र कार्यक्रिक कार्यक्रिक कार्यक्रिक कार्यक्रिक कार्यक्रिक कार्यक्रिक कार्यक्र कार्यक्र कार्यक्रिक कार्यक्र कार

§ **55 II: the inner and outward organs of souse.

ৰূ মাইব ধাৰাই skye-mehed mu-bshi is said to mean এইবা টুৰ শুমান ট্রামিন', n. of the world.

कु विशेष 4 skyr-hehi med-pa without birth or death; eternal.

कृष्ण sky-guas 1. birth-place; station or locality of a plant; also क्र में ५०६ याँकि the female generative organ. 2. क्याँक the female generative organ. 2. क्याँक the state or sphere of birth or rehirth; हैप केंद्र ने कृष्ण-was give by brons as an animal; कृष्ण के kye-was, bahs or कृष्ण-प्रका bahs the four states or ways of being born.

कुष्यभाभद्वसभाव skye-gnus mitshuns-pu = भेद भेद min-srin brother and sister (Mnon.).

ने I: skye-ua pf. skyes to be born:
द वर्ष्णुक्षाय केन तेव-ta hu skyes-pa yin I have
given birth to a son, or to me a son has
been born. अद्याज्ञ कार्तवी skyes or अद्यादको
है व कार्तवी-nas skye-ua आराज्ञ राष्ट्रांक्षणकाः
born of the womb. के विक्र अर्था प्रशासकाः
born of the womb. के विक्र अर्था के किए के प्रशासकाः
born out of an egg or oxiparous; दिश्वनिर्धाक्ष
dod-oger skyes के विदेश moisture-sprung;
born out of heat and humidity; ह्याज्ञेक
rdsus-skyes व्यवस्था apparitional; born
in a supernatural way like the gods who,

7

the seed by maceration. to gailsaimrey out etselves of "W ai a valiant man; to bud, germinate, sprout;

etc. 3, the growing, etc. rebittle of the mether. 2, the arising, and si one with our why the much be is the concade sense the reborn individual: um A'T IV: I. v. Fines skyc-gnas in a

B od-afiya b.me=pofi no-ofiya mabba

squrrestai of-drid to consumitates add dois of poor-unfile var-alige Selection

 $\cdot (mpr)$ Sin. 99 ge brug-spras; gabe, gab min

.(.noù), Hol adt et le lasskai adgir off of guitrover lies sti thin fleds ு புலமை **சு இமக்காகன்** இருக்கிர்-ஹேடி *சாலிட்-மாடு* man with the pod-out paralys n. 2.0

former life. a ni atoa s'ono to slodmys oft tueserqer of besopping our dolds brod to busidedt ni salam to sonil oilt add-er idam-bas nu-nent mertorior birth; Fremen i Atrid Louisoj minists nyš nu-oliyš

". yad one ne urud gaied born of one and the same imeage or the Bureq ett ,, vn-ehys biob-ung mann ehys and ציווח לאומולמו חבים שומים של שופשום מ עו מפ- עווף שכנות. Bu pettigop at nd-unytit va-onyt b. Lie b.

of thoughts, passions, &c. (the person as and death, or passing away; frequently quiq od-bily you on-ships n.bys. z's &

Pyphilip nd-unip nn-shys n.bs.b. well as the thing in the accusative).

remembrance of a former birth.

und death. esonders, eggs blo--dibid to slive oil thirt -िता हुई एक म-एक में एक-एकि-अंक्षेत्र है कि कि एक एक है के है :oferrol ; marrow a g平水-om men ; done glueur a suob sad onw one cals ; nanв topem в kolings-oud high top-ung has bollse si deidwaltrider banaltreb neewled conversive to other that all eluos pencies -or facrolai off to stantidudai off esta terewolf sudel mort two guirque doss et to

old genestative divider emissen to what of od-nation was taken byte all the color до приом уш "пэш-ч-раз" чё : яблич to olive toli brow taglier a teme-reply listing -offor ni annules greet 👫 🎢 🖟 🖟 ulanoù a Vino dud jourt ei it guisd manud a ured i verb rangraph yofingopp bright box of all of we of birth: ignoble; also a woman R. unuif-digs nes & no unup-dige ses & no to--quar na-diys books by topun (menoper Abrid Agid to Abrid daid nor other per - 水水 P De P (divideor celas) divided edit : ared Surial add A with the party at 11 E'F.

skilvs-so, he grew up a valient man; became and-poyd-inis ming dar gang iten thoo ed! to diworg adt of neitrogorg at oursaom on sky s-so the garnent also grew to the -popy ify-sny unky-sna m me ? he che sona com-box before to know up; to know tall: to know (cresson); as there or salpaged kiewing up, or grow up; thriving. 4. the head, 3, = con a uga, uca, glaun по дисмога ві птой в мув ві-офіт в ч я d Auffelde where corn Brows: 2. најая arising (in him). 2. to grow (mass): grassis damw loesdymodb - dbuoy eds ob-goghs-sm -Tof. gards sand but have not not help to ми рок эпкопь кизин (мизьячин кизги кидмина га the relation of the second of the second of the second at nigod of tenresed of A: III P'g

§ 9.954 skyc-wa bdun seven periods of Efa.

Bunka skyr-wa hili-la in this my present period of life.

हुँ ६५ skyr-ldan = नेम्प ठर् seris-can animated beings (Mōon.).

§ 34 sky - dam a plantain (in Zayul) (Sud. Hbk.),

हुन्य होत्र skyr-un spil = बहेनाय hkhrig-pa to copulate.

Syn. ব্ৰহ কৰু হৈছি digate-myne spyad; এবং ছব chays-spyad; বৰ্মাজন fidad-log spyad; মুদ্ধ বি নীপাৰ্ক্ত dictions ghis skyar; বাঁণ কুইন log-gyan; ক্ষম ছবি প্ৰচল-চ্চুত্ৰ, মিগমেন্ত্ৰ mitalians spyad (Minn.).

sky -wa phyt-ma = ### tshe phyt-ma future birth or existence.

夏月開発 skys-wa phr t-mo=25開発 an animalculor; also a swall grain (型をm).

कुँ य गुरु şkyr-en gehan **जन्माना**र a future or previous hirth.

y 10 € 64 skye-nahi cha can = Ba dog.

Syn. है हैं? बहुकाश एर्यक-एर्टान कार्ययुक्ताः है के वेदे देवस कार्य-कृतिः राष्ट्रह केंद्र वे कड्य क्या गुरव्ययुक्ताः कुरुयय-पुरुषाः (Mhon.).

कुष्यिक्षाकृतः ykyesitethi komenter = अ ma mother (Mica.).

हु प्रभाव १८५७-was miho = हुवा १८५०: pa of high birth; man.

कुं मध वर्षेप skyr-scap htho' अपयक्तिप्रातिस्वतिक or व्यक्तिक biheritanen; heritage.

ब्रे व skyr-bo 1. a general name for all living creatures: A a aquara a mi la-soospa skyr-bo man and other living beings. 2. people; mankind; बहुबायडबाह्य hybrid beus skyr-bo infetuated men , क्षेत्र अन्याय पावस sau skye-ho mkhas-pa ashan rnams other intellectual people; সু ইন্সমান্ত্রী আহু দুর্মান skye-bo man-pohi vid-du hon-wa beloved by many; A said mi-nag skue-bo laymen (on account of the dimness of their religious knowledge); 東東南 so-so skube quant the lower clergy, common monks, but also simple laymen if they are not quite without religious knowledge; not of saintly origin; not an incarnate Lama; & ann as a us Ta sky-bo thams-chad ia phan-yon सामेजनिक useful to all ; of public utility.

Syn. 3 9 skyr-byro.

ষ্টু ক বহুঁকাৰ skyr-ho bkres-pa hungry person: ব্লিংইং বাহৰ কি ব্লু ক বহুঁকাৰ skyr-ho bkres-pa the people residing in that country (or continent) are (always) hungry (K. d. 1 143).

ৰু ই মন্ত্ৰ হাৰ্প্ৰভাৱন কৰা নাল কৰা a charlatan; a kunve: ট্ৰাইমন্ত্ৰ ক্ৰিৰ্থ কৰিছ, ট্ৰাই ক্ষেত্ৰ ক্ষ ই ই হাৰ্প্ৰভাৱন কৰি hyroge-pa-yis, sky-be dem-pa riay-par byed by friendship with a bed man a holy man is speiled (Cop.)

हुँ ६६४४ skyc-bo dam-pa स्थान a good or hely soon; an incornate being.

कृषिक्षण skyr-ho gnus-pa पान : place of lisbitation.

ৰু উপেন্দেশি কৰে <u>sky:-to</u> phal-po-chehi phan-pe ম**ৰ্থন অনকাষাম দিনন্** of good or use to the general public. η

責任考证者 5ky, bo tshon-po-che a large number of men; a crowd; #4位 tshan-poimplying a large number.

ু শ্ৰেক্ট বৰ্ skyr-bo quality n. of a treatise on ethics by Nāgārjuna (Tan d. ই 176).

कुष्यदेश कर्म skyn-bohi glam अनवाद, जनोस्ति popular talk ; rumour.

हुँ वैविश्विष sky-bohi tshog जनना assemldy; a crowd.

ছু ইনি ইবাৰ হা skyr-hohi tshog-can = ছুহ ভইন হট আইন k-aad-htshon mahi gtso-mo queen of the harlots (Mion.).

ষ্টু বিশাসমূহ শাং skyc-bos bekur-na, v. প্রস্থাইন মই আইন smad-htshon mahi gtso-ma (Ynon.)-

कुँ विभादवेद प sky - hos dien-par a solitary

in 35 as 4 skyr-med blanta a zin-pa attained to an exalted state of existence from which there is no rebirth.

है केंद्र skyr-rmoñs = है अप्राधेद अप gkyr-lm rmoñs-pa a stupid man; one who is sunk in pleasures or sordid acts.

हैं है skyr-tshe राजिका mustard; हैं देवें व्यु skyr-tshehi hbru राजिका तब्दुब mustard grain.

, is say skyc-rays, v. is say for ske-rays, girdle. The term in Mil. book, skyc-rays-kyi ras hdi, seems an inversion of the intended order of the words.

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हिन्द्र क्षेत्र skye-srid sa-hon== futher (Moon.).

39 skyeg== keg or kag misfortune

AN skyrgs 1. n. of a bird; *igna chu-skyrgs coot; water-hen (Sch.); *igna ri-skyrgs a large singing bird (Cs.); aloo according to Sch. grouse; heath cock. 2.

*igna gyya-skyrgs shell-lac (Ja.).

हिंदी skyrn-na or कुरुषाय skyrns-pa समाम to be aslumed; shame; bashfulness; माकुराय kha skyrn-na or व्यक्तिय shal skyrnna to be unable to reply out of shame.

कुर केरकुर skyen-ser rlun, v. कुलेर नेकुर skye-ser-gyi rlun.

बुद्ध म भेद skyens-pa med विवक्त ; = दें केद् shumoloss (Mnon.).

If skyrd and I sky 1. growth; progress; increase: If tshr-skyrd longerity or increase of life: RuIs thus skyrd growth of the body: 500 miles thus skyrd growth of wealth and power: 100 miles thus skyrd increase of effecty or ability: 3500 miles a kyrd increase of effecty or ability: 3500 miles a kyrd chr-near hypurate to grow much: 400 miles a kyrd chr-near hypurate to grow much: 400 miles a kyrd chr-near hypurate to grow much: 400 miles a kyrd chr-near hypurate to grow much: 400 miles a kyrd chr-near hypurate his daily growth was greater than the growth of others in a month (Ja.): 400 miles a kyrd a kyrd skif skyrd skif skyrd

Adra just as the water of the irrigation canals makes growth in the fields; \$\circ\gamma^2 = \psi_kycd_kyis \psi_khsho-wa to nurse up; \$\circ\gamma^2 = \psi_kycd_yos \psi_khsho-wa to nurse up; \$\circ\gamma^2 = \psi_kycd_yos \psi_khsho-wa to nurse up; \$\circ\gamma^2 \circ\gamma^2 \c

is ikyed-sgo, not improbably said gyal-sgo, principal door (Jä.).

\$5.54 skyed-can 1: yielding interest or profit (Cs.).

हेर न 11: skynd-can, v. धर्मा पुरा है दिस्स tsan-dan sbrul-gyi इसंत-po, the sandal wood valled 'snake's heart' (अतon.).

if is akyed-cig is it is yer-skyed cig let it grow up, thrive.

I: kkyed-pa vb. pf. a bikyed, act. to a skye-sea, to procreate, generate, and, sometimes, to bring forth; give birth to: a same single pha das ma the parents who generated this body of blood and sheah: acus a same single same single pha das yum the same cod bikyed-pahi yab das yum the same and mother who bave begotten all the Buddhas: a skyed-lyed tree.

 also were caused a little joy: ann of gar affiguraje it thams-oad-kyis betson-byrus betyed-do they all created seal; took great pains: durant and figurates becampe betyedness thus were thoughts generated (Js).

2.] fig skyed-pa or] fig skyed-po umfam, and father.

if whe skyed-bohel town he wed to it.

The the yed-pas med-la bu-lon skyed-bohel that (the rich one) who has should give loan on interest to one who has not (Kathas. 9 115).

हैं दिन skyed-byed applies to father or earth; also to a tree; है दिन्द skyed byed-pa blowing: है दिन्द है है दिन हो हो है कि का skyed byed-pa बच्छित जायत: as the wind blows (A. K. 2-7).

हुत्स akyrd-ma=हुत्तित्स akyrd-byrd ma समनी mother; also कावा shadow; shade.

हुऽ के skyed-tshal लिक्स, क्यान, क्यान the so-called Tibetan park; artificial grove; also हुऽ क्या का skyed-mos tshal.

BY a skyed-rim wavemen the kind of Tantrik meditation in which one has to imagine himself to be a god with a view ultimately to be changed into a god: Fax rdsogs-rim, wavemen, in one has coording to the Tantrik process on which seconding to the Haddiente rank.

I siyes was thorn.

344 skyen-la colloq. C. "upwards" (Snd. Hbk. 94).

1

न्ने अप skyem-pa, resp. to be thirsty , ब्रेसब skyrms 1. thirst. 2. drink, beverage, especially beer; also an and shal-skucms or म्य क्रेंबब shal-skoms : बेबब बड्डिय skyems herenparto offer or set before an honoured person something to drink ; क्रेमभावदेश व skyems belies-pu to accept of it; to take it; and बाल्बेबार्धादेशय skyems-la qsol-ras byed-pa to be permitted to drink beer in company: जनेलम हेराब gccys-skyems a caronal on the departure of an honoured person; drinkofferings to a lama on his departure (Mil. 产 13n) : 明報本資本料 gar-skurms an offering of beer or wine to the gods for the good success of an enterprize, a journey, etc., also for recovery from illness : ज्येरहेमधाव gser skyems-pa "the offerer of golden drink"; a Tantrik priest who offers the drink to the gods; among the religious dancers of Tibet the priest who offers wine to the gods for invocation is called Gserskyena-pa.

jest skyem-byed-ma two the Goddess Is'vari.

paper manufactured in the town of \$\frac{1}{2}\$ skycms in the district of Deags-\rho\$; this paper is of large size, generally measuring two feet by six feet in size.

BAN Skyrms n. of a place in 599 F5 Upper Dhags-po.

gan se skyems-chan beer; and skyemschadrinkable water; drinking water.

But I Fr Skyems-ston relson the fort of Skyems-ston; But 1948. Skyems-sprags lunthe place where the finest Daphne paper called skyems-cog is manufactured.

Bur (skyems-tshug cup; dish (Sch.):

such as good wine or savoury tea.

টুজন বৰ্ষৰ skyems-gsol resp. beverage, drink: জ্বানী টুলামনেলটুজন ব্যবি mandaranahi glu ya-rabs skyems gsol (the lady) Mandarava sang and offerod drink to the superior (personages).

skyer-skya = अंश मध्ये अर्थ के प्र reddish brown (Kag.).

JT JT skyrr-skyer solitary; perfectly solitary; perfectly solitary; JTJN 50-93-493B skyer-skyer mi dan hyal-hyal klay lonely without men; where not even a dog stir- about.

ৰুত্ৰ পূৰ্ব হা yellow dyo; a light yellow ভালে, ভালে yellow dyo; a light yellow colour.

Skyer-chu n. of a river of # \$ (Pa-ro) in Bhutan.

\$\frac{\cappa \text{Y}}{\sqrt{y}} \sky\(\text{sy}\)\ r-pa the barberry; applied to the plant and its wood from which a yellow dye is extracted; the flower of this plant is said to be cure for diarrhora, its fruit draws out bilious matters and its yellow bark is useful in dropsy, etc.; \(\frac{\cappa \cappa \c

Syn. Andre khu-na ser-po; zwyn durskyes; Andr çiñ-ser; Anz çi-la-dru (Mñon.).

\$\cdot\sigma_skyer-dman=\(\vec{\text{\$\}\$}}}\$}\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\exitit{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\exitit{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\

कुर-वेद' şkyer-çis तासीय, नासीवस्य D. of a tree, Flacourtia cataphracta.

14'22 skyel-gyur सम्प्राति removal of articles, furniture, etc. (to another place): हैव'2'य skyel che-ua चनित्र, चनित्र frequent removal or changing.

ब्रेग'न I: skyel-wa pf. and fut. ब्युव bakual, imp. 4 skuol 1. to carry, take away: 4:42 Tima ci-wahi ro skyel-wa to take away the body of the dead (Cs.): 34 अपूर्व देव do not bring wood : बुव नेव bring ! TTAL take away! 2. to send, e.g., clothes, to somebody. 3. to risk, to stake (one's life " n an-erog). 4. to use, to employ: बाह्राः वस हैर्यः व व क्षेत्र ba glan laş byrd-pa la şkyal use an ox for work ; an \$5,00 a. a. a. to devote one's whole life to work. ** 45.45 in idleness; न्द्रभाष्ट्र हेनान gtor-ma glud skyclwa to cast away as a ransom in the torma sacrifice; Figa kha skyel-wa to kiss (Ja.); वर्षिया anod-pa skyel-wa to do harm: to hurt; inflict an injury; to play one a trick; Marie qual skyel-wa to swear; take an oath : a a a lo skyel-wa to rely : depend upon; repose confidence.

[Q] A II: pf. and fut. and fighted, imp.
for skyol 1. to conduct; socompany;
resp. and for gdan-skyel-wa; garaffor
skyol-la cog conduct him hither; and and

bsu-bikyal going to meet and to accompany; 9444 § 954 gees ikyal-byed-peresp. to accompany an honoured person of departing; to see him off.

escort; ga ex জ্বি the least an escort; convoy: ভুৰ ex জ্বি theleast yed he is a guide (to me): ভুৰাৰ কু theleast কি escort conduct. ব্যৱস্থান কৰি prais the plant a military escort; ভুৰাৰ্থন কৰি bras pabi skyel-ma a military escort; ভুৰাৰ্থন কৰি bras pabi skyel-ma a military escort or accompany one to a place.

ষ্ট্ৰ skycl-mi an escort: স্থাৰ ব্যৱস্থা নিজৰ nas skycl mi dgos rigs shar-rgyun ttar midpon nas gton-va beas bgyis the Mi-dpon should arrange for the escort (skyel-mi) of those formerly entitled to that privilege from Lhasa.

N I: skyeş 1. v. 11 ska. 2. v. 35 skyed. 3. 3 2 skye-ua.

III: also yaw skyas-ma or yaw skyos-ma, Gara khyos-ma, resp. 44. ya gnań-skyes awa, augur, dute a present; nowa, tidings; 45. ya hhyon-skyes away; ya phebs-skyes a present given to or received from somebody on his arrival or going away; yawas skes-chañ a present of beer: yawa skes-khur present of cakes; yawa skes-lan a present made in return (Cs.).

हुन्स III: अस, अस, जास birth or growth; growing or grown; र हुन rads-kyes self-grown; ने हुन shid-skyes born in a grove; त्वरहें मिता-kyes सहस्र or सहस्रात born together; महिन pho-skyes male; महिन shyes of enchanted growth; born out of charms: ते हैं जा का स्वरूप के ते हैं महिन के हैं महिन के स्वरूप के ति के स्वरूप के सिन के सिन

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changa ya ya ha a an hags-ekyez-kyi mkhab-hgrohi tshogz-kyiz bu-la ma-bshin-ia betse-var gyoz naz ghoz-yrub kun etsat-shin by yz kun he-war shi-wahi bkab-dein mabod, as the assemblage of khadoma fairies, who have been born in groves and born simultaneously and are of magic birth, are meditating lovingly as a mother towards a son, may the grace be granted of all manner of perfect knowledge being bestowed and of all demons being speedily soothed!

कृष्ण क skycs-syrs can= s goat (Mon.). कृष्ण के skycs-fes चपाचीन certain of being born or reborn.

ৰূপাইৰ skyrs-chen a present with or as an enclosure to a letter, explained in Kag. sa বিশ্বসমূহত্ত্তি that which is sent as a support to a letter.

hermitage of holy persons.

हुआ हेन इस व इस्ट्राइट chen dam-pu e holy incarnate person: वर्षेत् तमम हुआ है सेवा हुआ है, दूस यह हुन अस है जा कुम बहुत दूद दूद बहुआ हुने द सद् हुन कि कि नामान र राज्य कार्य कार्

ষ্টু শাৰ্কিৰ skyes-mehog ঘ্ৰম or মধান পুৰুষ an incurnate perconage; a Mahalmi: বুশা কর্মান করিবলৈ skyes-mehog bahi, বু বৰ বী মু লক্ষ্মান স্বাহ্মান করিবলৈ করি hard the names of four great learned lamas of China, the four incurnate ones:—(1) হু হু নি Hi-phu-çi, (2) বিশ্বত্ত Wenkin, (3) কৈছে, 'thi kyan, (4) মুহ ই Khustai (Confucius) (Genb. হ 7).

केष १४ skyes-ldan = भी mi-spyi नरः monkind (Afon.). jwe skeg-goof, gwee' skycg-la goof in Sikkim the banana, plantsin; from Hindi ke-la and goof, a plant: la is dropt in conversation, hence ke-la and goof are abbreviated into "ke-dofi." In the districts of Upper Tib. and W. ke-dofi signifies a baynan.

ষ্টু শ বন্ধ skyeş-nag = মি শ্ব বন্ধ in C. widower (Ja.). শ্ব বন্ধ skyeş-nag stands for শ্ব প্ৰ প্ৰ বৃদ্ধ skyeş-ha nag-po (lit. black person) a layman = mi-nag: শব্দ বিশ্ব শুক্ত মূচ্চ in the country dialect of the lay people.

চুক্তি I: gkycs-pa 1. man; male person. 2. - ব চুল অন্ধ the year-crop; produce. 3. ৰুম ব অন্ধ adult; full grown. Ex. of 1. ৰুম ব মুল্য কি gkycs-pa dan tud-med men and women; ৰুম নিৰ্মাণ কি মুল্য কি দিলে কিলা aione is a man (Ja.); ৰুম বুম বুম কি garagairan awoman recembling a man, te., possessing masculine appearance and virtues.

हुँ साथा II: pf. of हुं व gkye-wa= ब्येव व, also करव, द्वांत्राप्त growth or grown up.

NA III:= Esua hirung-pu born.

ja 4 5 m sky s-pa dar-na full : manhood.

JACORTHE A skyes-pa hiras physic-ua according to some: an eunuch, one who is made so artificially.

Syn. X4'25 hog-med; 598'23244'u duunpo ñamg-pa; 54'66 khyemkhol; 464'26' fe'a ü blsun-mohi khol-po; 95'25'594'94' hud-med dyah brat; વ્યાપુરન rat-ya-can; વધુપાર્થ ક્રિયમિક્સ hkbrug mi-nus; વધુપાર્ધ વિદેશ hbras dbyah-ca; ક્રયાદુખા સાંભુ-rum-pa; વર્ષમ વધામાં દેવ bus-pahi na-nih (Ahon.).

• हुंबरवर्ध हुन्द skyrs-pubi rgyu-skur जला-नजल (Schr)) the particular star or constellation under which one is born.

कृषाय कुष skyes-wa rgyal=क्किय skyes-pat or कि a man or made person (Maoa.).

हुभाषद इंश्वरह-phan=द इंद सुवति a damsel, maiden.

AN' I skues-bu yes man, esp. a holy man ; person ; 14 9 9 kyes-bu gan whosoever ; human (Med.) ; one : an gran arage at ta gu skyes-be beg-pa brkyah-wa tsam-gyis as quick as one stretches out his hand (Ja.); क्षेत्र पुरुष व skyrs-bu dam-pa सत्पुर्व a saint; 55'@5 and dad-idan skyes-bu the believing; the faithful. According to some Tibetan grammarians 143 skycz-bu applies both to men and women: Hargran squissians, dr. 34 8. 4HH. HYZ. 34. " \$4. 10. 1140. 1144 34.11. दे दे भटम कुम देसम कुम प्रमुख इkyeş-bu guñ-zag dad-pa-cun, gan-shig thu rname mehod byed-pa, Ston-pahi bkah behin byed-pa-ple, de ni Sans-rayas-rnams-kyis behage (K. du. 796) that human being who is faithful, and who worships the gods (saints) and acts according to the commands of the Teacher is praised by the Buddhas.

In giant akyes-bu skye suchog yesthe chief among men. कुँभ तुःषु अर्केष <u>skyes-bu_khu-mehog</u> प्रवानृत्य the leader of men.

कुष दुःका इंकपुट्य-ha can १९६४ का पर्वे कुष्य होनाdai beas-pahi skycs-ha a horseman; one on horseback. ा

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Syn. 59 gla-pa; 599\$\$\$4 gta-be g-honpa (Mãon.).

हुं भट्ट अर्डेन skyes-bu machoy प्रदेशका a superior person; lama; also 50 % ए एक: हुं भट्ट देश हैं skyes-bu chun-po नदाप्रका a great man or saint; an epithet of Buddha.

jw3 ml skyrs-bn mtho=j As yla-çri n. of a tree supposed to grow in the land of the Naga (Mion.).

हुँ आ दुःच skyeş-bu pho = हुँ आप skyeş-pu a man or male person.

हैं भार विद: skyrs-bu hbrin= हैं भार विद skyrs-bu bar-mu or है भार दिवास skyrs-bu dbus-mu सम्बन्ध्य the second person; personal pronoun in grammar.

हुआ पुरे पहुन्य व skyr g-buhi hkhruys-pa जिल्लामान pride, selt-respect.

ો માલુવે દેંખ *akyeç-buḥi કોલ્ટ* પુષાય, પૌષ્થમ manliness; manly self-respect or confidence.

Awa skyez-ma 1. fem. of skyez-ja, a female; she that has been born. 2. Man a bride. 3. Awa skyez-ma fem in Sikkim.

कुषा वर्ण इस्पृष्ड-mathay as soon as born; newly born.

क्रेश्वरस्थाय skyeş-mu thag-pa a new-born infant.

Syn. asuwagu hisag-ma thag-pa; K agu sho thuk-ua; Aguagu hib-hthus; aguagu hjib-hthus; aguagu hkhyud-hthus; uaguagu hjib-hthus; aguagu hkhyud-hthus; uaguaguag ho-mahi mgrin-pa-can (Moon).

In the skyet-dman in the vulg. language a woman; = 45.00 of \$5.00 (Moon.).

Buffen skyes-relsofis oultivation; a farm.

क्षेत्र नहस्य इक्ष्मप्टर-इट्याइड बारास्ट्य gold; birth; form or born-shape; stature; figure (gold).

Burden skyer-rabs wines a series of alleged births of an individual, or legendary history of these, and especially accounts of the different births of Buddha.

ৰু akyo or ৰুঁৰ akyo-ma, নীৰ, অহ'ন, ভাষা, আৰা, অ'বন, মাৰ grief; sorrow; grieving; mourning.

हैं बच्चेत skyo-bgyed weariness dispersed: बच्चे क्यू बच्चे बच्चेत्र व्या, त्रि व्याप्ट बुद्द स्थानक व्यवस्था व्यवस्था the inhabitants of the land of blias relieved of weariness accept all your precepts (Lam-rim.).

First skyo-ses= to sems skyo-ua to repent; repentance (Mion.).

Ju ekyo-na 1. en Just efter-gyi resofju old quarrels and fouds. 2. repentance; sorrow: han justification series ekyona dekyed-la ri-khro byrim he wanders on mountain ranges to induce repentance (Lo.).

ৰূপে skyo-bran servant; slave: ইপ্ৰ'ৰু' মন্দ্ৰ ইপ্ৰ'ৰ্থ কৃষ্ট্ৰ'ৰ a slave for life.

inq siyo-med = all and methoriskyi gas the heaven, where there is no penitence.

Syn. प्रावित वृत्रमा पार dal-hdsin gnas-haak, को वर्ष hde-hgro, को एक hde-lden, को पेस कुम है। कार्रोक-गांड rgyal-srid, स्वया स्थान प्राव क्रिके-geum gnas, है: वेश्व में हैं। stek-gi hjig-rten, सूम पर्व व्यक्त grub-pahi gnas, को के किलो-med, कारकारी है। nam-makhabi khyim, सम हैन sum-rtsen, सुनी सूर-किस्मा lha-yi yul, सिम्ब क semi-divine being possessed of supernatural powers (स्रिकेक.).

A Markyo med-khyab (m. 34 4 48 48. n. of Vinnu's bow (Mon.).

Jaq skyo-tshay a light broth made of barley-flour with the addition of a little butter (d. 155): Taken Janus Janus

morning (i.e., at dawn) by taking barley grack, wind is not engendered (A. 155).

कुर्भाक्ष दक्ष्यo-ras tsho-tsuogs n. of a kind of chintz (S. kar. 179).

र्देश्वा skyo-roys a consoler; one who consoles a person during grief: द्वार्थ देश्वा अध्यक्षक्षक्षक्ष the mother cannot be the consoler of her daughter's grief, i.e., one cannot be of service to another in certain cases of sorrow.

हुँ नुभ skyo-çaş to be sad; sorrowlul: इ.स.च देश बहुद ६६ हुँ नुभ भ६ तुर्देश ran la negthyon and skyo-ças sad-sad skyeş he felt (slight) repentance and sorrow.

If MEN gkyo-sang to consolo in his grief or sorrow or repentance.

बुँ सम्बद्धि हkyo-suns nid freedom from fatigue.

बुं करका वृद्धक इक्ष्मान-इक्षा gras a pleasure garden.

সুবা ব্ৰ skyog-nog iron spoon or scoop.

AN skyogs 1. a spoon or ladle; also shovel. Wooden spoons for wine measure used in Tibet are called 49% skyogs. There are three kinds of spoons used in Tibet for measuring liquids, salt, &c .- those which are mounted with copper are the largest; those lined with silver are of middle size; those of the smallest size are tipped with gold and called garr-skyogs, golden spoons. A few me-skyogs coal shovel; 4. gar aque aque aque a fqu the copper spoon with which to measure the allowance in salt and oil for servants, etc. ; 5 49% shaskyogs melting spoon or crucible. 2. drinking eup; bowl; goblet; नके देवा gserskyogs 554 444 daul-skyogs, etc., gold cup, silver cup, and wooden cup are now called

quasi generale; an in shaleskyops lip-cup; resp. eating or drinking-cup; an in-cup; and in-cup; a

र्देशभाष्ट्रभाष्ट्र skyoys fla-blu a snail in W.

Jan 4 skyogs-pa 1. to turn: *344 ngrin-pa skyogs-pa to turn the neck, i.e., look round, back; also to turn away, aside. 2. one who uses or manufactures the coal-shovel or stone scoop, etc.

र्जुणभाग skyongs-pat र्जुद व्यासमा gkyon hdogspa; दोषसद्वानयान to find fault with.

र्जुष्मध्ये skyogs-me! विश्वेश not curved; without any curvature or crookedness.

June 1984 skyon Idan-nat n. of a goddess; she who protects.

ब्रेटि akyon-un पा, रच, पासन, pf. वर्डेट्स bskyons, fut. aus bekyun, imp. alen bekyons or affen An bskyons-ciy, to guard; to keep; to defend; to save; preserve (the life, the body); to support; to take care of (poor people): 34 ask an ak a drin beni-pos skumiua to support by benefits, favours: *** But a thabs-ky is skyon-wa to protect by various means; to attend to: 374 543 In thugs-dam-yhyi skyoh-ua to protect by the moral force of meditation: " वेद ने lug-ien-gyi by exercise: ब्या श्रेद ब्रेंट व raval srid skuoñ-wa to rule : govern a kingdom: Ku ala gefa'd chos bshin-tu bskyonua to protect by justice or justly : " The chos-skuon www ure protector, defender of religion, is used for a certain individual deity or for a class of exorcists in some of the monasteries of Tibet. Under this head there are certain powerful deities who have taken on themselves the duty of defending Buddhism against its η

enemies. When co-erced they can even make their appearance in the person of the The mange and Gnas-chus invoker. chos-skyon living near Lhasa is a deity of this class who is generally consulted both by the State and the people of Tibet as an oracle: बरेब हेन हें में hila-rten skyon बोकपास guardian of the world. There are four of these, identical with the and and Rayalchen behi, the four great spirit kings:water (maraja ja Yul-hkhor skuon) the protector of the country or kingdom; famme (Augu Barg Hphags skues-bu); fam-याच (क्षा मे कार: Spyan mi-bzañ); बेचबच (६म. Main Snam thos-gras). It's skyon-dal assistance (in the colloquial of W.); #5 54'35'4 skuon-dal bued-pa to help: 45'4 skuofi-ma, same as sa brtan-ma, the Goddess of the Earth; 49 15 4 rayal-srid skyon traves a defender of the realm: same as accurate unique a defender or protector of the subject or of people: " \$5 skyon-byed wree one who supports or protects.

ğe:35:4 şkyok byed-ma, v. 355: (Mhon.).

35.35 skyod-byed=3.3 gru-skya oar (Maon.).

प्रेंप् şkyon, देश'य ñeş-pa दीय, कसञ्च, चपचय, चापणि, पर्चाप्ति, चवलेप, चादीनव, चावित्त. also 194 raog-pg 1. a fault defect: To ac use of skon gast-yas med it has no fault whatever. The two words 14 skyon and) and fies-pa are sometimes used together as 34 44 nes-skyon, but defects in inanimate things are expressed by the word 44 skyon and never by the words 34 nes or 34 44 nesskyon; slight defects in honoured persons are expressed by the words 59 44 dgeskyon, which also signifies faults or sins in holy persons, that is, 45 skyon (fault) in 59 dge or 59 959 dge-hdun (clergy): 44'8 45'454'4'4 skyon ci vod hkhrul-pa la, what harm is there in erring? A miskyon no harm; 19:45 skyon-med no harm, no matter: 44 44 45 45 45 8kvon yon gast was min he is without any imperfection or perfection: 445 Mis a skyon-du mthon-wa to consider as a loss. also to find fault with. 2. bodily defect, fault, as lameness, derangement, disorder in the mixture of the humours. 3. spiritual defect, sin, vicious quality; #4" L'E' A rdeun-du smra-wahi skyon the sin of lying: 44 34 w fu skyon-avi ma-oos not defiled by sin : 45 473 lar skyon che but that is very bad (of you). 15:35:9 skyon bycd-pa to commit a fault; 49 Bc a skyon span-ses to leave off a fault or quit it; Arm faradamara fama mi-la skyon hbebs-pa Adogs-pa to charge one with a crime; to criminate; 444 \$ 44 BE affic gahan-gui skyon gled briod-pa to name the faults of others, to speak ill of them; to slander: to blame, criticise: 44 BK P'4 AS' a skuome apan kha she med-pa to do any work with application and at the same time without any fault or mischief to any body; ৰুঁও মিন্দ্ৰভূত্য স্থান not perceive a fault or defect.

र्वे के skyon-skyr दोषीत्याद **चतुव**स conducive of sin; sin-producing.

बुँदिन skyon-nay कछक thorny; mischievous.

र्बें ६६ इस्पृत्रान्त्या = ब्रॅंड ६६ वर्षण व इस्पृत्रान्त्या beas-pa or ब्रॅंड ३६ इस्पृत्रान्तिया काविका, कवाडी, दांची faulty, defective, incorrect, sinful; guilty.

#4 98 945 skuon ben-broad the eighteen defects are the following: -(1) A Rega misdug-pa ngliness; (2) m gzau mgo skra Sou-un bad or bristling hair : (3) 599 9 65 9 dural-wachust-wa small or narrow forehead: (4) अर्थ केर म mao ser-skua brown hair ; (5) भेव केर व mia ser-wa vellow eves: (6) क्षेत्र अवस्त्र MASS a smin-mishams ma-bbyar-wa the eve-brows disjoined ; (7) y aqu snu leb-pa flat nose ; (8) * 9 a so tto-uu bottle-teeth ; (9) \$90 dig-pa stammering; (10) \$97.880 mig zham-pa round eves ; (11) Ag as a mig chufi-wa small eyes; (12) 154 gur-wa crooked or bent body : (13) 資本語句 Ho-bo che-wa large or pot-belly; (14) 5954 \$55 35.9 dpuh-pa rie flar thufi-wa small shoulders; (15) # 34 spu-can hairy body; (16) अवाय द्राम्हाय शेक्तुअप the arms and legs with the feet not proportionate; (17) 394. and taking shom-pa large or swollen joints; (18) Paua & Bau a a pau a foetid smell coming out of the body and the mouth.

JANKA skyon brjod-pa= KA A amadpahi tshig to slander or speak ill of others; also slander (Mhon.).

14.5.495.0 skyon-du hyruh-wa wywai to reckon as or into sin or defect.

र्देश व skyon-nas smru-ua कनवाद: to ascribe a fault. कुर कार के a skyon grad med-pa without the least fault or blemish.

মুখ্য ই kyon-pa, pi. এই bskyon, to put astride upon a thing (causative form of ক্ৰম shon-pa); ম বিশ্ব মুখ্য আন-shap rta-la skyon-pa to cause a man to mount; to ride on horseback; to fix something on a stick; ম বিশ্ব কৃষ্ণ ক্ৰম আৰু বি ব to impale a man (Ja.): বংবুৰ মুখ্য bon-bar skyon-te having caused him to ride a donkey (Pny. 61).

बुँद केर हुँच skyon-mrd rtoy निरामय free from disease; thinking or taking as faultless.

ৰূপ মান প্ৰথম skyon-mod ynas আনৰ্যা, লাব্য remaining, living, or dwelling, in a state of innocence or faultlessness: প্ৰামি বেম্বাৰ্থ med-skyon par bshays-pa আল: residing without fault.

ৰূপ উপ হুkyon-t-hay slander; also scandal. ৰূপ এইৰ হুkyon-hdsin ৰূপ স্থানিক বিধান

बुद्दाने skyon-çeş = भाषा व a learned man; a critic.

fault with.

Syn. Is a kun-rig; Is an kun-çes; Is In als a kun-kyis-bkur-wa. (Mñon.)

ৰূপ শ্ৰাধ skyon çes-pm = প্ৰথ sman-pa ইব a physician (Mnon.).

\$4 and skyon sel-set to remove a sin; amend or correct a fault.

कुट्टा skyob-pa बाब, पाति, रखत, pf. व्यवस्त fut. व्यवः, imp. ब्रेंबस वर ब्रेंबस नेव, to protect; to defend, preserve, save; frequently बरेबस प्रवाहित के hysp-pa la skyob-pa, to protect from fear or danger or destruction: व्यवस्थ the protecting power; the preserving cause: वर वेद वर व्यवस्थ के कि सामा कुल्य देव वर्ष वर्ष वर्ष वर्ष के कुल्य देव के सामा कुल्य देव कर कुल्य देव कर कुल्य हैन वर्ष वर्ष वर्ष के कि सामा कुल्य देव कर कुल्य देव कुल

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skyob-pa: 394 344 skyobs shyin-pa the giver of refuge or shelter.

7

र्वेषक्ष skyol-ston = व्यव skyol-pa-po or व्यक्षप skyol-pa वायो a protector.

সুন্ম skyols help, assistance; seldom for you skyols; you skyols; you and মুখ gan sray-skyols in collegt, preservation of life; escape; also he that saves another's lite; a helper (Ja); hap, of মুখ্য skyol-pa বংশার কিলান্ত, মানুল্য বিশ্ব স্থানি প্রায়ণ কিলান্ত, মানুল্য বিশ্ব স্থানি প্রায়ণ কিলান্ত, মানুল্য বিশ্ব স্থানি প্রায়ণ বিশ্ব স্থানি বিশ্ব স্থানি

हुँपम 35 १kyob-byed जायमाच, जायी, बजनह one who protects; a name of Balabhadra.

AN A skyom-pa. pf. a skyoms, fut. as a hiskyom, imp. som skyoms to pour; to pour out, agitate, stir up; according to Lex. to give; defined as \$\cup\subseteq \text{\$\tilde{A}\subseteq \text{\$\tilde{A}\sim \text{\$\t

JX skyor, same as 5 khyor, the ho, low of the hand filled: 6 Y chu-skyor a handful of water (Ja.).

ৰূম gkyor, পুৰু ক্ষেত্ৰ সুমান কিkhyoy-paham gārr-na beut, contracted or crooked: পুৰুষ বুঁহ çańs-skyor:= şna hkhyoy-pa (his) nose was bent (A. 106).

+ jx jx skyor-skyor again and again; repeatedly.

\$\frac{3}{3} \text{ gkyor-ua}, vh. pf. and fut. \frac{3}{3} \text{ bskyyr 1. to hold up, to prop; to paste. 2. to repeat; to recite by heart: \frac{3}{3} \text{ bskyar-te blass it was repeatedly sont:}

J's graves kyor-shyafts repetition from memory: g'a 45 graves having retained in his minds, he repeated it.

資文 智明 skyor-tshig, v. まてロ (超前on.).

JX NGC Skyor-mo-lua n. of a village with a monastery situated to the west of Linux containing estate of the Shaba-pad Sres chua-pa (annux anaux anaux).

AUD skyol-ua sometimes for 34'4 skyel-ua.

+ 34'4 skyos-pa=344'4 wasted; spoiled; degenerated.

*** A skyos-ma, v. 3 *** skyos, i *** skyos-na n present made to a friend or an acquaintance at the time of his going to a distant place, or removal to some place of residence.

hair : श्राचे वहाम द्वार्तिम मा हेमम सेर मन्द्रम कर मुक्त कर म 15 2 skra-ni hjam rtsub sbom phra sñomsar mdańs-cun anum lońs spuod-che (he whose) hair is neither soft nor rough nor thick nor fine but uniform and smooth, and yellowish and glossy, becomes wealthy and prosperous (Mtshan.). अर् नेर skra do-ker the hair dressed and plaited together on the crown of the head; #5 नेद ठंद skra do-ker can उन्दर-बिर: one with long flowing locks: #245 43K 478 skra quen-du harch-sea lta-bu whose hairs stand upwards as bristles; अर्थ मस्त्र केमी with loos or carelessly worn hair; ## 2'84 number a skein of silk or cotton attached to the flowing locks of Tibetan women: श्चाया के अवद्य skra ba-glan-gi spu hara-wa hair like that of a bull: # 444 = 45 45 3 # locks of hair of women: The thin hair (Schir.); # ** to comb hair; # ** the shaving of one's hair; मुन्देर केमप्रतिपद्य a barber; also napkin; कुवे क्लेंद्र व बबरी well braided hair; also a braid or fillet of hair.

Syn. 要望明 skra-tshogs; 基本量 slar-skye; 95'4'84 byed-sca-can; ATD mgo-skycs; AT ह mgo-spu : बे'वें'रेच simi-bo skues : वर्डव'देऽ gleug-phud; 444 ral-pa; 14.694 thortshugs; A' Ya' 34 me-tog-can; Bara hkhyilwa; way mgo-nal; the do-ker; and ALW ral-pahi adens; 35'35 sur-phut; \$4.89 thor-cog; 53 \$ dwu-to; \$5 \$ leaf so (Milon.).

MA skra-mkhan = # 034 MA skra hdregmkhan a barber (MAon.).

#184 skra-can चरिष्ठवेत्रिन, चेत्रर the mane (as of a lion); hairy.

With the skra-can gnas were lady's bed-chamber.

E'-- skra can-ma a kind of hairy worm; also = \$5'35 woman (Maon.).

श्रान्त्र skra-can asod केवब a name of Hari, who killed the demon Keci.

" a skra phis-pa = 5 " a sea ' RE" (or sea \$5'84 a comet (Maon.).

55 skra-mdud hair knot: acc. to Ja. the bow of ribands at the end of the long plaits of hair of the women in Ladak.

अविश्वास skra hdres-ma = 98 as as as Ec. M a celestial courtezan (Mñon.).

व्यवस्थ skra-quas विषे n. of a species of sensitive plant.

Nama skra-bbal wa= " 14" skra rkogpa or # 399 skra tog-pa केशोकचन (shaving the head clean); to pull out the hair: वावादेशमानवापिः दार्चावर्षे वावादेश्वातवादेश forth cries of auguish, some pulled out the hair of their head (Horom. 113).

क्ष के इसे skra-med mgo "a head without hair": 13 dsā-ti wift nutmeg : also Jarminum grandiflorum (Sman. 404.).

54 skra-tsal false hair; a peruke.

skra-rtsa war clotted hair.

u^{Enqu} skra-tshogs, v. u skra (Mfion.).

M. HQHAI होतक skra-mtshams arrangement of the hair.

+ # Ika skra-tins= t 44'3'4 vanity. pride; adj. vain, very proud.

455 skra-bsan a secret or mystic word (Min. 4).

Marie skra benf-ma=4452486456 n. of a Yakşa goddees (Maon.).

वर्षे ह्रेन नम देश वर्ष का skrahi khyon-nam byis-pasi lam areas hair parting.

duction a grove; a garden; n. of a vegetable.

BER skrahi byi-dor v. E'M skrg-sad (Mfon.).

M

कुछ है मेरे स्थार should rise-make mithal or

श्चिम şkra li-ma or हविश्महुद skrahi ruum-gyur बवेदी enrly hair; to dress the hair.

4 skra-lo = 95 25 B had-med kai-skra woman's hair (Mon.).

श्रुभ5 skra-viad प्रमाधनी hair separator; a comb.

Syn. 800 vo-man, \$445 \ skeahi hgidor hair cleaner (Mion).

취약 취약 skrag-skrag= 8억호 khrag-po or 경우 sra-wa hard.

भूष व skray-pa (tay-pa) to be terrified, frightened, afraid of something. This word is nearly always combined with बरेषण व hjiys-pa as in बरेषण द्वप hjiys-kray-pa, to be panic-struck.

भूष देर ४ skrag byed-ma=भे क्षेत्र में मंग्रिका maki bisan-mothe wife of the sun (Moon.).

স্থান skenā-va (taā-va) তছাৰ, ছছ: pt.
ইন্দ্ৰ skenās to swell, সুংলিং skenāş-soā it is
swellen: সুবং সংবাদেই ব্যাহ্র কাল ইক্ষান্দ কংলা swellen from being suddenly struck
with a stick or a stone or a sword.

सुर वृद्ध skrafs-hbur an abscess not yet open (Sch.); धुरकावृद्ध वृद्ध अस्ति skrafs-hbur hjons, v. वृद्ध नेर्द्ध bu-spru çif, n. of a medicinal tree which removes tumours or abscess (अर्था).

हरण है कि इंश्वर्त-kyi spyań-ki, हरण है sman-thor-nu n. of a medicine (Şman. 126).

grad skrads-po a swelling; tumour (Sch.).

#3 skran 'en) \$4.55 than-skran 1. yeu
tumour or any floshy excrescence in the
abdomen; a concretion under the skin or
in the bowels, womb, &c. (Cs.); a swelling

of the glands (Sch.). \$4.35 skran-nad is described as a consequence of suppressed wind (Jû.); [\$4.7do-skran 95.25 two sorts of steatite.

화기의 skrab-pa (tab-pa) to beat the ground with one's feet; to stamp, tread; to dance; also bro skrab-pa : 严도한 현실인 대통령 및 대기에 기계를 받는다.

ANT skras-ka a ladder, v. www skas-ka.

現場で (te-ka) ladder, which generally consists of the notched trunk of a tree (Ja.); 動作業権 a single ladder, i.e., a ladder with one pole: 東京 rdo skras (do-te) a flight of stone steps; 東京県 raya-skras a regular staircase, as in European houses; 東京県 probably a flight of steps at the corner of a building.

‡ শ্বীৰ skri-va (ti-va) to conduct; to send (Cs.): শ্বীৰ skri-çig আৰু শিবীৰ thom-ship let him send: ইণ্ডিগ্ৰ গ্ৰিয়ালয়ে গ্ৰেমাৰ I asked to send him to Tibet (A. 101).

ন প্ৰতি skru-va. pf. বৰুষ bekrus, fut. বন্ধু bekru, to wait (উপ.); to cut: ম্পাৰাপ্ত zas-la skru: to cut meat; শু akru, সংশ্ৰেমাৰ নাম krus-pa to cut wood or a tree: ব্ৰুদ্ধ bekru-va, বুৰ্হ ক্লেব্ৰীপ্ৰথম always being amitten by pleasures (Pag. 1-35).

를 생각하는 strud-pa (tud-pa) = 역약 학교학자 현학교학자 to make another run away by devices.

ৰুবাৰ şkrun-pa (tun-pa) = ট্ৰাৰ şkyed-pa to produce : ব্ৰুৰৰ bikrun-pa, ব্ৰুণৰ bikyedpa জান, থাবিন, জনিন grown up: ব্যুণ ৪ই জ পুৰু growing crop.

The garum (tum) meat; applied to the food of the respected; generally was an geol-garum is used in colloquial language.

1

শ্ব strog (fog) to beat (the drum).
সমত্ত্ব প্রতি ব্যক্তি বি dama-ru hkhrol-wahi don signifies the beating of a skull-drum (Aag.).

মুখা থ skrog-pa to churn; stir (with a rod): হ'জ মুখ্য ৪০-ma skrog-pa to churn milk (Nag.).

क्षेत्र होरावी-pa (to-pa) सवासनीय, जन-चारित to expel, drive out, eject: वस्य न्यां क्षेत्र gnas nas-skrod to expel from a place: विश्वेत्र physic-skrod to drive out: वसेवयां क्षेत्र bgrgs-skrod to eject an evil spirit.

বৃদ্ধান deska-wa = বৃদ্ধান astringent; also thick.

ank mkm bekan mdos a slight framework made of sticks and coloured threads as an offering to the gods in cases of sickness: जिल्लाम स्वाद अध्याद अध्य

THE EN bekan-ranas a sacrificial ceremony (Schl. 360).

Dickass 1. Francu un full to the brim. 2. 2991-51-1915, pour results a same-pa gros-pa fill to the brim (Situ. 74).

নাম bakam " বন্ধ দ্ববিং বিশ্ব bakam-byahi dhos-po "(Situ. 77).

বার্থনা bekame past dried, burnt: বন্ধৰ জন্ম কৰ্মনা by the fire (at the end of the age) the lakes dried up (Mag. 9).

বাধ্যান hekal-pa ৰজ a fabulous period of time; the various ages of the world,

each of which has been presided over by its own human Buddha respectively: and a large between po the great Kalpa; as and between bear-between the intervening or middle Kalpa; and an a between bear-between bear-between the happy or glorious period in which the Buddhas appear; and a large a lar

virtuous; also virtue (Moon.).

and a description of the second of the secon

বাৰ্থ ন bakal-ma = বাৰ্থ তেই ন the fire which will destroy the world at the end of the present Kalpa (Rag. 9).

religious work.

यो beku= ध्रुप a byug-pa, fut. व्युप bekus चेष rubbed (Nag. 9).

पश्चिति bekufe = मे व्यवस्था प्राप्त mi-mthofiwar shas-pa concealed; hidden (Kag. 10.).

디웨터 bekum, pf. of 빨다.

agarage, between the thumb and the top of the forefinger drawn in; about one-half of the measure of a span; have, agarage, agarag

measure with the fingers drawn in a fist.

again the between a measure of distance by stretching apart the two arms (with "fisted hands"); a little less than a fathem's measure.

to blees; to grant benediction;

7

age v geta, age as bskul-brduh signal to call one to his business; signal to call workmen to their respective duties.

वसुवानद्वर हुंद्र*kel-gehen*, नदुरानि बन्धान वसुवानन्द one who gots Government works excuted: वदुवानद्वर समानुभादर हुंब से वद् व

पश्चिम bokas, pf. of an boka was mointed; stained or poisoned (Nag. 9).

বিশ্ব bakon, pf. প্ৰাথ্যেই yos bakon-to to be dressed (Situ. 64).

নুষ্ঠ *byton* surrounded: **প্^{ন্} গুঁধ বৃষ্** surrounded by followers, admirer and atoudants:

प्रदेश biskos वर्गाद bkod, pf. कुषाधेर वर्जन Sodo, 11.

age 5 केंद्र क्ष्रिक्षकांचीक कार्य = द्वान है केंद्र numberless; immeasurable (Zam. 10).

agen hiskyanis urform protected; electioned; nursed.

ayan hykyris रखित protected; **র্থী এরএন** scaphykyris protected, saved life (Situ.

+ ayam bskyams:= ayam; हुँ६ शिवहुतम snad na-bskyams the vessel has not dried. द्वापुरुष water dried up (Situ. 74).

Deskyar = 48 ME or ME ME ngain; again and again (Zon. 10).

age of hekgar-hao rejaining; mending of.

4 tskyar oust out; exhiled; driven

any one to cast or fling anything away.

ब्युद्धि bakyed-hilod वर्षनः growth or growing; wish to grow.

মুট্ট চুংkyrd-pa, ভবাছিন, জনন, মন্ত্রান্ধি

1. a production, generation, formation2. ভবাহিন, ভবাহুব, নীন্ধা বন্ধুট্টিব acmy চুঁহুkyedpu ভিত্তালয় to form one's mind; to have
a conception of; also technically means
purification of the heart as in ৰাখিছিল্লান্দ্ৰ.

विद्वार के bakyed-pa bayi-bo चलाइयति to have a conception of.

वहर³स bskyrd-rim जनांचलन the gradual development of ideas; powers of an equil nature.

पर्के देश bakyod-nus = श्रिक्ष ar os-nus.

काँद्रशास्त्रक bakyod-pa yan-ma सभूमानता moving again and again, at paroxysm.

वर्ष्युः bakyod med-pa, श्रूष्ट्र great ध्यारिमत n. of an immensely great number.

one bekrad and वेड वहर phyir-bekrad= वेड वहर phyir-blon turn out, expel (Situ. ७४): व्यवसम्बद्ध turn out a ghost or devil.

वहुम betrue, pf. of भुन, अभवधुम food cut up (Situ. 9).

sys bekrun=sys bekyrd 1. ***5.***** mañ-du htañ-ra to multiply. 2. 45.545.4 par-du bkod-pa to print, set up in print (Kug. 9.): 54.4.2344 dyc-aa hekrana, K. Ingasa a bekruna, K.

R kin I: the second letter of the Tibetan alphabet, being the aspirate of ■ ku. In sound it resembles w. the second consonant of the Sanskrit alphabet. 1. On registers it indicates the second, or number two. It is attached, often optionally, as an additional syllable to many words, especially in the colloquial: 5% doon-kha the price; ** cha-kha a thing. 2. It implies Pa khay, a part: Pasus kha-unis-su= 19 19 19 khag-qnis-su into two parts (divisions): FT kha-gan one part. The sixth part of a tun-ka (Tib. coin) is called kha. 3. Origin, source, &c. : व्येष्ट्राम gser-kha= नवेद ने aga gar gan gser-gyi hbyuhkhung the source of gold, gold-mine: 47 tshica-kha salt-pit: IF tsica-kha pasture-land, a place where pastures abound. 4. Time: 3905 P 3 58 950 nihchar-kha-ra dus-gdab (Situ. 21) calculate time from the moment of sunrise; 科萨 hgro-khar at the time of going; at the time when he was ready to start: # 98 FT XW 4 9544 mo hehikhar chos-la hdun-pa she at the time of dying became religious, &c. (Pag. 27): 547 hyon-khar when he came; at the moment of arrival: WE'P you-kha at the time of coming; WALTINES on dan-po thoh-kha-ma= N SE 4 19 N 99 sa dan-po thobma-thay as soon as he attained to the first stage, i.e., one moment before the attainment: सुद्दि के मिन्द्रम yun rin-gi kha nas= स्य देश के अप yun rin-gi syo nas by little and little: gradually (Ja.): 3 98 75 in the

hope of; **** just on the opportunity; "in the nick of time."

II: 1. the front side: was face, mouth; also the surface or upper side. F is the ordinary word for "mouth," while The is the commoner term for "face." Again, to express the surface as well as the front of any inanimate thing, r is the usual form: प्राप्त का का the face of the cliff; gangantyangraga skyıl-krun makad-nus chu-khar byon (Pay. 117) sitting in a cross-legged posture he moved on the surface of the water: 4.39 Pats 就 童皇 新 NK ho-thny kha-la hod-zergai ri-mo mthoù saw reflection of rays on the surface of milk-broth (Pag. 113). 2. भाषा language; conversation; बचन word: क्षा व पुर केर में हर दवर द कर दब the king having become powerloss at this) wife's word (Pag. 32).

Syn. #98# empa-scani 290; #95 zabued; 995-9895 gauh-car-bued; 99 shal; 95#9995-98 gtar-gui bhyuh-guas; \$695 tjod-bued; 955 gdon; 9558-87 bhadthihi then; 95 shad; 95# gtam (Union.).

III: a breadth or a square of cloth, &c.

In its several inflected forms r is often used as if it were a postposition governing the accusative case. These forms are r4 kha-na, r5 kha-ra, and r5 khar, and take the meaning of "on," "at,"

"beside," &c.: APC on the fire; APA on the chair: 44444 P5 all round.

F'34'4 kha kyel-wa yara to kiss.

Figq kha krab-pa (kha fab-pa) to smack or cluck with the mouth.

property kha dhar-po = proque gnafuagsal 1. bright: an Aura dhra-cis-ps. 2. suspicious; of happy omen; agreeable; pleasant looking; property and kha-dhar glinnag outside white, inside black, i.e., plausible.

Fightha-dkri (kha-li) neck-cloth, sometimes worn as a protection against cold; a kind of raw silk stuff of narrow breadth manufactured in Assam and largely imported into Tibet, where it is used as necktie and handkerchief: Fightha-against kha-dkri beas bdga-wa kha-rer bbru (ktsii.) for each breadth (of cloth), which is equal to a kha-li, price in barley grain.

Fৰ্প kha-ikug dumb; also of indistinct speech: হউ এই হল উপ ক দাৰুব বঁট the spleen of a goat removes the dumbuess of children.

radition; narrative; colloquial language.

দেশ্ধ kha-skoń বৰুষ, মুখৰ a mouthful; completion; appendix of a book: দেশ্ধৰ kha-skoń-wa 1. to fill up a void; to make up a deficiency. 2. to fill up the mouth with water, to rinse it.

Fix a kha ikor-wa = 1 a ilu-wa or raix a kha bikor-wa to speak cunningly; to circumvent by speech.

AT N. Signature of the state of

महित्य khn-ekyede ahamo-facedness: मेनेवा विश्वभित्रकृतिवार्वव्यव्यक्तियः हित्ती क्रित्त, रेशिक्ता हैन के व्यव प वर्डर त्यारे वाशहेरदा मिटी व्यवस्थित हैर, त्येव कृतकामहेरवाडी भेववेद हैर। If a man is about to give his garment to another man, and that other man having held out his hand, it is not given to him, he is ashamed that is termed kha-skye#s.

FF kha-kha I: apart, separately: FF apart there will be no quarrel.

FF II: or FF kha-kha-mo bitter mouth; bitter taste.

Frame kha-khabs with a veil; a cover:

gran-pa rer kha-khabs ras kha-re (at every offering) there is
a square of cloth apiece as a face covering to each monk.

FB9 kha-khyag = FB98 kha-theg byed-ps contradiction; denying one's liability.

FR99 kha-khyag-pa, same as F'99'8''9'
kha-they byed-pa, to deny having undertaken to do a thing; denying one's liability.

rB kha-khyer 1. 电间隔 lan-kan; 資明電 \$tegt-be any shelf or box on which birds peroh; also 管理可 an altar; a raised seat. 2. mm· 和下 mthah-khor-kha the surrounding line or circumference of anything; the surrounding edge of a cloth, &c.

FE Kha-khra (kha-tha), v. Fra Blokhakhra or Fra Lo kha-brag; also n. for certain wild tribes of the border land of Tibet, namely the Aka and Mishmi tribes of castern Tibet and Assam (Ya-sel. 38).

FRM kha-khram (kha-kham) defined as FR 4 4 5 4 5 4 cunning talk, deceitful language.

p garq kha-khram-pa = 44 g a 47 and gyorgyu bçad-mkhan one who speaks cunningly so as to cheat.

FERI: kha-khral (kha-thž) spaces respoet, regard; lit. tribute in language or in words.

FINITE II: capitation tax or poll tax.

profes kha-hkhor the circumference of the mouth (Cs.); profes a kha hkhor-rea to surround.

majous kha-hkhyams to be agitated outwardly: 黃年等電子數數學 prajous rink chen-po des ryya-mtshohi kha hkhyams the surface of the sea was troubled by that great wind (A. 16).

四百 kha-qu-po difficult (Sch.).

FIGH kha-ga-ma or FIGE'S kha-gah-ma the square rug that is agread over a great man's cushion or seat.

FIG. kha-yaha qualrate, square; one sixth of the Tibetan coin called takka, which is equivalent to one anna in India: FIG. kha yah-wa adj. square.

FARTER kha-gan-dgar-gmra-ra to talk at random; to speak at pleasure (thoughtlessly).

rese kha-gab cover, lid. (Sch.).

P নুধ্য বুল kha gyen-phyogs তবুজ with the face upwards (in expectation); expectantly, eagerly.

நாறுவே kha-grane (kha-dan) enumeration.

Fig. kha-gen (kha-du) or smany methah-gen the corner limit or sphere of a place, also of the mouth. The width of the mouth of a vessel or pot, also the opening of the mouth. Fig. with Aks. The sales gray wath cit disarrhol resamed me hog that being broad in space, of white and soft appearance, and without grass, is best (Jig.).

माहित Kha-glift, अवस वृद्धिः सुवाने शेद mthahhkhob yul-gi mist n. of a border country.

দ শ্লম in kha glin-sgra is defined as মেল্টা মম্বুম ক্ৰীয়েল্ডাৰ the noise of the foe which arises in a battle-field (*Mion.*).

P व्याप kha hgog-pa mute; one who cannot or does not speak; gagged (Moon.).

words or promises.

Paga kha hgrig-pa (kha-dig) = Passes kha hehan-pa of the same opinion or disposition.

P ৰ্থুৰ kha-hgril (kha-dil) the selvedge or loose tufts of thread on either edge of a cloth: বুহাৰু দুৰ্থীৰ মাইছাই বহু বৰা the fringes of the tent being made with blue cotton.

P \$5 kha-rgod ill or rough language; also a slanderer (&h.).

F'55 kha-rgan privilege of old age (Ja.).

ৰি কৈ kha-rgyan নামুৰ the betel-leaf which the Indians chew; literally the beautifier of the mouth.

Figure kha-rayal-ner to win a dispute: 25,5 244 3 244 series band rigs-kui nems-can kha-rayal the animate beings of the demon kind won the controversy.

Fig khn-rgyng idle talk; unfounded assertion (Ja.).

Figs kha-rgyud, resp. 44 \$5 shal-rgyud, same as 454 \$5 stam-rgyud, oral tradition; also certain mystical doctrine not allowed to be written down.

Fis kha-spor the shoulder bone.

rgra kha zgyur-ua ragra kha-lo zgyur-ua to govern; to rein the mouth (of a horse); to load, guide, influence other persons.

Pige kha-sgrog (kha-dog) Pige कर अप इ.स. केर केर केर कर प P

sgrog means shutting or binding up the straps of a trunk or leather box.

Pan kha-bsgos udvice.

Fig. 4 kha lha-pu=4x4 seh-ge the lion (Mhon.).

FER kha sha-ra or FERR kha shas-pa to anticipate or say something beforehand; to speak out inconsiderately.

ह वेष kha-cig or ह वरेष kha-grig 1. व व la-la, सचित्र a certain person; ह-व्य khaças also व्यवसे hgah-re, व्यवस्थि hyah-khig. 2. some (J. Zah.): ह-वेष १ पुराक्ष kha cigtu phur-syrar प्रचित्रसम्बद्ध "or as some call it a flying word": लवेष १२ kha-rig na-re someone said.

#39 kha-cal or #38 kha-car Kashmir; a Kashmirian.

門明本 kha-gena elever talking, cf. 門裏に kha gbyan-po elequent; dexterous in conversation.

485 kha-hand = \$ 95 en-gan in. of a medicinal substance (Sman, $L_n^{(j)}$).

985 kha-good cover; in Ld. cork.

PASA kha-bool idle talk, prattle (Sch.).

「中華 I: kha-chay defect in the blade (of a knife or an axe), but 『『雪寶本母 kha-chay sna-ral= to get the mouth damaged and nose tern; 『雪雪 巻 kha thay-po son the edge (of a knife, &c.) has become blunt; 『香雪等 kha loy-son the blade has become turned, i.e., bad; 『鳥雪雪 kha mi-bolog the sharpness is wanting; 第章 『grifu-kha or 第章》 grifu so (in Khams) the blade of a knife.

ram II : abuse ; ili language (Ja.).

F-5. kha-chud, 48.25 shal-chud agreement, covenunt; a truce; F-25 kha-chud= 45.55 chud-don special object or reason (Mhun.). F35 kha-char=abbreviation of F9, snow and 559, rain.

FREN kha-chiës the taming or appeasing of wild beasts, &c., by witchcraft.

हरू kha-chu (वयद्य shal-chab) जाला, इयत् spittle; also used colleq, for हायदे द kha-cabi cha snow-water.

শেষ্ট্ৰপু kha cha-plang n. of a place on the uplands of Kha-chu (Lon. শ্ 32).

The Kharche a native of Kashmir; a Mahomedan; a person that has the command over much; principal or important things (F*9488 kharche-vo runns); n or a mask in the religious plays of Thet.

p के कुंग kla-che इक्ष्मा है, कि भाग klassle na hog, v. कुर कुम gar-gran Himan, कस्त्रीर ज or कुङ्गम saffron, the produce of Kashmir.

P 多種乳質 khu che hyronekhoù, アキュリス khu-che zu-khuñ an inu kept by a Mussalman at Lhasa er in Peking; アラ 通知 khuche mehog uまれ 本現代 thu chief artiele, ree, suffron, which the Tibrians obtain from Ka-huir; アラ リース khu-che qu-khu-mu a kind of yellow flower resembling suffron which imported from Kushmir is largely grown in Tibet; アラ リース はい cot a spor qu-khu-mu spor rer hlru the cost of a spor of Kashmir çu-khu-mu flower is a true or barley flour (Ktsi).

PENN kina-chang, resp. and ham standchang, last will, instanant: p ইন্সান্ত বিশ্ব থ khachang hjog-put to make a will; p ইন্সা কুম্মেন্ত kha-chang plan-lat higher sent (his) last will to the winds (Baha).

Fin kha-cher hyperisy; religion in talk only.

rate klar-helat warridle talk, prattle, talk as in a delirium: Fasa 55 (he) prattles.

দ্ৰত্য kha-heham: দ্ৰেপ্ত kha-mthan.
দ্ৰুপ্ত kha heham-pa: দ্ৰেপ্ত kha mthan-pa or দ্ৰুপ্ত kha chan-pa to agree upon;
দ্ৰুপ্ত kha heham-heham khanys = ম মুধ্য উৰ্ত্ত প্ৰথম residing together as husband and wife; to live harmoniously (Mion.).

FARA the hohe was, same as FARA that-was to promise; speaking sweet words meaning nothing or evil.

praevaβarpa khochjum gliú-khou = praeva aβarsa khochjum gliú-nug praegaārāvaβar মিমলাক্ষ্য soft and polite in language but evil at heart.

Pagara sha-hjel ca to measure.

pragara kha hjag-pa to interfere; to moddle with; meddlesome.

Fig. kharrje ₹4, 937 the chief of the clouds; cloud-god. Acc to Co great lord, mighty personage; good luck, good fortune; acc. to Jd. fortune, good, wealth.

P हे हु अवेष khu-ric khyu-mchog = वर्षेद्र अस्म hsod-acous प्रच merit, moral virtus (Missu.).

P ইবে kha-rje-ern = মার্কি ক্রম কর hasel-nama am possessed of moral merit; virtuous (Mhon.).

PE's kha-rje che very powerful; also high moral merit; ሻብመስት ጀርመው ልና ዓና የድፍጥዊ ቻመሩ if we brother and sister were not hore, would you have been powerful to-day? (A. 18).

pa to obey; শস্ত্ৰ kha ñan-pa obedient.

P \$F kha-ñuf sparing of words; laconio (Sch.): P \$ প্ৰেল্প কান kha-ñuf lay-tsan, শুখন ন বিশ্বস্থান মুন্ত স্থান বুল a is one who does not speak many words and who does not act the third.

F 79 kha-ñog, v. F 49 kha-nog.

দুশার্থ kla-man = শ্বংশার্থ gkad-man of equal, i.e., same words or opinion: টুশার্থ শাব্ধ দুশার্থ বাব if (you) eat together (you) should agree in speech

Pis kla-ram old or second-handarticles.

I

্দ বৃদ্ধি kha-hṛṇōnis, ইজন ম মার্থই দ্বাধান মার্থিক করা দ্বাধান মার্থিক করা had at heart, but very polite in expression . Kog. 10;

দার্থন kha-shous of same beight; of level surface: কাই ব্যৱ দাবহু বহু বুলিনার they ere equal in height; কাইনাৰ দার্থনা কি দিবনা কিন্তু কান্ত্র কান্ত্

P539 kha tameya, F2 kha-bea, v. F. A. Akha-them-ya, a club or staff with a skull at the tep, the weapon of Siva, also carried by asseties; a trident; F3 Akha tam-ya a Tautvik club or staff with a skull at the top, v. F3 Akha-twam yi, trident; the Tautvik staff with three skulls piled one above mether at the top, the lowest one resting on a pot. This was originally introduced into Tibet by Pselma Sambhava.

再多年 kha dry bitter; bitter taste, v. 四年 1 : kha-na.

es के kha to gin is said to be same as क्या कि gsal-gin, a pointed stake used for the execution of criminals (Ja.).

শু চুঁধ khn-ton or শু বুধ kha-hdon আৰাম. আনুধাৰ a reading or reciting from memory with a loud voice: মুল্লাশ টা বুন reading or saying by heart: শু টা বুলিখ kha ton-du eep-pa to know by heart; দাইগাইনে khoton byah-ica ৰখনা মহিলিকা (মন্ত্ৰীকিলা) a
clear recitation of prayer or hymns. Also
explained as ব্ৰক্তালব্জীলম্ভাল কিলাইন বাইনা
ৰাজ্য হৈ বিজ্ঞানব্জীলম্ভাল tracts from
memory, without having recourse to
books: পূৰ্ব অব অফু ইন্সেইন ইন্ম " by looking
at scientific works to commit to memory"
(A. 3).

P শাহর 4 kha g:u4-pa, semo us Piges 4 kha sprad-pa or হাছ্যে ra-sprad-pa 1. to bring together personally; to confront. এই শাহ্র এছ:১৯ লাল্ড বার্ড 4 kyro ma nug-par ria ruh kha-gtad ham pas (Yiy.) not being able to go, (he) let the horse go towards you. 2. to turn one's face.

P. 454 kha-glam, resp. 44 454 shal-glam, oral tradition.

pagana kha ginys-pa=panagan kha la ho ginys-pa or panagan khu-la ho byrdpa to kiss.

্ৰাপ্ত ন khq gton-wa to injure; to abuse; to call names.

P'5544 kha-blags anything that is put on the face, i.e., presented or placed before a person for his acceptance; hence that ubiquitous article of Tibetan social intercourse, the presentation or salutation scarf. These scarves are of various descriptions. The longest and the best ones are presented to the great lamas, high officials, and to other personages; they carry respect according to their quality, colour and length. There are different sorts of PSSN khabtags (silk presentation scarves)- 7 2598 ang all ar mile 34 th what blage la physinatiod, nak-maked, non-bele-mer, and usan bood-blags, & W. A take-lla-mo or W. A '9 HAN' यक् श्रम्भ यह श्रम्भ अवस मु अवस प्र u-ce thu-shans brayad-sbags, beu-sbays, sogs sna-tshogs

Fig. kha-stan a soft thin rug that is spread on a cushion; a cover for a cushion or couch.

First kha vien-du above; besides; on; upou; at; towards; \(\frac{5}{2}\) Pirst 9898 ach khastek-du shugs he sat upon it (Pay. 64.)

** khi-stoi not yet having enten anything; lit. empty mouth.

দাৰ্ভিন বুল'ল kha-stoms rayab-pa is defined as বুটিশাৰীৰ আৰ্থ্য হৈ ক্ষাইছে চানাইৰ্ন ব্ৰহ্ম, to revile one another for no purpose.

पितृस्य kha tham-ga, क्षण प्रमाधक tha-gr phyog mtshan, v. १९५५ म kha-tan-ga.

দৰৰ kha-thal= গুৰাৰৰ thug-thal or গুৰা হম thug claim rice or barley particles.

Present that the function $a = P^{-\frac{1}{2} - \frac{1}{2}} + khat he here we to promise (Ca.).$

P'à kha-thi a kind of satin in variega ted colours.

Figs.kha-thug to the bring: \$\Pi\$ 39 globthug: Figs.\$\Pi\$ kha-thug skoi-wa to fill to the bring; Fis. kha-nast the inside brim Figs.kha thug-pa to meet in a contest, in concert with.

FIG kha-thoy top or surface; upon a thing = Iq r thoy-kha on the roof, on the upper flat.

FF kha-ther pustules in the mouth (Sch.).

many khu-mthun, v. mass khu-cham.

progra kha-mthun-pa=F39'4 kha-thugpa agreeing upon, ananimous; also together with: \$35.53 5 and Forgs augurn in concert with the men of the palace they petitioned (Pag. 275).

p वर्ष kha-hthab l. regulating of stores by equalizing their quantities : अं ६६ वेषण अर. १८ वर वर १९ १९ व क्या-byed 8018 mah मेंबा hafra hafra byed-pa la, १८ वर्ष वर्ष १९ व व्यव व्यव

ইং ৭ দুৰ্নান-pehi chad dah guar sprod da hthub liyed-pa (Risit.). 2 শংগান kha hthub-pa = শুনা মুখ্য ব gyal sprod pa or ংশার্থ করিব daniy hthub-pa to fight; to give buttle (Mion).

ा १९६६ १८६८ व ktar-hthen bean-un = वेद १८६८ lan bean-un to send a reply, to reply; हैं। १९६४ kha hthen-pu (to pull the mouth) to stop a beast of draught.

passon kha-hthor-pa — ই ইম্বের্থ ব co-son hbral-ca, ইম্ব yes-pa to scatter, to separate one from another; also disordered, confused, confusion: ১৫ ৯ চুবাইন a book, the leaves of which have become mixed up together; প্ৰদান বুলি ইম্বাইন্থ ইম্বাইন বুলি ইম্বাইন ইম

下5年 kha-day swept clean, cleared up, entirely gene: 其文 資明 東京 大学 大学 である physys thams-and kha-day son his wealth and cattle have all disappeared.

দুৰি kha-dig or শ্ৰিৰ kha-dig to etammer; শুৰিশুশুৰ kha-dig-nekhan a stammerer.

r तुन्द्र kha day-can विवस्त, विवाद poisonous mouth; having poison in the mouth.

Figure kha dum-pa being in concert with; having agreed.

ন 5ৰৰ kha-dul-po (soft mouth) manageable; tractable.

দুৰ্ভা kha-doy or শুগুৰি kha-mdoy = শুৰুৰ প্ৰথমিক colour: মুগুৰুৰ শুকুৰ শুকুৰ পুৰুৰ প্ৰথম kha-doy-gi yang বৰ্ষা কৰিব শুকুৰ দুৰ্ভা kha-doy-gi yang বৰ্ষা মানিক colour: ব্ৰাইন কৰিব প্ৰথম kha-doy mthun-pu of one uniform colour: ব্ৰাইন ক্ষিণ্ডানুষ্ট কৰিব প্ৰথম kha-doy mthun-per groi-pa ho

wears the three garments of a monk of uniform colour. $P \leq q \leq n \text{ that-dog typer}$ we to change colour; $P \leq q \leq n \text{ the colour change}(Ja)$.

দুৰ্বিশ্বই kha-dog dkw-po = ব্যাইৰ daybyed or হ্বাৰ্থ প্ৰধান ku-pa the cleanser, purifier; also a name for the dab grass (Mhou.).

हार्य kha-dog flan-pa दुव्येषां of disagreeable or lad color.

हाइन के इंग्रें kha-chen-po meteph. = नवेड gser gold (MacA.).

দুৰ্ভাষ্ট khu-dog fta-bu or দুৰ্ভাষ্ট khudog hdyu-wa dog fta-bu in colour; like its colour.

P বৃদ্ধবিদ klu-dog sna-tshogs variety of colours; of different bries: P বৃদ্ধবিদ উপন্থ প্ৰায় কৰিছিল klu-dog sna-tshog ma-tig vab yin-no un excellent pear is of a variety of colours (Los. ১ %).

ह ६५७ kka-deg-pa small hole or narrow hole.

দুৰ্ভাৰৰ অধ্য a kha-doy mathab yas-pa শ্ৰান্ত variegated colours.

कर्म वाष्ट्र भिक्ष-dog gram-pa explained as कि बहुद केब्रु श्रेष्ट दाने ba-gk-fraig-publi mai a name for the tree called the ex-heof (Mon.).

*59 kha-drag ve mighty, haughty: #594 loquacious, talkative.

#55 kha-drafi just before; straight on.

Fi the dro in Khams and Ando signifies and bera-ris auspicious, of good omen or appearance.

声音 kha dro-ho=声 発音 kha hpho od-po agr. wable, amiable, of pleasant company.

pagen: kha gians-ps হিজুমার, জ্মার yawning; opening the month: gaping; widening the month: Pagenda kha-glans nas having opened the mouth widely. 严重美可 kha-redog, v. 中美可 kha-dog.

F355 kha-hhar one who speaks too fast or too loud.

ह बहैन kha-nieg oork, bung, stopple.

हा नदेवम kha-ha ha = हा गठेग ५ भद्दन 4 kha grigta mth-m-pa agreeing in an account.

西京美 kho-hilon, v. 田 野 kho-ton.

mutter a charm or matter.

FR there do neutroing, whispering: F

FOR kha-by-la conversation, talk, prophecy, prediction: it also signifies \$45.5° as & by-ad-pa back-pa good explanation or ulterance: \$32.55 BC 32.75 BC 32.

্ষ্য নি i bjeat = শ্বাস কাৰ্য skajesha verbal utterance: পুষ্টি মিল্মাই আনাম মইন বাহুমানুম আন্দাহৰ নি ইছ aithough ha had bened; the girl's eyes, he noted as if he had not seen her and gave no spoken sign.

kha şdamş=₱5 khada or ¶5### gdamz kha advice.

PENA kha Edom-p.a=#39884 kha moonpo to silence; to gag or stop the speech.

P 7 9 kha-da-ga says the scimitar or subre of the Hindus.

NAMEA kha-na ma-tho-na, lit. PANE Wa kha nas mathon-na, not confessed, i.e., not comes out of the mouth; way also ay, a metaphysical term defined as Lyguze's area, a name for sin and moral corruption. There are two kinds, viz., (1) *** Lagary Farat hishin-yyi kha-na ma-tho-ca sine which are committed naturally and semi-consciously; (2) and a pa a fa heas-pablish a na ma tho us sine of overt violation.

of law or religion. A BMUTE RUBERUMENT ARTHUR PRINTERS OF THE PRINTERS OF THE

চৰ্ম kha nog-pa :: ধ্ৰম প্ৰায় mun-pa nag-po darkness; also of gloomy appearnose; motose; wicked (Mion.).

PAS kha-, of yesterday morning. But PAS 5 93% kha-ard do little क्यांनीवपदात. to look inwardly PAS 93% शिक्षा के कर में विश्व च तक हक देने विश्व है प्रश्न श्रेष्ट्र व्यक्त है हुई हुई the knowledge gained by introspection, which is carefully to examine how much of good or evil and virtue or vice exists in one's own heart, causes rejection (of evil) and acceptance (of good).

P'15 kba not mouth disease.

PART Aka nar-can oblong.

PAN Manag or ally; by word of mouth-FANTISE a cuckon; also to cry or call like the cuckon; FANTS a had may zerom to speak colloquially.

3s kha-niñ last voar.

क केंक kha-min = क क्षेत्र क्षेत्र हैं क क्षेत्र की का of cotton cloth, etc.; that having two colours (Blail).

দুৰ্দ্ধিn-nog or দুৰ্দ্ধিn-nog clamourous; asking often and often for a thing, etc.: ই অইল্ড হে দুৰ্ব্বাহে ইল্ ব্ৰমহে হেন্দ্ৰশ্ব ব্ৰম্প ইল ব্ৰম্প ইল ব্ৰম্প ইল ব্ৰম্প ইল ব্ৰম্প ইল বিশ্ব হৈছিল। the three may be, lassed together, mamely) defiloment, importunity, and being stricken by lightning (Rtsii.). PAKE kha-nor son he has erred in conversation.

Fishs 4 kha mnan-pa = Fixia kha a'ompa to obstruct the speech; also to coerce, to allence.

Fig. kha-pa the volume marked with the letter Fikia, i.e., the 2nd volume. Anything (book or article) marked with the letter Fikia.

P草 kha-ps sometimes=P kha speech, e.g., 下近ちゅ草 mild speech and polished language

P 道 & khry-pasche = P 9 可 a sha ryy, gy-pa or P 多た 道 kha mani-pa talking much: 各 有 第 可 系 ま な で p 著 & risi-ga sry-çar zer-echi kha pha-cha a shrow called Resi-ga srey-çar, who was very talkativo (Riin, 31).

শিপ্তাৰ kha-lpays = parings khal-pays lip.

The kha-spe hair of the face; whiskers, the kha-pho-boasting: PK kha-pho-

ch one who boasts much, also beasting much.

严谨可 kha-phoy verbal reproof.

PIS kle-phor asa; सारक a cup; a cancer.

FB kha-phyi the outer edge.

দার্থন kha phyin-pa = ছমান্ত্র্য grog nithan-pa unanimity in a conference; unanimous vote.

phys kha-phyir lia=unu hungun phacel-tu klei phyogs-pit examining by appearances, also to look outside (Moon.): phys upung and kha-phyir litas kyi çeş-pa knowing or judging things by their external appearance.

Figa kha-phyis napkin.

FIG kha phye-wa=FIGA kha rgyas-pa Sian, Agus 1. to bloom or blossom; also well developed, full blown. 2.= । १९६५ व kha hbycd-pa जुला to yawn.

P বুন্দ kha-phyogs = P'বু মই বুন্দ kha liawahi phyogs the direction of one's right.

F 945 9 kha-hphath-wa=F 952 5974 to divulge; spread ill rumours (Ja.).

हार kha-hphyur उपवर्ष a solid measure for grain like है bre द्वार or at hbc.

FREST kha hphrod-po. v. F & Kha dro-bo.

PA I: kha-va fam bitter; p34 kha-tiy from p44 and 345 bitter, i.e., of very bitter taste: Tp4 vo kha-wa bitter taste; p45 kha-ma bitter and sweet; p4 kha-ma bitter: 25 p4 chan kha-ma beer that is very strong or of bitter taste.

[다'다 II : = 예약 N yu is few snow : 다 य प्रशासिक kha-wa dun thar goal the snow (was) unsulfied as shells; PAB kha-wa skee दिवज, भीत, वदण snow-born or oceangod: Pak kha-gon = Pas Te Ra snew ball; P'AR kha-char snow and rain; P'A' as khama char elect, Pass Kha-wa-can fenen Tibet, the snowy country: Pass 3 99 the country of snow, or snowy country; & V दुस है केंबबु ब लय ठब केंभर दे बम 100 years (after) my time the rnowy lakes of Tibet becoming dry: PW 577 a swallow, prob. snowswallow. Paaga kha nahi riul fennu. विमक्ति lumps of snow: मध्ये हुल khawahi phye-ma चिमवासुका snow dust; flukes of snow; also camphor, mit; page khablab or pagga kha-wa blab snow-fall, avalanche; Fas Ac se having the name of snow: PRES Swarfa glare from the snow, snowy lustre.

pra 575.4 Kha-wa qkar-po n. of an important religious institution in Khams.

Fall a kha-ua ri-pa=ara grave Gangyong-pa a Tibetan; one residing in the enowy mountains (Yig. k. 6). P'75 I: kha-bad the architectural emanent of a Tibetan house formed by the projecting ends of the beams which support the roof.

 \square II: the humidity of the air caused by snow $(J\bar{a}.)$.

PR \$5 khn-war byed= RASE rey-hard of seft or pleasant touch (Maon.).

ाह kha-hu or हाइवय kha hub-pa being turned downwards: वर्ष हेन वह त्याम व हाइव हैं कृष्ण I have fallen heading into the abyse of sin (Pag. 185).

P'9. kha-byan चंद्र:इतस्य. इतस्य with the face downwards; learned, wise.

PBa kha bye-wa fanfin in bloom.

man kha-brag (kha-tag) torked rocks; any forked object; also as adj. A man Lokha-brag, the mountainous wild country N. E. of Bhutan inhabited by wild tribes.

Figs kha-bral (kha-tal) fage divorce, separation, especially of lovers or husband and wife.

FIGE kha-dwah eloquent: FIGE Eq kha-dwah-chog able to *peak powerfully, eloquent (Nag. 11).

P মূল kha-dirag literally the mouthsplit: ও শিম্পুৰ chu kha-dirag a river which is divided or branched out; ৰুজাশ্মুৰ a road which is branched into several paths; মুম্মী কৰা শিম্মুৰ the branch of a tree which divides into several parts; মিৰ্লিম্মুৰ rmigpa kha-dirag a hoof which is bifurcated or split.

n a goddess (Rtsii.). In the Hindu pantheon Jvälämukhi (she with a burning or glowing mouth) is worshipped as the goddess of choiers.

paga kha-blut-na, the opening of the buds of flowers.

हिन्दु अस्त kha-blab-ta fial-wa to lie with one's face downwards.

हृश्युषय kha.hlas-pa कोरक, कुद्मनक-आत unblown flower, bads.

F'35's kha bhyed-pa = F'3's kha-phyewa to open a cover or pasted letter or packed article; is also used of books.

psq a kha hhri-na (kha-di-na) to make less, to diminish; to detract from (in quality).

Figs kha-shyak elequence; Figs kha shyak-po elequent.

Fig. kha-shyar or Fig. 8 kha shyar-ra the mouth of a vessel or box closed or shut up: sew?affig. 8 kha shw one: sing-chen kha-shyar rin-chen sil-may bkah a covered copper vessel filled with precious things, etc. (G kah, 77).

• हार्डें वेक वे kha-shyor = thiy-le चेपुर-तिसक n. pr. (Schr. Tá. 2, 275).

াই kha shyor ব্যক্তিয়া, লক্ষ্ম anything that is left after eating or has been touched by the mouth but not eaten দুইম্ম to kiss.

Fix 251 24 tha shyor bdun-ldin={{} ** Rdo-rje hehah, the Tantrik Buddha Vajradhara (Hon.).

messes the ma-hcham=mansa the mimithum discordant; mass the mi-hcham does not agree or live in harmony.

print a kha mo-phye-wa give an opening bud; one of the twenty-one hells in which sinners are punished, being bound with ropes.

FINE kha-ma bye with a store or repository (Lex.).

PA Awa khami-ces-pu not knowing the language.

P 85 kha-mar bit (of a bridle).

PAS kha-ned silent; cannot reply: 444 Pisc, affa a ais tab-na khi-med, blon-na raya med if asked there is no reply; if ransacked, nothing to produce (from one's pocket); PRS 394, & AS 394 (the common saving is) "the dumb does not speak, the tongueless stammers."

PA kha-no enchartment; irresistible is fluence.

四天到天 kha-dmar lit. "red mouth"; a demon or preta; a ghostly apparition. This word is used in a-trology and the medical works of Tibet to signify an affirmative prediction, good or bad such a prediction is realized it is called 严 545 首明 kha-dmar phoo, when otherwise it is called P SMS 59 kha dmar ton.

P'S kha itsaff = " WE kha saft yesterday foretoon : PET 3344 the boy that was here vesterday forenoon (A.); also the day before yesterday; FRINK AND A kar-san uzuh ni-ma last Sunday (Ja.).

\$5 kha-rtsod disputation.

F# kha-tsha bitter and aerid; hot in the mouth; pungent like pepper; acc. to Ja. (a) a very acrid sort of radish; (b) auhthæ thrush, a disease of the mouth incident to horses, cows, sheep, &c.; (c) F # 2 2 a kha-tsha rif-fe-wa daily warm food.

P 45 kha-tshar 1. fringes, such as the threads at the end of a web or cloth or rug, searf or sash. 2. minor ingredients in a medicinal mixture : মুন্দুইল নুইব ৪০০ नमा दे जा क्षम कारण कड़ेका हर अर् करेका वा जा का बुरा करेवा हर

having made one drug the principal ingredient, on adding thereto another drug in less quantity, it is called adding the kha-tshar.

₱ ≰9 kha-tshub snow-storm

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F# klastsho boasting: F# 2452 a kla tsho cin-tu che-va a great swaggerer (Ja).

PES kha-tshod the weighing: PES 92 बुद अव वी वन अभ a kha-tshod, blta-phyir ishiggi lan smrag-pa (A. 6) considering one's expression with a view to reply to it. (39 ME as an The \$5 3 aishin gan-hara lab-uon tsted the was

中 孝 kha-tshon == 四 9 5 1 kha-hario . 四 9 1 14 kha-heham or P *35 kl.g-mthen unanimous. of one voice or opinion. Generally used with #854 meaning I, as in and as again us saids p \$4 985 (A. 3), all unanimously and firmly agreed upon; lit. P \$4 kha-tshon colour; hence to be all of one colour in the face, i.e., to be of the same opinion. 2. = 49 9854 than good-pa a final decision or resolution : युक् द्वेश द्वा श्रेष ब्रिंग कर मा केंद्र पठ६ (A. 15) they all resolved to forsake their kingdoms : अव वृहेव मु केंद्र केंद्र दुन्द mithah acia-tu kha-tshon chod dhah it is difficult to arrive at a final decision. 3. surface or width (Ja.).

P Ma kha-mishal an muzzle; mouth; the lower part of the human face.

maken a kha htshahs-pa=#54 \$110 f-pa to slander; to curse (Mfon.).

praka kha-hishoy abuse : praka da a kha-Mishog chen-po a great abuser, e reviler.

maka kha-hilsin alfas the enckoo.

#47354 kha-hdsin byed-pa to receive in a friendly spirit; to be kind; to assist (Ja.); also to govern, makaqqueque



(Dsam, 25).

ल बहेंद्र नामुख kha-hikin geom are the forlowing three an in sug-sage faus small cardimon. Contabulas targethern; 28 34 ger-gem saffren, and alas penela long persper (Soma 250).

PASMA kha helsem-parto shut the mouth.

SAS Konstan of interest quanty or of low position : P 44 48 gen agar the mistortane of being of low birth (Ja.:

P'58 kha-shar water-hen S.A.A.

PA khanke mouth and mind . man MEAN & Rhotoshi in no holis yet his contine : Invocrite: PARSA Absence indie unfeigned; sincere.

PAS Kim don broadth, expanse, & g., of the beavens

19 44 Kleindern - Khart hishingar modest in speech; also not able to speak well.

MAN khu-shis food, victoris (Cv.).

MIN King zam, Min Khaterle zam a kind of chintz from Kashmir; also a kind of cloth or eilk stuff in variogated colours : 98 34 but zam chints from Neval.

M kha-zis food, either in general or some particular article of food : P == ** ANNUAR S. Rha-sas St brkam-net appre he longed for food; FINERER Abs-218 atshah-ma clean food, or clean in ctaking food). In Sikk, khehte sweet cakes, etc.

Mana kha sum-pa to close the month or any opening.

‡ 图 38 klid-zur or 图 图 klin-ein aufe thio date fruit.

prista kha zer-ica spare loquicions.

P The kha-grar spoon or ladle.

P'43 kha-gsi or P'43 kha-gse in W. rake in gardening; in Spiti a carrier's load ; kha ze-pa a coolie (Ju).

P'QBC kha-heid = 340 & usc xm tshea-an glain-ray good speech; one who speaks pleasantly (Mion.).

धि-वर्षाः

की के klinhi-केश पूर्णेदाम् the day before vesterday.

Planklathog lit, face downward; downcat; Pangagna kha hogda bong pa or 45.9 chief-pa to subjugate one, or to entorce chedienco upon; मध्यानुबद्ध ने ने व thu hog-to ra to die falling de

"W kha ya lit, being one's partner or match as to speaking, but in general partner, assistant, BASSA khasya by L on to userd payment of Lame and blo match, not able to compete with him. with regard to things, I am not qual to the task Jak.

त्रधीय klassia स्वाकार letter है, a label; a letter or writing on the cover of any parcel or letter; an inscription.

P a klar-yet the spout icf a kettle or nev other vessel); हमयशिष बेदावब्दाद व विश्व व significant drawing with his lips at the spout which hangs down cutside the vessel (A. 23).

四氢甲 Flat-yog a falso charge (Ja); #3 यदे म जब 92 ban ne pethi kha-yog byan (Ca ho was unjustly account (Ac), where the क्षा अक्ष दरा हो कि विराय हें क्षा प्रदेश के हैं रा चेद वर्त कि ग्रें के विराय unfounded accusations arise such as those coming by word of mouth and by implication, though one is guiltless.

त्र वर्षेष्व kha-gget wide mouth: अद्भाव प्रदेश हे क्या रहित्य हेर हा विषेश माहर (he shape of Sumeru resembled that of a vessel placed with its wide mouth upwards (i.e., like a pyramid on a point) (Va-sel. 35).

kha-gyoys=PPQN kha-kheba cover of a vessel or basket (Q. kah. 77).

4

↑ * kha-ra in W. for ¬ * ka-ra, sugar
(Ja.); trough , marger (Sch.).

P বি Kha-ray n. of a place in Tibet. P বি জ ক. n. of a celebrated lana of the Kadamya School of Buddhism.

P *N kla-rar ne kabith; a tow-l.

PR kharri or PS kharra, v. PAR khalri.

世写き kha-re tib et= 長野草 black sult used medicinally (Moor): वसका भिन्न, विश्व-अक्ष a kind of salt (programed by beiling earth inggognated with raling particles); a particular kind of salt of total educar (used medicically is a tonic aperient). It is blok in colour and is prepared by fusing field aft with a small propertion of antife sanshalas, the product being murinto of soda with small quantities of muriate of time, sulphur and oxide of iron M. Wales. Kha-ra to-na-yes deed skyed despot to spen and kymickleng bed rhot beams gar bered databases, he conpanied with beiching, rumblings, phlogra, and wind, is overcome by the medicinal salt.

Syn. 56% outer Key 25% sound dily ; 34% litera for Minar).

pie gen klauer skyris migena khr skyris prog Sen da tih era ta bansinamal.

prequeble view property to touch anything by the lips; to put one's mouth to a thing in order to cut or drink it.

P X Marro taste in the mouta-

pries who rog po grave a kin l of drug, prob. sulphate of copper. Pass kha-rlang are vapour from the mouth.

্ৰত্ব ইণ্ডাই that to methor in, of the King of the Yi-dag or Preto.

हा अ अ है देश करणा kho-la sha-to don-la dkah easily spoken but difficult in menning.

F94 klarlar month requital; thankagiving , reply, especially angry reply; who requital for food received (da.): \$5.98 F94 F94 F94 F99 when disordered with evil thoughts, the food of faith is my reply (Md.).

PANISK kinslas typic spring forth from the mouth.

षिके Kin-lin-pu h. of a place in Tibet.

FA kha-le, v. 2 4 khya-le.

p an kha-bb cover, lid.

Wil kharlo 1. = FIN kharphyogs towards the mouth. 2. prow of the ship (Schen); according to others the helm gods, 3. nec. to Cs. and Ja. the glanspenis.

্ৰাৰ্থ ব kha-to soyur-pa or soyur-sex gan, জুল; ami, mielu, mni: গুলিত্ব দ্বান kha-to soyur-mikha: oas who steers; also a governer, a driver, a chatieteer. See especially in narrative of early life of the Buddha in Dulwa.

্শার khe lo-pa = শার্ত্রশার kha phyogs-pa লাম্বি, জাবা; শার্ত্রশার kha phyogs syyar-mphan one who leads or guides; also a shadow.

্ৰাজ্য kha-log-pa to reply; to contradict: ভুগেজ্যুলা ইং দু জন্ম physica hypro-na tahur kha log-pa walking out he returned hither.



[P] Aka-ça the spotted deer (da); elk (8%). In Sikk, the common deer of the Duars is called PA. PARES kha-ça-yi ya-kha-ga tea big made of deer-kin.

П

ল-নুগ্ৰন kha-çagş jest; joke in W

PANkha-çaş (sounded "kha-she") some; a llog, in C.

দৰ্শাসংগ kha-quyş am or চৰং ১১ kha hadean cloquent: চৰ্শাস্থ kha-quyş mag-pa one who has nothing much to say, same as মাজসম্ভুইন şkad-cha lab-qyya mad-pa.

PAQ kha-çob in colleg. lies; obscene talk; idle talk.

FA kha-çor breach of promise: FAC Es kha-çor son the mouth has run away, denoting inconsiderate talk (Ja.).

ह विश्व kha-çolon । अवसर्थ ringing the mouth; sipping water and ejecting it.

The Khaya Uilly in Assam.

শ্ৰপ্ৰ khr-gg:195 = শ্রু \ khr-gt-sod using rough language: controversy, discussion, dispute; with rygag-pr to dispute: এইব ইবাইনাই শ্রুপ্র প্রত্তিক কিন্তুলার his fingers ho goes to dispute (Rdsa. 17).

P 445 kha-bead talk, gossip.

নি All Kha-say see ৰুজ টু পুৰ ইৰ ই ইছিল। n. of a wild country on the border of Tibet \(\frac{1}{2}\) \(\frac{1}{2}\) \(\frac{1}\) \(\frac{1}{2}\) \(\frac{1}{2}\) \(\frac{1}{2}\) \(\frac{

, NI Kha-sta, v. P'85 kha-gt.ak

prints that sink explained as anisage, as a plants to speak one's mild; to tell honostly what has occurred in the mind.

हासुक kha-sub a bribe : हासुक हैक्य kha-sub byln-pa to offer a bribe. N'N Kha-si n. of a wild bill tribe of India (of the Khasya Hills) (Dsom).

 $F^{R_{R_{1}}}$ kha-sih 1. the day before yesterday. 2. also = several weeks ago, sometime back.

P'SS klasser, 1. P35 klasser.

PREAS & klat-sra! thun-ha wa deaf.

で通り kha-slob=で答 kha-ton learning by heart; primer used by children in W.

्र मध्य kha-gsag, \mathbf{v} । भगम् kha-gsag.

त्र बुध्द kha-gsur new, fresh.

দশ্ভন kha-god or শুরুণ gad-kha a message; clear language; intelligible language, দ্বিশালাৰ kha mi-gal ea observe; not in clear terms or language.

F 明春 kho-gao tende full by adding something more to it: 55.55 明5.5 青 甲氧二酚 filling with the best thing and metar in oblation (Rtsit.).

ृष्यभाग kha hsay = ाणभाग kha gsay अव्यक्त talkative.

F4879 kha bspr-nu to associate with one another, viz., in d.inking and smoking together.

FAMES kha-delen-in turned upwards: FAMES kha believe to lie with the face uppermost.

ray kho-below to tempt by false hopes and promises; to deceive by sweet words.

F 59 kl-a-hray forked mouth or point; the bifurcated mouth or ead of anything

Figs kha-thay remnant of a most.

Akhaa a raven : ह्या नेवय देवन a khaakaa cas-pahi rig-pa वाय विद्या the science of drawing omens from the caw of a raven.

त हुँ इस व khara skred nut-pa= इ त्र दे दुव प bya-khara ded thub-pa काकवित्तापुर्वास्त्रको able to seare a raven—used as attribute of Buddha; as long as a boy cannot drive away a magpie he is not considered ready (by his age) to get religious instructions.

Pakhra-na=53°a dpya-warent or tax in kind: Sugarsygaw 59°aga chos bahin-du khbaham dpya-hind paid rent or tax according to religious law.

I: khag 1. means, resource;

শ্বি II: a task, charge, business, duty, responsibility; of importance: দশ্বি khaq-khar = বৰ্ষ দুই hgan-khar to take charge of a thing or person, to be responsible for mything, to be surely for myone; দশ্ব বৰ্ষ ম khaq hkhar-wa to assume charge of; দশ্ব ব্ৰহ ম khaq hkhar-wa to place in charge; দশ্ব ব্ৰহ মhaq hgal-wa to place in charge; দশ্ব ব্ৰহ মhaq theq-pa or দশ্ব বৃষ মhaq ryyag-pa to guarantee; become responsible: ব্ৰহ মান দেৱাৰ মান দিব I warrant you will get something to cut there. দশ্ব ব্ৰহ khaq-th-q or দশ্বি মhaq-th-q or দশ্বি মান মিaq-th-q or মান মিaq-th-q or page th-q or page th-q

khyaq in C. acc. to Ja. = bail; [44] \$4 khaq-chen important.

[49] III: that which is divided off; a class, part, division, section (of a book or place); as per bou-king the tenth part: tithe: pa and a a a ac klay anis-la phog-soft I have hurt myself in two places. %4 PA quil-khay a province, district; 49 P9 rayalkhag hingdom; 554 F9 dpon-khag princivelity: 595 Ped doon-khan monastic estate er authority. इन्द्रांद मणा के व व सामन्द्र महिना सकेंद्र प पुत्र र्ज्ञ un the different divisional chiefs should make religious offerings (service) for one night (Los. व 17) ; भूषभ वर्ष सेमभ 臺气势 pren 首 新 septema skyabs hyro soms skyadkyi khay kha-ma cag-rnams we who belong to the class in whom the inclination (for religion) and to seek refuge has arisen (A. 19).

া khag-po difficult, hard; collegent ka-le khag-po." অধন বাই চাই this work is very hard; আনু বাই difficulties arose; চৰ্টাই khag-po che-wa to suffer from want. 2. acc. to Ja. had, spoiled, rotten: ক্ষ্মুল্টাই the butter has become rancial (Ja.).

हिंदी khañ-pa= मा द्वेश kha î-khyim सहसं,
सन्दिर, गृह, माजा. कृडिका, अनम, चायलप
house, residence, home; a building; क्षि माह इटकी-khañ, देवामा hoy-khañ, यह माह टेक्ट-khañ upper story, lower story or ground fleer, miidlo story; चुटिमाट gehnñ-khañ means also the principal or central room. A khañ-m is the opposite to देवय phug-pa, a cavern. विमाह हेटल-khañ workshop; व्यामाट कित-khañ store-house, atore-room; क्षिमाट इटल-khañ or more properly क्षिया इटल-kam, passage running round a building or temple; मुख्न माह cog-khañ paper house or a house where



P

paper is kept or manufactured. In W. the scooping form or mould used in the manufacture of paper is so called. #4 BE tsharkhan flower bod (garden) (Ja.). In Buddhism FK khan signifies K nan, inside, i.e., the heart: FR HOW AR BROKET What myays-çin phyir hisag pa चना:प्रतिरवस सा inwardly being corrupt, the pas issues or drops from him : 3 54 3 PS mya-Kan-gyi khak mourning house; also the body ; PK E kinAals house rent; se to men a small house; a house or room reserved for decrepit parents: ME 15 3 khad chid-pu an occupant of such : WE SE'EE & wan-khan chan-pa such a person of the second degree (if, during his life, his son enters into the same right) Jan : FR 15 klast then a large house; हर रेड्य khan then-pa सहस्रक: one taking his abode in a great house or mansion (Budh.); old, weak persons belonging to Gautama's family.

Syn. অগ্নমান্ত gnas-khań; আগ্নানী gnasg-hi; বছুৰা এই ৰাগ্নম hjug-pahi gnas; বহুৰা ম khug-sa; বহুৰা বাগন hdug-gnas; ট্রাম khym; লব khah; ইগ্ৰাম ylon-gshi; ইগ্ৰাম ylongnas; মাৰ্থমন lda gab-can; বিশোধন philishog (Mion.).

re as khan-gher everen, grue the steward of a house; the house-keeper; the person in whose charge a house is kept

PS के khañ-sten तस्त्रकापरि the upper roof or terrace of a house

pk र्येष khan-thog or pk-वर्धे र्येष khan-pahi thog etc., पडण the roof or cover of a house; the top flat of a house.

ps. प्रवृत्व khañ-pa bkra-wa विचित्र सन्द a painted house.

ps. 445 6 khaft-pa bisan-po a consecrated house where theires or robbers cannot have access. a masonry building; also a storeyed house.

চুহ এ পূৰ্ত khah-ja ggo ছবন the roof of a house: চুহ এপুজন to cover a house, to roof it: চুহ এছে বিহু পুলন khah-pa ral-shih grampa or গহুনাম a hdrame-pa আছেছে a delapidated house; a ruined edifice.

per un 45 kinah-pathi nah चलाहेड, कोड the inside of a house: a room; an apartment.

RES Khah-bu n. of a fabulous country; a little house, cottage.

mr. An khaft-mig a room; a cell.

house.

हरू के श्रेण स्थापित है। trais क्राह्म प्राप्त upper house or a storied room, v. हर प्रकेशकाथ khaft-pa https://pa

PR NOW know-shabs floor; flooring of a room.

FS As khad-shift FS 455 As F khad-pa dai shift-kha house and the cultivated fields attached to it.

्ष्ट व्यः Alan-ban पासार residence; mansion. In Buth पर्यंत (पर्यमत), वीर्णि, कीकेनारान monument.

हर वर्षे a khan-beo-wa अविविध mason ; architect.

PEN'EL khahs-pa=senia rans-pa 1. delay. 2. distance.

Pickhad=1 an thay or as tehar near.
2. litter barrow. 3. = 3.5 Har like, as picked khad-shams, v. aftigene hkhad shams, equal, even; Reproduced khad shams thay not distantly; instantly; as soon as ; without delay: Agnis and preating chad-na khad-du as soon as the breating coases; E 3 an picked har khad-cig osases; E 3 an picked har khad-cig

a child born just now; ৰছ্ ৰাদ্য hyber-la khad about to fly; ৰাজ্য hyro-la khad about to go; ৰুগোদ্য hual-la khad near to fail; ক্ষুণা দুৰ্ঘা hual-la khad as soon as (he) arrived; ৰাজ্য heli-la khad as soon as (he) arrived; ৰাজ্য heli-la khad when about to die: ৰুগোদ্য heli-la khad-pahi tshe when the evening drow near; ৰুগুণাৰ্থ্য আheli khad-pahi das when the coasing of the breath approaches; ৰুগুণাৰ্থ্য arrivela khad yed-pa la as we were just about to selve him; 1858 khad-da as far as: ৰুগোদ্য hual-ha khad-da as far as: ৰুগোদ্য hual-ha khad-da as the heel (Ja.).

দেশ্ট্ৰম khad-kyis = গ্ৰন্থম dal-bus or ^Rম ট্ৰম rim-yyis মনি: elowly, by degrees; দেশ্ট্ৰম দেশ্ট্ৰম khad-kyis khad-kyis মনি: মনি: by degross; in slow motion.

MS 4 klad-pa the same as 4854 hkaod-pa to stick fast, to be seized, stopped, impeded, v. 4854 hkhad-pa.

PS 48 84 khad-par yyer-pa to be stepped or hindered; PS 48 85 4 khad-par hyedpa to step, hinder.

मिंदे khan चाकीप bit ; small piece (Cs.).

traction; a medicinal syrup; treache or molasses partially dried; Rapp 2 2 2 2 2 4 dela khanda brog-pa the candy made of it chi.).

ष्ठि khan-pa also है 44 khen-pa, wormwood (Schtr.) ; to add (arith.) (Vai. kir.).

pa na khan-man modest in Lh (Ja.).

াহি khab=ছবু pho-brah মুণী, হুছ resp. of ps. টুল khah-khyim, a great man's residence; a castle; court; residence of a prince; পুৰু হলি দল Ryyal-pohi khah বাজানুদ metropolis; the capital of Magadha in Buddha's time; the modern town of Rajgir in Behar: পুৰু ইউ দল্ভী মুলন Ryyalpohi khal-kyi mi-rnams the courtiers; the people of Răjagrha. 2. wife, spanse; FA 33 % khal chen-na the first wife (who is high in rank); Sa pa 34 a 35 5 % de-ta khal hos-ya ma xūd-nas as there was not found a wife worthy of him; a\$ 43 % wā pa 32 sa 1 dreamt that these two would become my wives (Ja.); FA 5 84 a khal tu held spans to take for a wife (Schle); \$5 85 pa 4 chusturar khal-pa to marry; to take one for his wife.

দ্ৰ গর্ম স khab hisan-ma a married lady; দ্ৰ মইম স khab hisan-ma = ইম বংল ই khaim thig-ma ফুছবনী housewife; the lady of the house.

Pa II: खनी a needle : १९११ klab-spa a bristle; a needle like hair १९३६ kbabphra a small fine needle : १९६५ kbab-mig the eye of a needle; १९६५ ६६४ ६६४ kbab-mig the skud-pa hjug-pa to thread a needle; १९३६ kba-ris द्वाप, प्राप्त the point of a needle.

मधारण khab-ral also है अम्बारण हाल-na khab-ral ख्योगुरुकं needle-case.

para khab-le in W. difficult (J i.).

parant khab-len-rab সুৰুত্ব load-stone; the metal that attracts a needle: ত্ৰু ইন্ ইন্মানই গ্রীনাম্বর্তম সাম্বর্ত the load-stone draws out arrow-heads and removes diseases of the brains, hones and veins.

pa & khah-lot water the magnet; lit the needle-lifter.

PON khabi n, of a disease (da.).

PN kiam 1, colour. 2, a bit; a small piece of anything. 3, the point of a reed pen. 4, appetite (Ja.).



P

PAN PAN kham-kham, as you pen ser-kham kham or pule yellow: as a ser-kham gang-mahi meley the colour was pule-yellow, i.e., the colour of a dry bumboo.

মেন্দ্রম kham-khamuneven, explained, as equiqquist মানু প্রাণ ridges, like a parkered skin."

perman kham-gun or perman kham-gun a hit; se perman a mouthful of food:

a পুন পুন বুই তহা হৈ দ বহাৰ এই ft the measure of food in each piece that can be put in the mouth at ence when eating; per to kham-cham a morsel.

programmes kinam-gram abbreviation of programmes and star-ga, i.e., pench and walnut.

শু শুৰ্দ knam-litog faded colour, same as শু শুৰ্দ kham-loy, want of appetite; nausea, aversion, dislike (Ji.).

ps. 4 kham pu 1. fox celoured; sorrel; brownish; ps. 44 kham-nag dark brown: 44 aps. 47 rat-pa kham-nag dark brown looks or mane. 2. porednin-elay; china elay. 3. Tenacetom tomentosom, a very aromatic plant growing on the high mountains of Tibet. 4. a native of Khams in Eastern Tibet.

- मार्थि kham-phor बराब, कराब a cup or sauter made of (burnt) clay; a cup made of dough, used in sacrifice as lamps (Ja.).

, pa জুঁ ই assa kham-hphro mi-pead-na মন্ত্ৰ হয়ত্বৰ, সময়ভিতৰ refers to Buddha having enjoined that a monk must not eat a fruit or cake, etc., leaving any of it. He should not take more than what he can or should eat. FSN I kham-bu apricot; peach; in Sikk. 1914 198 2 g kham-buhi rtsi-yu the stone of an apricot (Jā.): 1842 2 u par 2 Māah-ris kham-bu dried apricot imported from Ngari: 1842 2 u a u a u apricot dries the yellow humour of the body and promotes the growth of hair on the head (Med.); 1842 u a u apricot or peach; 2 5 par 2 u 3 the cost of a coral of the size of the stone of a large apricot.

per বুলৰ kham-gyag 1. lit. the Bos granniens or yok-bull of peed Khams, which is of a brown colour: দু দুই এইৰ বিষয়ে স্বাচন কৰ্ম বুলৰ ইং spu-khahi pidog ser-kham yod-pa la kham-gyag ser the colour of the heir (of an animal) when pale yellow is called peer ক্ষুত্ৰ kham-gyag. 2. cherries, morels (Ja.).

क्ष्यद्भव kham ran-pa परिभक्तनाकीयम a horse's bit that fits well.

pace kham-sa clay for making pottery.

paras: kham-saft == *4 %5: chab-saft, 435 q grm-pa, etc., resp. evacuation; purging; making water.

pan in kham-ser of a slightly pale-yellow; colour resembling the colour of dried hamboo, v. par pan kham-kham.

PIN I: khams = 9244 dahs-ga appetite.

FANN III: the six elements, earth, air, fire, water, the heavenly ether, and namber or the physical substance of the mind. For the last two, arterial blood and seminal fluid are sometimes substituted. Also there are the eighteen elements ace to the Buddhists, namely, the five organs of sense, together with manes (mind); the six faculties or senses dependent on these and also the eix ideas produced by these six faculties. Any one of the five properties or qualities of the obments observed by the organs of sense, viz., sound, tangibility, colour, flavour and smell, is also so called.

The eighteen PM khams or Dhatu acc. to the Buddhists are:-

1.—The organs themselves: Re may eye; 14 rna-na ear; I'a ma-na nose; I'a tongue; 84 las body; and 45 yid the mind.

II.—¶3¶# gray1 bodily form; ∦ syra sound; ¾ dri smell; ₹ ro taste; ₹¶ rey touch; ¾4 chos, भागे attributes.

III.—The same of a rnam-par cra-pa Vijādna or consciousness produced by the organs of sense, &c. The Vijādna of same, of same rna, of same rname, or same rname, or

PAN 1V: empire; realm; territory; domain: sq pan yul-khams political territory; empire, in a geographical sense (Ju.); gapes rgyal-khami kingdom: ga shere rgyal-nahi khami the province or sphere of the Buddhas, also of their spiritual influence: gapes after rgyal-khami hgran-pa to roum over the kingdoms, the countries (Ja.): Para 34 empire; also the earth.

PAN V: ভাল world: দ্যাল প্ৰথম khanggram মন্ত্ৰাৰ, মন্ত্ৰাৰ the sensual world,
vix:—(1) মালখাৰ (বংগ্ৰিল্ডন
Hdod-pah khang) the phenomenal world;
(2) মুখ্যাৰ ; ব্যুব্ধ দ্যাল gaugs-kyi khang
the world of astrai forms; (3) অম্বান্ধ্যা
ব্যুব্ধ ক্রিল্ডন gaugs-med khang the spiritual
world, i.e., the world of formless spirits.

PANN VI: n. of the easternmost districts of Tibet, embracing some dozen remi-independent petty states, about half of which own allegiance to Linesa, and the rest give joint allegiance to both China and Linesa. Pann Khams and #5 Syss are the two lower regions of Tibet; these constitute what is called \$5.34 Log-chen or Greater Tibet.

hang oga a khamg bytas-pa or pass oga 35 a khang-betas byed-pa one who draws omens: day a new grown oga 35 a they-pa geum-gyi khams-betas byed-pa (J. Zan.).

F=14 74 % khams chen-po=554 & Shul-chu mercury; quicksilver (Mhon.).

P

free from disease: health.

Byn. g'aganad eku-gruge dde; ha ar da ner-bishe med; h'ha an ne shos-dwen; alk da goon-med; ya da shun-med; ala da nadbu-ned; aga ah gun hbyuh-bishi shoms; h'ha asa iro mi-bishal (Moon.).

panera? § \$\frac{1}{2}

hear of a khams bde-wa or बड़ावा को व gengs bde-wa good boalth; healthy constitution; the happy state both of the body and the mind: है वर्ड है निम्म को बच्चा सम्म Rie-btsun gyi khams-bde lags-sam is your reveronce well? (अपना को का khyed khams bde-ham are you well? (Jä.)

pose of a khams idog-pa = pose of a khams log-pa want of appetite; aversion, dislike; pose & khams-rmya nausea; falling sick (Cs.).

para মু ত্রীৰ প্রাপ্ত ক্ষিত্র khanas sna-tshoys mkhyen-pahi stobs নানাথান্ত্রভাননৰ the power of knowing the constitution of all sorts of bodies.

petty principalities in Khams.

pana Anga hjig-ren gyi khams mi hdra-wa different or dissimilar worlds.

applied to the quarters in a monastery reserved for the accommodation of the monks of a particular section of people or of some special community or those coming from one particular locality.

pass was kham; say rost; health; comfort (Sch.); recreation; recovery; restoration of health.

व्यापास्थान्य khama-su gtoga-pa चातु-पत्तिम included in the constitution.

pan na khams-slafi = pan nade in Khams-kyi sla-fia a cooking pan made in Khams.

pens প্ৰা khame-genn বিজ্ঞান the three worlds—heaven, earth and the nether world.

pana আৰু বৃদ্ধ বঁদ বৃদ্ধ Khang-gsum hkkorlos degyur-un স্বীকারস্ক a name of the Kalachakra system (Mion.).

passings skuperific knows gram zadskhaf-glift n. of the temple in the grand monastery of Sam-ye (Bram-yas) built by one of the queens of King Khri sroft the bisan (Loft 28).

দুশ্বস্থান্থ কৰেশ ৰ khang-grump-la machage-pa বিভানুৰালয়া is not passionately foud of or attached to the three worlds.

proven health.

Khar n. of a city in W. (S. Lam).

• हर वर्षेत्र khar-bkrol मुख्य (Schr. ; Lebensh. 93).

Prof. khar-rkyan, v. P & kha rkyan.

probably 575 Khar-gon steatite; roap stone; probably 575 K dkar-gon (Sch.).

ps. 34 99 Khar chen-bash the Princess of Khar-chen, one of the queens of King Khri-sroft lden bisar (Loft. 98).

on the mouth of the Indus, Tata (S. Lam.).

Pera Khar-pa su 1. n. of a demon of Puranic India who was killed by Krishna.

2. a compound of copper and zinc; bell metal.

न्द्रशासन्द khar-wa mgar कंसवार a maker of bell-metal.

PRISE khar-rtsaft = PRIME khar-saft col. yesterday forenoon.

्राप्ति khar-dsu-ra पार्क्युर; नैदानै ब्युकातु इति-yi hhrus-hu the date fruit.

দংগ্ৰীৰ khar-gsel বিশ্বন the trident carried by mendicants of the চুল্ম টুইল্ব Tantrik School.

PUkhal I. primarily a load or burden in general; ত্ৰু ৰহুৎ akhal khyer-wa to carry a bursen; ত্ৰু ইন্ত akhal khyer-wa to carry a bursen; ত্ৰু ইন্ত akhal khyer-wa to carry a bursen; ত্ৰু ইন্ত akhal byej-wa to load; ত্ৰু ৰহুত akhal byej-wa to load; ত্ৰু ৰহুত akhal byej-wa to load; ক্ৰু ৰহুত akhal bboys-pa to take off the burden, to unload; ব্ৰু ত্ৰু a sheep load; ব্ৰু ৰহুত a coolie load. 2. a set weight or mosaro, said to equal 30th, used for dry goods, corn, said, tea, &c. In Tibet 1 khal=2 bbo=20 bre; bence in Sikkim and W. ত্ৰু বুই অংশ-কেনিং has come to mean 20 or a score of anything; akan hegs-khal a weighing score; the weight of 20 points on the steel-yard called gyya-ma. 3. a carayan.

Mongolia Proper, the country of Jonghiskhan, the Tartar Conquerer Barrassa S Khal-kha kha-ral bladrah, lit. "the sacred cuclesure of Khal-kha"; the name applied to Urga in Northern Mongolia, where the incarnation of the Taranath Lama resides. The latter is sometimes styled FUFFERSTSWA Khal-kha Rje-blaun dam-pa, the venerable hely one of Khal-kha.

[UB]

For the khal-khol stunned; insensible (Ja.).

Factor the best sort of weol for manufacturing shawls coming from the northern solitudes of Tibet.

Frequency to Khans, &c. Khal-rips and hor parts of the second of the sec

98 9 khal-pa 1, wether; castrated ram.
2. sow-thistle, Souchus.

FOR Schallban jug or pitcher to hold wine for 20 persons or a quantity measuring 20 g bre: Suranguage Ray San Jugs of ale each sufficient for 20 of the vulgar folk of whatever class.

beast of burden: Purkana any draught animal or beast of burden: Purkana animal or drive beasts of burden to the pasture; often contracted into khal: **Purkana** and beasts of burden.

pak khal-ri=pak khal-ra or pak khari or pakha-ra a measure of about 20 bushela.

PN khas for PNA kha-yis instr. of P

pw: gam khos-khy.ys = pw: and khos-theys or pm and khog-theys to be witness; to give evidence. para khas-che=paraka khas-bliss pro-

pu'd a khas che-ica মনিয়া to promise; undertake: pu'd বিশ্ব khas che-icibi dge-slos সনিয়ানিয় a Buddhist mouk who has taken the yows.

paraff khas-briod= nigra glu-dbyaks song; singing (Maon.).

par 34 38 82 kha-ñan dwah-chuh = \$ 34 82 mi ñan chuh a bumble man.

न्य द्वरण khas-blafig = न्य चेत् khag-len चतुत्रा, चतुत्रज, चेविच्, चपत्रज promise; consent, approval; knowledge; acceptance.

paragu khas shan-pa 34'& humble.

parda an parkhar responsibility.

partial u khas len-pa or partia kha lafesea warmefa 1. to promise; to stand bail
or security. 2. to presume; to arrogate;
to accept, adopt with the mouth; to acknowledge, admit (Ja.).

Ahi numerical figure 32.

‡ मिने दें ये Khi-bi dra-la किविजय n. of a city in the neighbourhood of the fabulous S'ambhala.

Ag khihu (Bs khyis or Pes khi-chus)
a small cutting-knife.

khu numerical figure 62; also for a a khu-sea (humour or juice or sap), as in a parties a khu khrag sogs tatusift, humour, blood, &c.

By khu-gu uncle (Ca.).

REST khu-khrag that the mixture of the semen with the uterine blood by which process, according to Indian physiology, the feetus is rormed (Mrd.).

55 khu-tu a hut, cottage, constructed of branches of trees (Ja.).

ਸ: 3.8 Khu-thu-chi the title of a Mongolian nobleman: ከመካከት 및 3.58 ፡፡ መመ Soy-pohi khu-thu-chihi chas theo obtained the robe of a Mongolian Chief.

Riga khu-rdul=Rikkhu-rna water-spray:

Beige Riga share eight from the clouds
(A. 1/9): shared fresh from the clouds
(A. 1/9): shared from the clouds

not spray name, pa dan rdul segs the firmament of the sky was obscured by mists
and fogs. In medical works the seminal
fluid of the male is called \$\beta\$ khu and of

females \$\frac{1}{2}\text{rdul}\$.

At Khu-nu the districts of Kunawar and Bissahar on the Upper Sutlej, bordering Tibet and inhabited in the northern part by Tibetans: 34²31³3⁴ grapes from Kunawar.

B's khu-rna, v. B.34 khu-rdul.

E Khu-po n. of a place and also of a Lama of that place (Deb.).

বি khu-ua= ह व shu-ua; रस, समस, नोस्त, सम्ब्र, सम्बर्ध, प्रम्क, रस:, सम्बर्ध, प्रम्म, प्रम्म 1. fluid, liquid: स्थान प्रमुख्य के प्रम्म कितने कितने

Byn. মূল sla-wa; বিশ্ব thig-le; মার্ল nabon; মূলমায়ের stoks-ldan; ব্যক্তিমার্ল dwahpor hgro; মুক্ত কীনমাব্যক্তি byah-sems dkar-po; কুমোন dbahs-ma; মুক্তমাব্যক্তি khams dkar-po (প্রিণান).

চুণ সুৰাজ্ব khu-na kun-ldan = ভ্ৰান্তৰ্তনি spos-dkar çin the Sal tree, the dried sap of which is used as incense.

Syn. Nac'Ar' sha-lahi çin, N'S'Ar' srartsi çin, Musar'ar' spos-dkar çin, nas'Bı'ğu mahad-shyin spos (Mhon.).

門中里5 khu-wa laben, v. ** 5 than-nu.

異常身な khu-wa byed = 本本 Ma marrow; to make a soup of; also to make an infusion or decection of: 調査なる可能可能的 異常質な可 (Mhon.).

प्राच-विद्या khu-ma hbyin-pa, क्रेश्रायदेशिकाचे वर्ष्य to emit semen.

東京党王 khn-wa ser-po=真王 東京県 skyer-w. n. of a plant from which a kind of yellow dye is made in Tibet (例前の.).

দ্ৰাক ক্ৰেপ্ৰির khu-wahi bdag-ñid= ৰূপান skues-pa প্ৰথ meton, for a male person.

নুমন্ত্ৰই khu-mahi hpho মুক্তৰ fa the discharge of the semen.

प्राक्षेत्रकार khu-wahi dicah-po श्रामेण, पास्त-स्म a kind of moreurial medicine.

異なる。 khu-wahi slob-mu 東京 恒期 = gw u u kha-ma-yin u u the class of demigods on Mount Sumern who fight with the Lia (例fion.).

B'A Khu-be n. of a place to the west of Lhasa.

khu-vo www uncle on the father's side, i.e., whe pha-spun father's brother, uncle; picks khu-dhon also pick khu-tshan, uncle and nephew: where we have a pick the father's brother is called A-khu or Khu-bo.

[3] khu-byug को किस, करिकच cnekoo.

Syn. মৃত্যু কুল dyyid-kyi pho-ña; মুন্দ্র নার্প্ত nags na dyah-na; মুন্দ্র মান্ত hab-nahi thig-pa; মৃত্যু জ্ব habo pans; মান্ত আলা miy-makes; মুন্দ্র জ্ব habo pahi thia; মুন্দুর আলা gahan-yyis goos; ম্বেন্ত মিল্ডানার ক্রিমান্ত মুন্দুর জিলা; মুন্দুর আলাম gahan-shan; মুন্দুর আলাম মুন্দুর মান্ত মুন্দুর মান্ত মুন্দুর মান্ত মান্ত মুন্দুর মান্ত মান্ত মুন্দুর মান্ত মুন্দুর মান্ত মান্ত

মন্ত্ৰাপ্ৰকাশ khu-byug grags-cher মুখ্যাই ব zhi-vu bshi-pa the fourth month of the Tibetan year corresponding with the month of May (Risic.).

Fig. Aq 1: khu-byug-mig eyes like those of the cuckoo; red eyes.

13 पूर्व भेषा 11 := नैर में वह çiá-ko laksa की कि-काफ n. of a tree (Moon.).

A346 khu-byug-rtsa n. of a medicinal herb.

A ≈ washu-may purse, money-bag; collequence Base khug-ma (Jú.).

नुर्दे khu-tshur नुद्धि-सन्धि the cleuched hands; fist.

所名 第4名 khu-tshur gyis hisho= 神本: 電子 gser bzo-wa a goldsmith; one who makes his livelihood by the use of his fist, i.z., hand-craft (最初の.).

person with the fist; also to hold with the fist (Mion.).

• মুত্তি হাইন্দ khu-tshur beihs বৃত্তিক বিচা; elosed hand (Schr.; Kalac. T. 131).

ESC 40 khu-tshur snun-pa=ESC 404 khu-tshur rgyab-pa to str-ke with the fiet or the half-closed fist (Sch.).

grank Khu-hod bath n. of the mother of Bromston, the founder of the Lamuic hierarchy of Tibet.

All khu-yu hornless; having no horns; also a corruption of the word khu-hyng in college. Tibetan.

Bx khu-ra, WBx snum-khar cakes or pastry fried in oil or butter (K. du. 327).

Fig. khn-la 1. the short soft hair of the yak, also pashin wood in general. 2. In Lh. venereal disease; syphilis (Jü.).

দুৰ Khu-le I. n. of a place in Tinet:
দুৰ্গান্ত Khu-le runm-ryyul the Lama
Namgyal of Khu-le; মুৰ্গান্ত স্থান্ত মি Habo Gang-ri, a part of Khule. 2. In the
Drang-lun the word is used to denote
the pan in an ordinary pair of scales on
which the weights are placed.

া king or নুগুৰ kings 1. a corner or nock; a creek, bay, gulf, inlet; ক্ষুণ্ড chu-king crook in a river: ব্ৰণ্ড king-ta, in the inner recess of a cavity. 2. imp. of ব্ৰণ্ড বিপ্ৰায় কৰিব, drawn or attracted by; ক্ষুণ্ড-চৰ কৰিব, king called upward, i.e., to good luck or fortune; নুগু গুৰ king-thub carned, acquired.

প্রবর্তন kleig-klipog solitude; solitary place; a place with few men.

নিপ্ন ই khung-rta, মুগত khung-tu or কাই বুল s ali-khung-ta বিবীকন্, খানক, মামত্র the swallow, Cumlus metanolomus, a kind of swallow (Cs.): মুগত্তি অমার্ট ইন্সাইন the lungs of মুগত khung-rt e suppress pulmonary diseases (Med.).

高り11. 本本 新 char-stal ; またまた chah-ñah ; 資本 2 萬 s prin-la staf ; 資本 3 元明 sprin-hdeys ; cat 新 han i-ma ; 20 4 元 g thah-pahi-ha ; 養養明報 gyra-syrmys ; また元明 chav-dyah (型系の人)

सुन इ king-sua or सुन ६ king-sua, निषात, निष्या fog, mist, haze (during a calm, e-pecially in spring time): mentioned also as अस्थानीन दिन बहुर है निषेत्र "one of the eight varieties of causal concatenation." মুণ্ডা: khug-pa turning like a zig-zag; also bending like a thread that is trimmed; অন্তর্ভাব lam khug-pa the twist of a road; মুণ্ডাব্ gkud khug-pa entwining of a thread; ১৯৮৪৭৭ dus khug-pa returning to mundone existence at the expiration of each term of life.

দুৰ্ব II: to find, get, earn, draw: মুখ্য দুৰ্ব বাছ ইছ nor kingy-pa had stid it is even possible that eash may be replenished; পীশ্য দুৰ্বৰ পূৰ্মাৰ kingy-pa to get usleep: মুখ্য মুখ্য দুৰ্বা পূৰ্য মুখ্য দুৰ্বা পূৰ্য মুখ্য মুখ্য

° নুশ্য মন্ত্ৰম ক্ৰী Khay-pa thos-gest আই বৃশ্ব বৰ্ণীয়া কি বুল Bla-nay Ugos Lo-led-wa (Schr.).

हुव अ klang-ma भोकती also बाकती pouch; little bag; small sack; 469 rays-klug Chineso bags made of leather; MAS ske-khaq neck-bag; a bag with charmed objects or important letters hanging at the neck; a courier bag; glo-khing has carried at one's side; \$57 89 dial-king peach for silver, a purse; 99 89 bul-king a pouch containing soda; मे ब्रम्भ 西南州 me-leage khag-ma tinder-poach with flint; \$39 no-khug sucking bag for babies; \$4 Bq rtsam-kloug a bog of barley flour; & Ba twea-king a salt hag; Aqua shib-khuy little hag for flour; was go gyan-khorg pouch containing auspicious articles to draw good back.

ह्या अध्य Khuya-pa n. of a dynasty originated at a place called Khuya-pa: दुशन्तक सुनाम के हैं दुर्दि पद हैन कर नकर ठ दें is the n. of a historical work containing accounts of the succession, dynasty, etc., of kings narrated by Khuya-pa Thuya-rje chenpo (Yiy. 9).

BE' II: = 5'9 ptsa-na root: \$\frac{3}{2} \text{Resqs}.

\$\frac{5}{2} \text{Resq } \frac{3}{2} \text{Resq} \text{Resq} \text{defi khus} \text{nahan Bod-kyi soms-can dan Sass-pyas-kyi bstan-pa from that root the living beings of Tibet and the religion of Buddha spread out, &c. (A. 128).

BASSAN khuń-drogs soot of an oven or chimney (Sch.).

BEA khañ-pa or BEE khañ-po a large hole.

559 khuh-bu=55 khuh a small hole (Cs.); 5555- spn-hi khuh-bu the passage of perspiration; hair-hole or cavity.

\$5.3.54 khun-bu can full of cavities or holes.

15. * Khan-tsi or 15. 43. Khan phuhu isi Confucius, the first law-giver of China and founder of Confucianism.

khuńs origin, source: 55-43-4 khuńs-skyel the act of making over the charge of any office or store in a faithful manner without anything missing, making use in full of that bought over as a loan, &c.: In 55-4-44 chos khuń dag-pas pure and uninterpolated religious work; also pure

religion : 454BCM544 rgynd-pa khung dagpa of pure origin or lineage. The word MENTAL klucks day-pa is also applied to articles of the best make and quality from well-known centres of trade: aga was मेर अ के इसम क्या मुद्द में में य दूव पर बूद मु व व में hdir vod rmong-mi-rnamy nas khuñs-skyel thub-paki snun-shu bbul the benighted people of that place petitioned stating the real state (of affairs). BEW 19 khung-thub pure and real. original: BEN'SS khung-med or BEN'ES'A khufis-fian-pa having no good origin, i.e., mean inferior : 954 BEN gtam-khuñs historical or traditional source; record; document; माज्ञापुरभारत्भेत् gtam khun s-cangin the source of that speech is divino. alemunter for a Excense uffe gu us peut ge d'a If ankod what is the nature of meditation, it is the secret source of being able to abandon imaginative thoughts (rnam-rtog) together with their seed (Lam. ti., 43).

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সুদান khafts-ma= ব্ৰান্থ কৰিব diss-nas yod-pa original and really existing or বুজ বুল্ ই spus dag-po, of excellent quality, same na ব্ৰহমন্ত্ৰীয় কৰ্ম বিশ্ব ক্ষিত্ৰ লাখন বুল কৰিব লাগ্ৰ some of pure descent had reasons arising from genuine grounds.

हुद्दश्य वर्षक khufis-bisun well-founded; genuine; of undefiled origin: देव नुकृद क्ट इद हृद्दश्य वर्ष वृद्दश्य कर described in whatever Bon texts that have a genuine origin.

हा u kind-pa pocket, ponch (Sch.): इस gisus or क्विडिय skycl-ricons बौद्यक anything sent : a dowry; an article presented.

55 * khud-ma side ; edge (Cs.).

P

553 khud-ze for 55% 9% khud-la goad hold forth the lap of your coat!

[3] khun-ti or \$1\$ khyen-ti is stated to be used in Pur. for he or she (Jü.).

3,4 khun-pa and the uttering of any inarticulate sound; cooing; meaning; the rattling of wheels; rumbling of the bowels; to grunt (Ju.); to grean (Sch.).

[34] Kham-bu n. of a place in the confines of Tibet and Nepal (S. kar. ??).

[전시(원) khum(s) crooked (Ja.).

মুখ্য অন্ধ khams-lag = ৰূপৰ skyes-lag, ইং age অন biggar-yin diminished; changed: ক্ৰমেন্ত্ৰ বিশ্ব কৰাৰ if your taith be diminished (A. 85).

MX khur or 85 4 khur-po 313 burden ; load for men : 9 3x at Bx aq 4 the father's burden having tallen on the son (Pag. 23): हुद कृद् वस वर्ष व केन् one that lives by carrying loads Ja.): BSAS khar-çık wooden pole over the neck from the ends of which loads are carried; a milkmaid's voke-pole is called Burges khur-hd-in: Bu But khurkhur-po he who carries the bodily existence is Pun-gala; & corporeal being; 55 34504 khur-ggis dub-pa MINTON one worn out by carrying loads; # \$4444 khur-yats nonpa oue drooping under a burden or load, also pressed down by responsibilities and sufferings : Lades er ga fie get geten at melle pressed down by the weight of many miseries; BE & khur-gla H1449 the wage for carrying a load : BNEA khur-raun, id.

নুমাই ব khur tri-wa heavy load or responsibility: কাল্টা কাল্ডা বিশ্ব বিদ্যান্থ বিভাগ blifty: and death wore them out (Lam-rim. 74).

त्र वृत्र प khur-bräan-pa = वृष्य व gyar-wa भारत (from भारि) to borrow; to take loan of.

Reset khur-thag=Resident 134 at khur-yoke halfen-thag or 132 at hphyah-thag the rope used in suspending loads from the ends of a yoke-like pole; rope to carry loads.

ন্ত্ৰ প্ৰকাশী khur hdeys-byed giving over a charge or responsibility or load.

हर बंदेन khur hdren-pa भारिक one who carries or draws a load; one who takes charge of.

間^{株は、kher-pa} and 間^{x A} kher-mi a load-carrier; a coolie.

ৰুম্পূৰ্ণ khur hphrog-pa সাংখ্য the depriving of one's charge; the robbing of one's load.

BNA khur-wa, v. BN Xx khur-tshop.

ति वैदाय khur-bor-ua अपग्रजार he who has laid down the burden, charge or responsibility. In Buddhism त्रुप्तंद्व khur-po bor-ua, one who has laid down the five aggregates (gkau-ha), i.e., he who will not have again to take corporeal existence; one of the perfections of a Sravaka.

Brigema khur blan-pa to take over charge: Aga ang hargeman hbril bead kyi khur blans-pay having undertaken the task of expounding (Silu. 2).

用² Ma(**) khur-man(**) or 見るめなり khurneri-pa, 見る^{*}* khur-tshed fafw*、 arwase dandelion, or the (母歌等 ba-ytan pe) oxtongue (as it is called in Tibot), used as a pot-herte and medicinal plant, a kind of edible herb: RECHERCE Buy ACID was dundelion in useful in fever and brown phlegm.

Syn. B. 45 khur-tshad; ART ba-glast lee (Mhon.).

লং ৰূপ khur-tskoz or জাং ৰূপ mkhur-tskoz বজ; জ্বীল the cheek, the ruddy part of the face below the eyes.

Syn. Byn khur-wa.

हर वॉर्ड khur-bod-pa आरचन one who is able to carry a load, who has patients to carry a burden or responsibility.

हर अभिव्येष्य khur-la mi-hjigs = अपने sag-hi the earth (अर्थ m.).

দুম আৰু khur-len the charge of: ইম ছিন্তী ব্যালয় মাজাৰ নই এল ইম লীয়া আৰু ইম্প the resident officer in the Jong about this date of the month and year took over charge of the Jong (district).

নুষ্ট্ৰপাই a khur-beam che-uca one having a sense of responsibility: ইংটাৰ্থ কৈছে: ব্যক্তি এই বৰ্ষা এই কেছি general instruction for the necessity of a sense of responsibilities in an office.

BU Abel I. jurisdiction; province; domain : district : 94 \$ 54 Gahis-rtse-khul within the jurisdiction or province of Shiga-ten: Wwa Ba Lha-sahi khul all the places belonging to or within the town jurisdiction of Lines: 33 pa wasa dehi khul la hdug is subject to him (Ja.). 2. also manuer. state, or circumstance: we's Au's Au gu gu if you do not know, act the manner of knowing: 45 4 45 45 48 Bu Gu if (you) have (it not), act as if you had: बडेब्बर इंट इंट इन g बुब कुन हुँद के जिंद I have been doing a little ousiness in buying and reselling from one party to another. 3. a ravine (in Kingwar). 4. the soft down of furs (Sch.). 5. But khul-mal small backet for wool.

6. very soft wool of Tibetan goat which grows next to skin, and also called R & khu-lu or sweet tol-hjam: R R M khul aggr-no male of the softest goat-hair or yak-hair: R M K khul-phyih felt made of the softest wool of goat or yak.

Syn. wer and maah-shabe; wer in maahhog (Moon.).

 $\mathbb{R}^{q,m}$ khul-ma the bottom or the side of a thing (C_{π}) .

two khad-rise=9 % ha-con or \$4.2 cintu to a great measure, lit. from the bottom to the top; hence entirely, greatly (Yig. 14).

54 \$5 khul-risid an abbreviation of the words 54 khu-lu and \$5 risid.

khe numeral ninety-two (92).

PB khe-khye or Pa khe-ma 1 profit, gain: Piga khe-spags ditto; Piga khe-spags ditto; Piga khe-spags ditto; Piga khe-shoā byed-pa to trade; to traffic: to bargain; Awad AB gain; advantage obtained by experience. 2. tetter; herpes; ringworm (eruption on the skin) (Sch.).

ने बड़ Khe-gad n. of a place, the hirthplace of के के प्रवाहित के मुख्य Lo-ton-ten Hikhovto grags-pa (Lott. # 36).

AMA Khe gan-risen, of a monastery in China erected by the Chinese Minister Ka-thi-shee (Yig.).

page the garab-pa to make profit, to gain: page the bryyah-pa to make a good bargain (Sch.).

** * khe-can with profit; profitable.

P34 khe-ñen profit and less; rick; also good and evil, i.e., "49 yay and 34 ñes.

ru khe-pa in Amdo = \$\mathbb{x} \times tshon-pa tradesman; dealer; one who makes profit

by selling or in business : Er as u part shonhelas klee-pa teader; middleman.

A STATE Kine brug-nelo n. of a place in Keng-po, where the eighth incarnate Karsago Lama was born

is at kho-med unprofitable.

きち3葡萄 kbe-en haro-ea to fall in price.

4 # Klee-le mon n. of a place in Mongolia (Fig.).

A HAN BE To like-shibs chearns very profitable yielding good income.

F 934 Khe-gram u. of a place in Tibet (S. kar.).

विवास Kleys, v. P kler.

हन्याय 1: khear-ea to obstruct : elo : अवव हें देश प्रतिवास पर प्यूर रें (the medicine) will certainly obstruct the passage of the womb.

हेब्ब्र म H : == श्रद म के man-pet शहर स general names for darkness, gloom or obscurity (Minon.).

ZEN 45N khofis-glain boastful words or language

Svn. 3mala dreys-trig; El fa-ro (Maon.).

PRAI 24 M kin 85-lien ma = 9 # 52 M bu-mo dar-not a yeuthful maiden (Moon.).

PLEN'U klass-pa wint, zm 1. pride, haughtiness, arrogance. 2. pf. of against hkhens-na to fill; become replete with. 5. nfea polled up, haughty, arrogant: persons the beginning offer one who boasts; braggadacio.

Sin Rua eris-pa; 3944 dregs-pa; E 44 hu-rayal (Mhon.).

145.75 khen-hdra a kind of cotton doth.

विद्वास khen-pa 1. wernawood (Schler.). 2. to lean; to repose on (erroneously for 4 4 khan-pa) (Sch.).

मियास Abels कदन, कुन्सा a cover, lid, coverlet: wer an enclosure round the sacrificial ground : FON 13 4 khols-kgi dra-wa sman a not (generally of iron) to cover anything: 45 FAN pari-kiels a cover for the lap : arron ; napkin ; Wran sya-khebs a cover for the saddle : In I fan eng-rise khels a table cloth; as gow char-khels a rain cloak: \$5 898 thod-khels a cap; hood; age fan gdan-kliebs a vertain beam or board above the capital of a pillar; 955 FRM gelon-kleebs, veil; cloth to cover the Form: MSA PON molecu-khetis W. apron.

PRINCE a coverover a thing); to cover

man us a kiels safe an to take the covering off.

Kan'a khels-pu = anana a ayous-va covered, veiled; ACM & khels-ma covering (Cs.).

P34 Khom, v. R. Khom.

南文 南に kher-rkyañ alone; solitary: \$ FE 15 787 757 there was only one man, a solitary man.

मिर 'क्या'य kher rayay pa to defraud; to usurp (Sch.).

মিথা য় Khet-syo n. of a district, also that of a mountain : Ma # 2 a gan a 35 Khel-190 ri-la sdog rgyn-khyof.

मियाय khel-ual. to load upon ; = बहेब व hkhel-va (Ja.), 2. rely uson; depend on: Bra blo kharl-ra, Fixa blo ems-ua to have confidence in ; 313 beten khetwa to be sure; to be certain; to be certain of anything; absolutely cortain: 3.95 जैद वाइक लेक जैद de-rift 30A brtan-klod-gin (his) coming to-day is absolutely certain.

AN 35 khes-sin the day before yesterday (Sch.).

PN 21 khas-pa 1. to hit (the right thing): 4554244 gnad-la khes-pa to strike the vital parts; to hit mortally. 2. one who makes profit or bargain by selling; a petty dealer, trader.

The I: numeral 122.

Kho II: the usual word for the pers. pron., 3rd pera, meaning he, she, or it. Although net an honorific term, it occurs in many authors in reterring to both common personages and respected persons, especially in Milarapa and even in much earlier works where klo often refers to kings However For khon is the and lamas. proper henoritie term of the 3rd pers. pron-In certain districts and in some popular writings & mo is used in-tead of kho for "she," but it is considered a vulgar and illiterate usage. The plural takes 89 or ₹, e. g., 声 8月 kho-ang, they, them; also 西蒙 kho-tsho, commoner in W. In C. FEE kho rang is the popular form for "he" or " sho," &c.

15.5 kho-ti tea-kettle, prob. Chineso (Au.).

হি প্রবাহী হৈ kho-thay geof-pa to acquiesce in; hope for; be resigned to: su বুম ইন মুখ্য এই আৰু মুখ্য মন মুখ্য হৈ মুখ্য মিল মুখ্য মান মান কি having usurfed the kingdom, Hehre the an acquiesced in it. The word কিম sems often procedes this phrase.

pi nac y = Kho-mtidh lla-khan n. of a monastery in Lhobrag. South Tibet.

To kho-na 1. only, solely, exclusively. 2. just, exactly, the very: \$9454

adigpakho-na sin only ; 54 4 1 4 dac-wa khona piety alone: अर्डेन नि इ skarl-cig kho-na only for a moment ; 355 76 48 99 4 holod klognag bref-wa to bo separated even from desire : सेमभ उदावें देश परे घर वर्दर हैं द as he intended only the welfare of beings: 35 35 42 35 76 क्रम् (Pag. 134) it will be the fault only of one's own doing: श्वादेश वर्द य विकास that is just what has been wished for by the king (Ja.): धुम वि द पदे द just us before : पदे वि विविधान देश the very same (man) : श्रेष्ट विश् बद्द just like a worm : इवदेविक्स by the very sam process; \$754 de-kho-nu are the etate of being that; true state; real state; truth; reality; opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle.

Sen. And ga-stag; and an hlah-shig (Mico.).

F. 4 hho-pa=F 34 kho-cay or F & khoh teho they.

ি ই Kho-po a tribal name in Tibet : শশ্ ই আ বি উ হ বি মৃত্র শীপুশ Nay-le la khe-po dań kho dbra gñig, the গশ ই Nay-le tribe is divided into two-- বি উ Kho-po and বি মৃত্য Kho-dbra.

দিনি kho-wo আৰু 1; myself; শ্বিকৰ্
kho-wo cay:: ইং জ জ: এই আ শ্বিক ইংলাইছ ছব bai-la kho-wog ho-misher yyer this produced admiration in me: পুৰুষ্ঠ শ্বিক শ্বিকৰি for this system my cuthusiasm increased. In শ্বিকিন্ত্ৰ the term kho-wo would seem to mean "himself" the soul of man himself.

N & Kho-bom the early Tibetan name for Khatmandu, the capital of Nepal. In East Tibet Khatmanda is still called Yum-bu. P

Makho-ma = Ma khom knapsack; wallet (JaA.

Makho-mo I: we (feminine).

P

F 73 kho-gun the thrashing process, which is done by driving a number of oxen fastened together round a polo that stands in the middle of the thrashing floor.

Man: kho-ra is evidently a corruption of Mac kyo-raf. WM x as & mi kho-ra rafm of the man himself (Rag.).

置る (('s.) also * 種本 * khor-sa circumference; circumiacent space.

西本西本男 kho-ra khor-yay 1. space; also fence; any surrounding wall (Ja.); also a ditch filled with water or most round a city or a fort. 2 3544 kun-nus unma: from everywhere, from all directions; 商品产品報告 kha-ra khor yaq-tu in a circle; in circumference (frequently in measuring) also roundabout, all round, e.g., to encompass: Mayara in the whole circuit, roundabout (Ja.): विद्वित्स्वकृत्यवार्थद्वेद् extending over half a gogana or two miles all round.

Fishbore 1. in Khams an expression of displeasure or anger towards a man : " Kapa a-rous Oh friend! is the opposite of 西文 kho-re. 2 one of the early kings of Tilet, son of King Lde-cug mgon.

Marka kho-la che-uca 1. a large space (Sch.). 2. dough made of \$NQ pterm-per (parloy flour) and beer.

A 24 kho-lag = \$ 34 sku-lus limbs, the entire body : | aquest a kha-lag yahs-pa fully developed body or prominent limbs; MAN WEN BE BOTE GON GE OF BEEF OUR O'GE ILIN terson being well-developed, waslarge and glowed with grace and brightness; 12 anything that is large all

over is called kho-lag che-wa. Also a generally well-developed shape is called kholaa che-wa

新 un 管理的 kho-big rdsous = 叫に ! SC は life tsho der-wa youthfulness; full youth (MAon.).

Tal klog, freq. for fix a khoft-pa 1. the interior, inside. 2, for Man khogs or allow hkhogs, 3. also for व्योक्षाप haras-pa; 4 Fe ca-khog the careass of an animal for ment : विव वह द विवास मेर दर में बडबेश क्रेबंश क्रिये hisad khog-pa placed dan the grage sogs (Jig.) the entire body and one half of the carcess and the parts of the animal (slain).

Ma ale khog-good chrome disease in the stomach or internal parts of the body.

For as know-cland for Fas 5 45 khon-dachud.

विवाध khog-pa 1. inside; the stomach : May war a the digestion of food in the stomach. 2 the trunk of the body, containing the heart, lungs, liver, &c. : 58 wo 引河 rus shad qui khou the interior of the body of a tertoise.

199 A khoy-mu also King resu-khoy not: earthen vessel generally used in Tibet for cooking rice, most, broth, &c. ; KM9 rda-khoy a stone vessel or pot used in Khang for cooking purposes; [5424 khogchan large earthen or stone vessels for cooking the foot of a large number.

May were khow white or May a sa khow pa che-un capacious or large interior (Ya-sel. (8); for As khog-cif the core of a tree; heart-wood.

Ma gan khou-cuys a grosn; a sigh.

विवास'य khoys-pa 1. imp. of बर्वन व कुत्रु-एम्ब, दरेके म्ब्रामानाकृत्यः विवस नेव stop that goat from eating the flowers. 2. to cough $(J\bar{a}.)$.

ৰিছে I: khon an honorific equivalent of kho, he, sho: বিং বী প্ৰথম khon-yi thuggla in his thoughts; বিং বী প্ৰথম কৰিছে khon-yi sku-malan-du in his processor; পুষাৰ্থম মে বিং বুলিং মান প্ৰথম কৰা rgyal-po khon-ran yin dyong-nag the king supposing that he himself was meant. Plural বিং ই khon-tsho they, them.

AL'U khoft-pa the interior of anything ; the inside: also as adv. in the forms khoddu, khofi-na, inside, within; also postp. khon-na, into, within ; khon-nas out of. Certain phrases occur: 75.574 to be anxious, to bear in mind, be impressed; Ma 44 2 4 to repeat from memory ; Ma 5 ag a to collect in the mind; to impress on the memory; to learn (by heart); MK 5 W 65 C not to appreciate (Hbum. 239 to 249); 🎉 5 was 4 as 4 not that it was not understood or appreciated (Hham. 239 to 249): KK 48 Buyange khof-nag shift phuf-wa ftar as if hearts had burst out: MK. 44 BE A khof-nas sdaft-wa with to be angry or indignant; Ma 44 34 khof-nas pyyuf= AL'AN'SE nad-nas phyud was taken out: Kun 55 and khon-pahi drod-la phan it helps the internal heat, i.e., digestion.

কৈ ম khon-khro (kon-tho) or বিশ্ব khon khro-ka সনিখ the state of becoming angry; passion; also in ward wrath, malice; বিশ্ব হয় khon-khro-can অৱস্থ bitter; angry; malicious: নিগুল্প, ক্ষেত্ৰ বিশ্ব বুলা সুদ মুন্তি ক্ষিত্ৰ ক্ষাত্ৰ ক্ষাত্ khro za-ka to conceive anger, take dislike; to be indignant; Pa ka a kaokkhrohi fuam hygar med-pa free from the state of passion or anger (Pag. 150.).

Krac khoft-yan full inside; solid.

Syn. \$5\555 tshod-yod; \$5\$5 khog-chud (Maon.).

下来 khon-snin 1. the secret heart; the intention or design. 2. pith; core; 年時年 年 the pith or inner wood of a tree (東和小).

+ Mr. in khoh-snom = 45.344 yid-shumpa of even temper.

Make the hon-mar butter used in making cake-like offerings to the gods.

ৰ্কি: মূৰ্ কি ই khoń-man ser-po the yellow medicine from the intestines, i.e., bile or gall (Şman. 66).

The 34 khon-tsil suet.

parale bkhoh-bdsin=para khoh-khro anger; vindictiveners (Maon.).

Mr. war khon-sch secret holes in rocks.

কিং প্ৰথ khon-yach the hollow (of a tree); the inner recess: ইবছিন ছিন জিং কৰিছে ল বৰ্ষা এই ল ব্যাহিন জিংহাৰ ইন জিংহাৰে বাইন জিংহাৰ নিয়াল কিং প্ৰথম আৰু in ancient times the wife of thautama the sage, Shol-med-ma by name, being very pretty and fascinating, was concealed in the hollow of a tree (প্ৰথম).

P

মিনেন khohs-pa কর্ম 1. highly injurious; violent; oruel; rough. 2. adv. crooked: শ্রেক হর্ম khohs cha-hing it is bent, curved, warped.

Make & khoha-ril erippled. (Ja.).

TOS khad= En hos 1, the external appearance; outward look; surface: (was un is sa khod-snoms-pa land of even surface; plains; \$ E4 \$444 even and regular touth: an make ennition las-ka la khadsnoms-po guis in doing a work (business) be of even temper: ANTICE TO ANTICE THE MARTINA shal-rea dan tshon blan-rayu-la khod-snoms-po quis in plastering and in painting rake the surface even: A ME ZIS Quanta a for fina a gu mi man-pohi brah blan-la khod snoms-po gyis in giving food and drink to many people make the distribution uniform : 29 439 197 Town & srab Athugkhod-snoms-po fine and thick levelled into one. 2. v. assa hkhod-na and assa haud-pa.

Maria an average number (Yasel, 35).

ু বিষ্ণা কৰিব shet. anger; gruige; resentment; enmity: শ্রেম্পুর্ধেন hondin-pa or শ্রেম্পুর্ধিন khon-du hidsin-pa arang te toel rancour, latrod; শ্রেম্পুর্ধিন hon beograph forbear, landure, forgive; শ্রেম্পুর্ধিন hon gug-te sada-pa lit to sit waiting out of vindictiveness to take revenge upon; শ্রেম্পুর্ধিন-blar in W. sting; the burning of anger or hatrod in

the soul (Ja.); [4] and [4] are graph, getting more and more spiteful.

II: a technical term in Tibet and Chinese astrology applying to one of the eight mystical signs or parkha of divination; [44] one whose lot is cast in this division.

khob fat; heavy; clumsy (Sch.).

Magic khob-khrob the sound caused by the tapping of one thing upon another.

নিম khom wallet; leather trunk; felt or hide bag: প্ৰথিপাৰ্থক grigs-khoms a great man's trunk: শিল্পবিশ্ khom-blog a bag usually made of leather for carrying apparel and other articles on a journey.

AN A khom-pa 1. to have leisure. time to do a thing. 2. to be enabled to do a thing by the absence of external impediments (Schtr.): For a Na khompa min I have no time; I cannot do it now: 京和 aiod mi khom no leisure to stay: KMM da khom I am versed in : A MM mi khom not practised; A few 4 595 mi khom-pa brayad warraws: the eight obstacles to happiness caused by the rebirth in places or situations unfavourable to one's conversion to Buddhism. Such re-births are: -- 1000 ठर ५५ व sems-can dmyal-ica नरकजाति as hell beings; 55 वर्षे dud-hgro तिथेष as beasts, reptiles, flies, etc.; & 594 yi-dhage un ghosts; #3 22 Illa tshe-rift-po दी शिविदेव the geds who enjoy very long life; *** affer a mthub hkhob-mi usumunue the berder (wild) people; sqr. B. w. dr. a dwah-po matshan-un afrantam those who are defective in the faculties of the mind or of the body: विकास क्षा a log-par Ita-wa निष्याद्यीन following false or heretical doctrines or theories; देववैद मनेष्म व दशमा अ प्रदाय de-bahin gerg-pa gnams ma byun-ua तदागसानामहप्यात the



place where the Tathagata has not (yet) made his appearance.

continually (Sch.), v. 14 114 khor-yug.

কি মিন্ত্ৰিৰ khor-mor spyod-pa continual and uninterrupted suffering (in the hell): মুখ্য বহাৰ কৰি মন্ত্ৰিৰ আৰু কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল subjected to terments in the miseries of heat and cold, the performance of religion is impracticable.

ৰ্থিং কুল khor-zug an obsolete form of বিশ্বৰ khor-yug, also ইংগ্ৰিং নি-hkhor হবি-মনল

西文·· khor-sa= 西· kho-ra.

Mu khol or Mus khol-bu abridgment; epitome; Musika khol-du phyuh-wa abridgod (Cs.).

মি এ প্র khol-mehu the mouth of a bellows

May 5 khol-du=3.5 sur-du in a corner; marginally.

বিশাম khol-pa boiled (Cs.); boiling; bubbling (Sch.).

বিয়ে বি khol-pu = কৰিব gyog-po হাৰ a servant; কিব মুন khol-bran a slave; কিব মন মৈ ধ্যম- a khol-por cjes-su bauh-ua to take; to hire for a sorvant: প্ৰস্কৃত্য মুন্দিৰ hjig-rien spid-pahi khol the world is a servant of the evolving principle. For a khol-mo a maid-servant; a female slave; For E a a same of kind of vegetable medicine applied to wounds and sores, &c. (Sman. 350).

TO 4 khof-bu a bit; a small piece.

1. a window; a hole in the wall or roof of a house to serve the purpose of a window or sky-light; acc. to Sch. an outlet for the smoke in a roof. 2. anything holdel: হুমুহু ইন্থান ক্ষাৰ্থ কৰিব chu sogg dekol-pahi khol-ma tea or water that has been boiled: মুনুহুই টু ড্ৰিন্স dmyal-cahi khol-ma the boiling or molten matter of hell: মুনুহুই মুনুহুই ho-thug khol-ma boiling gruet.

াৰিলেন: khol-mo 1. পাৰ্থি gyog-mo হাৰী maid servant. 2. a coarse sort of blanket usually given to slaves in C. (Schtr.). 3. mowed corn; a swath (Jai.). 4. among the hordsmen called Dog-pa, a bellows made of an entire goat skin.

निया के klos-ryyud, mis-spelt for निया के a slave family or mean extraction: अन्य की जान कि कुट के उद्धा कर की ना mag-pu lo-geum khos ryyud min-kyań skul-ryyud yin though the son-in-law (elect) is not a slave (by birth) yet he should be made to serve (the bride's parents) for three years.

নিম' khos imp. ef প্ৰথম gas-pa to split: প্ৰেটাই ক্ৰেপ্ৰিম নিব dyra-bobi mgo khos çig split the head of the enemy.

5'3' & khya-hi-tse the running handwriting of the Chinese.

B'd knya-le or rakha-le as much as fills the hollow of the hand; handful, e.g., of water (Cs.).

Bআ্থ I: khyag-pa, seldom চুক্স্থ khyags-pa 1. frozen. 2. the frost; ice; চুক্স্থ্য কি মুন্ত thog-khar on the ice; বুক্স্থ কি মুন্ত thog-khar on the ice; বুক্স্থ কি মুন্ত the frost; চুক্স্থ কি মুন্ত কি

চুৰ্ব II: to undertake; to be surety for: এই টুই চুই চুৰ্বাদ ই চুৰ heli kkyod-khov khyag-gam mi kkyag can you undertake to do this or not: ৪ বিশ্বস্থান চৰ ইংল stand as security for a loan, etc.

E5 khuad 1. difference, distinction: me ask a ms as god blan-na khued-med it is no matter which you give me : 555 354 SE BS As dut phrad-pa dan khyad-med it is quite the same as if they came to myself; and a grac sems-la khyed-byuk a difference of opinion arose (Jä.). 2. something excellent; superior; 55'34'44qu'4 greatly exalted; af 55 bzo-khyad an excellent work of art; agam us my de begrubenahi khund-non there will be some advantage in accomplishing it; 55% khyadnor the principal or chief wealth; 55 34 khuad-don the principal sense or reason; advantage. 3. is added to an adj. to express the notion derivable from any quality: Mart thick; MarES thickness; ukura wide: ukures width: जेंभभाव accustomed: ज्ञासक्त a habit or custom.

BS BS khyad-khyad, said to be BENT: Rs., n. of a number (Ya-sel. 57).

65 In khyad-chos superior or excellent dectrine; a good religious discourse, hence those who possess special qualification for miracles are called and an as a superior to others."

ন্ত্ৰং ক্ষ্যিত khyad-par bkod-pa, বুগাইন শব্দ rgyal-pohi pho-brah an edifice of special design; palace of superb make.

55 as \$ a khyad-par-gyi behid-ua fava that which binds particularly, i.e., worldliness.

good; superior, excellent, capital; specially good; superior, excellent, capital: Bर्प वर अर्थ के किंद्र या की व्यक्ति के स्मित्र क

55 as 5 khyad-par-du, adv. particularly, chiefly, especially: 55 as 5 as a khyad-par-du hphags-pa particularly eminent, noble; 55 as 5 as 55 khyad-par-du sodpar byed he acorns, despices, ridicules, vilifies.

Bar and khyad-par gnas = F. 44 fa fa. the Bodhi or Pipal tree (Maon.).

हर् कर वंश Khyad-par lo-ma excellent leaf; विकास n. of an individual (A. K.).

55'43'84 khyad tehar-can = Enda 84 do mtehar-can wonderful; curious; strange.

5 বৰ khyad-gahi the superior basis. A superior basis is alone possessed of khyad-choş, i.e., virtues which cannot be found elsewhere. The god Brahma is called 5 বৰ্ণ কলে Khyad-gahi Ishada-pa, the god of excellent basis, for Brahma is possessed of superior moral merits, resplendence, and longevity.

म्या khyal-pa= क्षाप gyas-pa बापिन, wing, water 1. to fill, penetrate; also to embrace, estimate, comprise: EN BUG hbrum-pa mak-pos khyab-pa full of, or quite covered with, pustules; * * 44 394 mkhris-pas khyab-pa filled, impregnated with bile: Fracultanaragenat; द्वन् 5 केंद्र सम्मानुभा में तुक्र वर्ष भारत है unnumbered immeasurable kalpas ago; beyond what the mind is able to estimate. In grammar: capable of being joined to any word, inclusive of all; Baka khyab-che-wa comprehensive: everywhere and nowhere; to be met everywhere; used also in the way of consure (Ja.). 44 44 2 44 184 4 4 19 अनुहाधवे जेस the wisdom of Buddha encompasses the bounds of heaven: चेंब. चेतु. लेंब. देशम. बु. पंत्र. कोकर. भवत. देट. अप्रेस. ततु. विदाय the domain of knowledge is commensurate with the very extremity of the heavens. 2. Equal a khyat soft-wa all-sufficing; allcovering.

pes khab-cha=S bya-wa duty, general business (of a man); work: lugs suf-gi

khyab-cha lhow med-du meig am executing without relaxation the general duties of both parts of life (i.e., the spiritual and temporal) (Yig. 44.).

Buasa Khyab-hjug fam the All-pervading One, i.e., Vishau. His several names are: -- रक्ष वह दक्ष के बेन द Doan-wahi duan-po affect the Lord of Pleasures. Clovinda; 34 4 54 C all all ya Thig-le drugpa hyro-wahi tog; and of an an Tha-The Gyo-med glast-rulsi skra-can good the immovable Gopala-the killer of Kesi; मिले केन यद्यार्थ वर्ष Mi-yi they-pa dpah-bo bravud, 3 498 404 & 334 miss Ne-duah dpalqui behus mishan चयेन्द्रचीरस बाज्यन the sign S'rivatra on the breast of Vishpu; of ma a sacin Padmahi lle-ua hog duck skyes; See 3 am a mys se sa Doul-qui lag-pa gyul drul can; अन्यो के वान्यम अहम Dbyig-gi Ho-wa nabs-so skyes: XX 4 04 4 549 3 559 Sbyor-un bryya-pa dval-gyi bdag : again ag a Ng ge Bjug-pa beu-pa mibu thus बासन the dwarf; be of the ten incarnations: THE MAN MAN SA SA SAME GOM GRUM anan dan stobs-idan belu; MA gr. en sich. ATT THE Mkhah Idin rayal-mishan Akhor-lo phyay: I'm I'm A Zig-wahi shin-po pad-dkar mig swilers the lotus eved: Vishpu; Maka 55 1 3 49 84 Mahdrag dan ni rica gehu-can; अ. देवाच नाइवाच स्व छ अदेव में Snatshogs gaugs can khyu-aptshog fo. 599'9'9' पान्देश के Q Qah-ica bryya-pa mthon-pohi tha: श्रेक मुभाद्य में क्या केर के Shyin-skyes dgrabo gos-ser-can; A sq & a spec ad 52 Me-tog tto-ca mkhur-wahi dgra; मे वि मेर ने हव बहुन में Mi-ni seft-ge Khyab hng-go neffin, fam Vishou or Nrisimba.

ga a a a Khyab-hjug rkan-pa = river - Ganges.

Backa is a khyab-hjug skyes = 54 74 12 3 in a translature the fragrant sandal wood tree. Snakes generally coil round its branches; images made of it fetch very high prices.

59 बहुन ६ सिक्षा होग्य व्यवस्था है । बहुन ६६ में khyab-hjug chañ-ma विश्वदमा Viahpu's lover or wife.

চৰণ হ'ণ হ'ণ khyab-hjug chun-ma বিজ্ঞা বিষয় Vignu's wife. Her different names are:--এংমান্তৰ Padma-can, ঘছাৰনী; এইপাইং বুল Hphroy-byed gum, বুলাই Dpul-mo, চুল বুলাৰ্থ Khuab-hjug daah-ma.

ga बहुन देनुषा पर निर्देश khyab-hjuy dr: 98-pahi gdoA = श्रुष्ट sman-chen aconite (Sman, 97).

place of pilgrimage in Gaya, the temple where there is a footprint of Vishpu.

89 वर्ष नर्भ में khyrb-hjug gnon-pa = 85 दून span-gyun lit. the ornament of grass or १४ है के ५न eton-gyi me-log, an autumnal flower (Moon.).

ga ag व वोर Khyab-hjuy gwr or ga ag व र khyab-hjug nad, also र उने ने Ra-hu b ne, epilerey, which is supposed to be cent or caused by the planets or the Hindu deity Vishnu.

59 359 khyab-bday few the all-pervading lord.

59'35 khyab-hdod wishing everything.

Ba' আৰ kkyab-brdal = Ba' আৰ্থ khyab-gdal all absorbing; all-encompassing: খুং ব বুসুং মুক্ত চুৰ অব্যাহ দ্বীৰ snah-wa dkar-pohikhyabbrdal du-sprl widely diffused like the sunlight.

But a khyab-par hyro-uca to move, covering everything in the way.

ga an akaja khyab-par hasin-pa fanta: to envelope.

5° \$\ khyub-byeq=\\$\ ru-rta 1. n. of a vegetable drug. 2. met. the eye. 3. met. the sun.

BANK khyama-stod upper courtyard,
BANK B khyama-smad the lower courtyard.

Busi'a khyams-pa, Bi'a khyar-wa or Bu'a khyal-pa, v. *Busi'a hkhyams-pa, &c.

BANK khyams-ra open space before a house or on the roof of a house used for airing, walking, or sitting; also playground.

B khyi, in Tsang pronounced as kyi or kili, कुब्र:, बन्, चबके, जिज्ञाप hound. dog; 智斯 khyi-mo a bitch; 南海南城 the deg will bite; Buduque age khyi bos-nas ma-brdus "after calling a dog, do not beat him" is a Tibetan common saying to explain that it is not proper to beat or insult an invited person even if he be a bad person. Acc. to Sch. BAR AN khni-rkan gnis a bustard dog, a cur; prob. an inferior breed is meant. 3 વે કે વેમ કા દ્રમમ વદ્ધવાર કે, khyi-yi ke-yis rma gname hdrubs-rar byed the tongue of the dog causes wounds to heal; B. @ 3 a un g ₹ As khui-yi rlig-pas bu ro blyin the testes of a dog draw out the dead child (from the worth) ; वि भी क्षा प्रशामि विश्वविकारित वा अन् khyi-yi klad-pas hgrib mig-la phan the brains of a dog are useful for the cataract of the eve: ति विञ्च के अरे बद केव dog's blood removes leprosy: Bull-9 War & 45 abur 45 a dog's flesh dries up water, i.e., heals dropsy; ले जे व वार्षक क्षेत्र स्थापनित khyi-yi gru gehob thou skraft guon the burnt hair of a dog absorbs swollen ulcers; 3 9 94 94 नाइर वहें सहस्राय के khyi-yi drun-gyis adon hiom skrans-pa shi the excrement of the dog subdues evil spirits in one's body and soothes swellings; \$ 34 6 0 m m 2 34 Kanks khyi-thug chu-yis kha-yi rul-rdol good the urine of a dog is a cure for ulcers in the gums (Sman.); Baffa khyi-yi spyod-pa the habits of the dog described by Masurakea are as follows: *** 5'55'4 man-du sad-pa voraciousness, ar 35'55'59 cuh-uad chog contentment with a small quantity, वेश्वया बीट्र- par ghid-log always alcoping, शुर्वराय myur-uar sad casily wakeful, एका च dpal-la intrepidity, कि अंगि-मि faithfulness, अन्य brlan-pa firmness. है अव वृत्य क्रिकेट के स्टिन्स क्रिकेट के common saying, to cause a sleeping dog to get up by poking him with a stick, i.e., to rouse to action one who is allent.

Syn. र्हेट खुन म rdo-rjehi काjug-ma; वर्ष हैंद gso-byed; वर्रद्दार hdod-duan; कर वेदे देवम sch-gehi rigs; केविक स्व ekye-urahi cha-can; श्रेन्यदा edsi geah-ua; क्रिकेन्य नम्म yroh-gi gean-gean; न है ça-khyi (अhon).

B.A. Khyi-klusi n. of a place and valley in Tibet.

B. 577. 55. 9. 99. 1. 33 khyi dkar dun-gi thag-pa-can n of a vegetable possessing medicinal properties for healing wounds and sores (Sman. 356).

B W khyi-skud the barking of a dog.

Bra khyi-khan dog kennel.

By 1: khyi-gu in W., bud (of leaves and branches, not of blossoms); the eye (of a plant).

5'3 11: a puppy; a dog.

B B Kyi-kyo n. of a place, also of a fabulous country to the east of Asia, prob. Kamschatka (J. Zas.).

THE Khyi-ston jo-ye n. of a Buddhist teacher of Tibet.

5.54 khyi-dam lit. dog's seal; a mark burnt in; stigma.

\$59 khyi-day the poison of hydrophobia (Sch.).

2.25,4 khyi mdvd-pa pairing of dogs.

Boote kyi-pat jor in W., Bitum virgalam.

19

निमा

ĝiga khyi-pul a dog kennel; dog-house (Ja.)

Bus khyi-spyak (khib-jung) a jackal.

B'g khyi-hru a vicious, biting dog (Sch.).

है स्थ khyi-ra-pa=हैं स्थ rhon-pa, चास, चयर, जबर 1. a huntsman; one who kills wild animals by chasing them with degs, &c. 2. के स्ट Kirata किराज a tribe in Nepal who live by hunting.

Bu khyi-shraf a flea; lit. dog's fly.

• কুজ khyi-mo bitch or female dog: হুং মাই ই কুজ ক্ষাৰ্থ কুজ "the woman having transmigrated into a red bitch" (Mil.).

ā š khyi-myok a rabid dog; also canine madness; hydrophobia.

Bak khyi-tshan a dog-house.

3 एउँ khyi-htshed अव्यक्त the baker or seller of parched rice, millet, &c.

+B3'M khychu-ka the remainder of anything cut or chopped off.

টুর্বীট্র khyibuhi-khyibu, টিবুৰ khyiphing or টিবু y-khiyu, puppy; pup: ট্রিইট্র বুর-ক্টুর্বাট্ট khyi-bu-hi-khyibu dhyus-uahi tehul-du ৰবিম্লানিবিশ্বিধীন in the manner of a puppy being brought forth.

B's khyi-ra chasing, hunting, especially of a single huntsman, not of a party; in W. khyi-ra la ca-ce, to go hunting: B's a same shall be khyi-ra la chays-can one who is fond of hunting; eportsman.

છું વાં ભારે khyi-la wa-ri = ભારત ka neh bian wfet the tree Acacia calechu; also Terra japonica.

है नेन khyi-çig चलात् कीय a floa.

B'Ar khyi-ciá a tree-drug which cures diseases of the lungs and the eye. It also expectorative (Med.).

টু কাৰ্যণ khyiso-rgyab-pa the bite of a dog: ট্রাক্সেই khyiso tah-çe the dog will bite-- Ladak dialect.

Ba khyig, v. Bau hkhyig-pa.

B5 khyid breadth of the hand with the thumb extended to form a span.

All khuim 1. resp. Pa khab zzw. winge a home, residence, dwelling-place: Baca khuim-nu at home; B#5 khyim-du at home. in the house; Awasa 24 To khuim-bdag rinpo-che zzyufava the ideal householder (of the Buddhists). 2. Trfu the signs of zodiac: विस्पाद की khuim-ben-gnis हारकराचि the twelve signs of the zodiac; Trimum or Bu ant a khuim-qui hkhor-le the zodiac : नेष, सब lug the ram; इत, 📭 glafi the bull; नियम, बिनाय hkhrig-pa (husband and wife in union) the twins; and, The kar-kuto the crab; tow, and sed-ge the lion; कमा, 9 में bu-mo the virgin ; ताला, भूद sraft the balance; 更简明, 是写明 sdig-pa the scorpion: www: 48 ashu (or bow) the archer: सकर, ६ धें 4 chu-erin the sea-monster (capricorn); gra, ga a bum-pa water-pot; waterbearer : and ala, 3 na fish. Besides these there are mentioned twenty-four minor signs of the sodiac such as area, Agras, minu thun the dwarf; Turn, } on gar u neu ahi bum-pa, aga the hbrin-gar, &c., which raise the list of the signs to thirty-six (K. g. 5 129). Acc. to Ja, there is moreover a division into twenty-seven lower mansions much in use, v. 4 4 rgyuskar. 3. double hours; the time of two hours; the time of the passing of a sign of the zodiac through the meridian (Ja.). 4 halo or circle round the sun or moon (Cs.). 5 symbolic numeral 21 (Ja.).

gwija khyim-skyes vzwa domesticated; indigenous.

Brife a khyim gkyon-wa to have a household; to gain a livelihood (Ja.); to stick to home and look after it.

Butten Ahyim-khol= Buttengutga a skyespa hibrus-phyus-wa an eunuch; also me tema a domestic slave; one belonging or related to a family.

Bu Ing (42 to khyim-gyi kun-dyah rawa = § 44 skyed-tanal a grove or garden attached to a house (Māon.).

Burgages khyim-gyi glor-za e^R: saa chuhi bya-gag a groy species of duck (Maon.).

ি ত্ৰীংশ্ৰম khyim-gyi dag-ra, মুমাম dañg-ra হেৰাল্লন yard, courtyard. The গ্ৰম day-ra of a temple or tomb is called ব্ৰম্ম hkhor-sa or প্ৰমি লি-bkhor.

Bu \$ 4x & khyim-gyi nor-bu (lit. the gem of the house) = [4] & sgron-med or *** [35] %.

\$5 matshan-mohi snan byed and *** *** *** \$\delta \text{abar-wahi rai-pu a lamp, light (Mon.).}

हैश है क्या khyim-gyi gyabs सरवि verandah or portico.

Buga household; house-keeping; farming.

Ba; khyim-na a whale; a fish of the size of a house; a mythological fish (Sch.).

Brea khyim-thab or Bream khyim-thab; husband; frequently also wife; Bream khyimthab-la sloft-wa to give in

Byn. F.39 khyo-çuy; am's hank-teho:

But hyim dan khyim-na house to house, each in his house.

But 34 khyim-du nul=8 u2a u bya-mchilpa the swallow (Mion.).

है अप्तान hydro-bdag स्टब्पित a house-holder; a master of the house; husband; owner of a house; a citizen. Very freq. in the older writings है अप्तान देवा के स्वापित कराया क

Bungaga an khyim-bdag drag-çul can a rough uncultured householder.

Berasa sou Ba kkyim-haag apal-shyin, वेश वादे वर्डम इस वड्य के दुश्य मुद्धार कि क्षाव्य के विश्व कोइक n. of a householder who was devoted to Buddha (K. ko. 5 555).

ह्रेअः स्व में khyim-bdog-nio स्टब्पकी a kouse-wife; also a female householder.

Syn. aga gan'n detul shuge-ma; haada n khyim kilsiu-mu; parakan khad-hasin-ma; kanga n rige skyok-ma; kang n rige-kyima; haaga n khyim-daay-ma (Mhon.).

Bres khyin-plan, v. sen'a rtsafs-pu a lisard (Milon.).

hy नव बद्धार Ahyim-nas byun-ua = वेष् केत् इस क्ष्मीय निर्माण they-chen byan-chub lioncin-gi lo-ma a leaf of the Bodhi-tree (K. d. व 327)

है स्वरूप khyin-gnos, प्रस्थित प्रश्ने प्रश्ने प्रश्ने प्रश्ने क्षेत्र bram-sehi rigs-hehi-yi goig la-khyim gna; एक्सप्य a.c. to Brahmayical religion, the worldly life, a house-holder's life (Ya-sel., 55).

ট্রুম a khyim-pa layman; married man: ট্রুম এই পুরুষ স্থাট্র এ khyim-paki phyogs-su shyin-pa to give away to a layman: ট্রুমট্রুম এই প্রেম ট্রুমের ইম্ম phyis khyim-paki tshul can-gyi rnal-hiyor-pa a devout man or yegi who lives outwardly in the manner of a layman.

ট্রশব্দী হ'ব' উন্দান pahi spod-pa can he who betakes to the life of yogi; প্ৰান্থ হ'বছিছ দুলি gehon-ne gdon-dong an epithet of Kumāra Shadānana (Māon.): ট্রশব্দী দুলার বিশ্ব বিশ্ব

हुआ इत्र परि १५१ khyim-pa rtay-pahi dpyad बाब्द्रविद्या the science of discerning the fit place for the residence (of a householder).

है स वर व्यवस्था khyim-par gnas-pa बाख, दश्य one that abides in his house; one living in his house; a worldly man; be who lives as a layman.

5*49 khyim-phah Living in divided families (K. d. * 75).

BNS khyim-bya (khyim-cha) sas, sase domestic fowl; cock; hen; poultry.

Busines & khyim-byo mishal-lu a very large species of fowl which is also called a series a. The bile of this bird is believed to be a cure for poisor.

in a first shyim-byahi apyod-pa the four habits of the cock acc. to Musuraka.

are the following:— ৰিম্ম ছাম্ম tho-rais litin dan crowing before dawn; ব্যাহ মুন্দ্র দিনিচা-pa dan-litin always fighting; পাস্থ মান মান ক্ষায় ক্ষ্ময় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষ্ময় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষ্ময় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষ্ময় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষ্ময় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষ্ময় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষ্ময় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষায় ক্ষ্

Bwsk khyim-tshan a family; a household.

a Aq khyim-shaq a zodiacal day.

En & khuim-zlu a zodiacal month

Reserved to get married, to be given in marriage on the female part (Ja).

है अवस्ति khyim-la shen-pa a lover of home; one attached to his home; homesick.

द्विश्व श्री व khyim-sun hbyin-pa इस-भूज vituporating or blaming the secular state or a domestic abode.

हुआ र khyim-so ग्रहवाकृतिक homesick.

টুএ ই আৰু khyim so-sov osgo-tra কুল-শ্লিকভাৰৰ one who creates dissensions in a family.

টুল ব্যাহ ল khyim-gsar-ma = বৰ্ণ bag-ma or বৰ্ণ হৈন lag-hdsin-ma, also পুৰ-উৰ্ভিন্ত হৈ lhan-cig spyod-ma a bride; wife (Mon.).

B kyu flock; herd: उपनेष्ठ lug-gi khyu a flock of sheep; क्षेष्ठ tlahi khyu a herd of horses; क्ष्मचेष्ठ gmng-gi khyu a herd of cattle; क्षेष्ठ byahi khyu or व्यव्य tshogs a flock of birds. I sugar a khyn gsays-pa to collect or gather in flocks (Sch.); gis a khyn skyońs-na to keep; tend a flock or herd; company; band; gang; troop: B mi-khyn a company of nen (Cs.); a b ba-mo-khyn a bevy of girls; 5445 dmag-khyn a troop of soldiers. I 44425 a khyu-nas hbud-pa to exclude from the flock or company; Birds a khyu-na hbur-pa to go before; to take the lead of a troop or of a flock; Bya ser-po khyu-re hyroys mas-po yellow birds; many companions in each flock (A. 34).

মুখ্যৰ khyu-mehoy মুদ্ধৰ, আৰম, ধুৰৰ, ধুৰা, বিজ্ঞ 1. chief; king; the bull; Vishnu. 2. ধুৰাৰ্থ্যৰ হান-ফৰ gsum-pa the third month of the Tibetan year generally corresponding with April.

Syn. 135146. dpyid-thachuk Tun, Tu; 1440 nug-pa; Et & shrak-ka; Yus, myos-byed; E dung di-shim blan; Az gan yid-srabs; Az (254 hoog-hau; Az (2544 nik-baug); Az (274 horug-ka; Az (2744 ka-ka); Az (274 horug-ka; Az (2744 ka-ka); Az (2744 ka-ka);

চুপৰিপ্ৰৰ্থি khyu-mehog bgrod-pa=8' মইৰ'ৰ bya-mehil pa বৰুৰ a kind of swallow (Mion.).

हु अर्थन क्षेत्र अर्थन khyu-mchoy tgyul-mtshan = ५० दुन देन में dwash-phyag chen-po स्वयस्थ n. of Mahadevs (Moon.).

g #54 % khyu-mchog can = # 4 445 % skawa bryyad-pa or \$4 2 45 % 5 ston-ska bbris-pc the eighth month of the Tibetan year corresponding with November (\$450).

guilty saids a khyu-moog mishan-pa 1.

THY one with the marks or signs of a bull or one who carries the bull ensign.

2. n. of a drug called true (the plant Jastica genderussa), which is used for purifying the blood.

कुञ्जूब khyu !to-ua इसोहर with a belly resembling that of a bull.

5.25% with his particular collected in a herd or flock; also heap, multitude; an aggregate.

5,84 khyn-ldan, v. अवनेत tsha-sca len funga, the tamarisk (Mfon.).

\$\frac{1}{2}\frac{1}\frac{1}{2}\f

Bপ khyng, v. এপুপ a hkhyug-pa.

gegn khong-khong Kungakhong glog-gi hod khong-khong byed a zig-zag flash of lightning.

हुन हम khyuy tsau= नैन हम tig-tsam or हैन हम or ब्रेन हम srio-tsam a little; a little while.

BE I: khyuk herd, multitude.

BK II: (Sch. also khyuh-mo) the garuda bird, mythical chief of the feathered race; the golden eagle: Bankhyun-skyug a kind of gem said to have been brought from the Sumeru mountain by Garads and vomited by him: BE 19 494 45 34 alum at min khyuf-skyug dug sogs nad kun hioms-pahi mchog, the khyuf-skyug (the cagle's vomit) is the chief remedy against the effects of poisonous drugs: BE 4 34 Mugasalam khyud-gi sen-mos khi nad hjoms the toe of an engle is used as an antidote for leprosy. BE:3939 12 12573 क्ष परे 📭 ६ khyun phrug skyug-pahi bdud risichaq pahi kha-chu the watery substance vomited by locusts; a mystical expression (Min. 4).

The property of the wind of the wear is the one that was born before garuda; an epithet of Aruna, the charioteer of the sun. 2. = 12. **gkya-ref dawn. 3. **E** **gkya-ref dawn. 3. **

Bu 資本 II: 內 nd p un in mahi kha ko-pa the charioteer of the sun (Maon.).

5= 3= 44 khyuh-thur can = न् go-cha or निश्च go-khrab coat of mail (Maon.).

Med.; Cs.); (Garuds-claw) the n. of a medicinal root: Barkara khyun-sder gharmo the white species of this recemblance to the claw of an eagle: Barkara khyun-sder gmug-po the dark brown species of the root, in uppearance like the claws of an eagle. Both these roots are used to neutralize snakey poison, &c.

Bath khyun-po many collected or assembled together.

BK'595 khyus-dpyad a small round basket of reed (Cs.).

Er's 548 Khyua-rtse doonpa monastery in the valley of Panam in Tsang.

Br. a khyun-ril is said to be a large! cylindrical basket, the same as kun-dum in Ld., v. Ma tkon-pa.

B5 ™ khyud-pa परिवृक्षण to worship,

B5'S khyud-mo 1. 5'as the charthe equipments of a horse. 2. rim of vessel (Sch.).

BX I khyur-po= Rais ril-po or aris syad-po entire; full.

to eat the food without chewing, in the manner of birds, snakes and fish: gray.

** * khyur mid-du tof-ite suffering himself to be swallowed.

BN kkyus wall side (in Tsang) ? (Ja.).

B'U khye-pa unt wide.

B'A khye-bo, 4. bu-tsha children.

B'A khye-ma n. of a disease (Med.; Ja.).

B5 I: khyed n. of a tribe in Tibet (Vai. kar. 150).

B5 II: pers. pron. thou, you; is the ordinary resp. form of \$5: \$6.7 a9 khyed-cay, plur. of \$5 khyed, is generally used in addressing lamas, but seldom in addressing superiors, such as parents, uncles, and brothers; is used to those senior in age, and brothers; is used to those senior in age, and sometimes contemptuously. \$5.7 khyed; \$5.24 is common colloquially for khyed; \$5.24 is common colloquially for khyed; \$5.24 is common colloquially for whyed; \$5.24 is common colloquially for whyed; \$5.24 is common colloquially for whyed gain; you two novice monks; \$5.72 is con \$5.22 is con \$

BAB khyen-te in Porang he; she (Ja.).

+ BON khyeby=PON kheby cover.

Bulkhyem= pan khem a shovel: Bucknatu to shovel away; to east out with a
shovel; Buck-ack hyem-gyi hadd-ma the
blade of a shovel (Ja.): Buck-ack hyemgyi-yu-wa the handle of a shovel (Co.);
Buck-ack hyem, a Buck-hyem oar; in
W. analyse kayem iron spade; aba

nv-khyem fire-shovel; ¶\$\mathbb{R} un-khyem a scoop; \$\mathbb{R}^{\mathbb{R}}\$\$\$ khyem-bu a spoon (Cs.).

BS khychu siva, also minea, fun 1. a boy; an infant child. 2. a youth, esp. in Dung-bun.

33'F khychu kha=At A mus ; regu q çin-lo gaar-du kha bbuş-pa the tender shoots of leaves (Mnon.).

B3 * 44 a khyrhu mthon-pa, B3 B a khychu bye-ua the d-livery of a child; child-birth. In Kahgyur and Tangyur B3 * 26 m a khyehu mtaaz-pa = B B * 10 bu zkyez-pu the birth of a male child.

Bৰ প্ৰাৰ্থ khyel behuge-pa n. of a posture in yoza; a mode of sitting: ম্বৰ্ড মেন্দ্ৰীন bdug-stafe kyi miń or ইপ্টেশ্বন্থ ব্যুৱত্tsog pur ddug-pa (ইর্কা.).

S khyo or I'd khyo-bo a husband; S S a khyo byed-pa to act as a husband; also to take a wife: khyod-fahi khyo ni byedna if you do not marry me (Ja).

By khyo-ga husband; also emphatically man, as hus 'K' 'K' 'B' 'B' 'B' kkyes-bu da Hor-ra khyo-ga yin, I, a Tertar, am a man (as distinguished from effeminate people).

B 4 5 khyo-ga-po a hero.

Backen khyo bdam-ma=04'm bag-ma

資本 khyo-pho husbaud: 資气力質を含まる 質明 khyod-kyi khyo-pho de che-shig tta-bu what like is your husband (Sāiń.).

हुँ भेर 4 khyo-med-pa, चथना, निजना a widow.

khyo-re to stand erect, upright (Yig. 51).

টান্ত্ৰ khyo-çng ব্যৱসী husband and wife; a married couple; same as অংশ beah-tsho or অংশ beah-ni (Lic. F4)

\$34 949 khyo-sug gnas Trat the place where a married couple pass their honey-moon.

图写 道氏 khyog-thed (abbr. of 1 a khyoga and in them) in W. a young man; a youth (Jā.).

En' khyog-po crooked: curved; bent (Cs.); also cunning (Ja.).

हिंग khyays, वेषण 3mm pheby-byams चृष्टि, दोष्टा 1. a sedun chair, palankeen; also a scaffold (Cs.). 2. litter, bier (Ja.).

* 594 khyogs 2144 a swing (Schr.; Kalac. T. 146).

5944 khyoge-pa=494 theg-pc a vehicle or convoyance.

Bakhyon=ys skyon, or ™s khon-wa, in colleq. Whis hin-khyon, one day's entertainment.

ES khyod pers. pron., 2nd pers., thou, you—is the ordinary form of sudress to inferiors or to equals: ES hhyod-hyi your, thine: ES and khyod cap-pi your of you all: ES knyod-taho or ES and khyod-name you, yo: ES khyod-rafe thou, you, yourself—very common in the college of C in place of the simple khyod.

हैं (तुन्ध khyod-çuge तिश्वत a pair; pairing, v. ट्रें तुन khuo-cuu. 9

P

চুব khyon, বাবন, হয়, বান the measure or dimensions, area, extent, size; width; circumference; height: this term can be applied to things material or immaterial; নুম মুট্টার্ড ৮০৪-৮৯৯৮ khyon-kun the whole extent of learning or knowledge; কাল্ডেই মুক্ত কিছুল কিছুল

ইণ্ড্ৰিশ khyon-sgril altogether; all taken together: ইন্দেশ ইণ্ড্ৰিশ শিল্প জন্ম জন প্ৰকাশ প্ৰকাশ কৰিছে। khyon-sgril you somme cotton cloth for wicks all together (Risic).

र्देश के कि khyon-che-wa विकोर्च, चायत broad; very widely spread.

54 24 khyon-solom all together; sum total; contents; acc. to Us. narrow extent.

ইব হন khyoa-nag thoroughly; ৰ্বুৰ হন ই ইপু হব an out-and-out sinner; ৰ্বুৰ হন এই ব not at all (Ja.).

BNBN kyem-khyom oblique; awry; irregularly shaped.

BR ব f: to move totteringly; tostumble; be dizzy; defined in a native author as ক্ষেত্ৰ ক্ষেত

STA II: as much as fills the hollow of the hand; STAR khyor-no gan a handful (of anything); STAR khyor-na do two handsful.

BUI khyol-wa, v. Man hkhyol-wa, to be brought or carried or Man khyos-ma.

I : k/ra (thå) *** 1. a cheat. 2. a kind of hawk or falcon; sparrow-hawk used

for hunting: ব্লুম্বির্মান ক্ষর্ত্ব বিশ্ব ব্রুম্ব ktrayi sgo-ñas sa-bon hiseg-pu hernā the egg of the hawk is curative of the disease of involuntary discharge of the semen; ব্লুম্ব গুলুইন মি বুই আ the feathers from a hawk's tail remove female diseases: ব্লুম্ব বুই ক্ষুম্ব ক্ষুম্ব বুম্ব ক্ষুম্ব kha a-yı bran-gyiş skraās-pa ruag-ba hyugs the excrement of the hawk provents accumulation of pus in a boil; ব্লুম্ব বুম্ব বুম্ব ক্ষুম্ব বুম্ব বুম্ব বুম্ব hawk's eye overcomes all demons that produce apoplexy.

II: n. of a tribe in Tibet (Vai. kar. 160).

HII: wells 1. a lic, falsehood; also a liar. 2. n. of a Naya Raja (snake king).

日 IV: or 日本khra-ma (tha-ma) a letter; 第4日 skycz-khra a letter with a present.

BB khra-khra (tha-tha) = $\mathbb{B}^{\frac{N}{4}}$ khra-wo party-colour (\hat{N} ag. 10).

電質码 khra khro-car. (thu-tho-can) defined as 極直質量の解析表示 a passionate or wrathful individual.

শ্রন্ধ khra-rgyu variegated colour; हुम। অসম প্রথম বংশং হারন্ধ ব্যাসিক snum lag yked lhas la dkar-po khra rgyu dgos çin.

44 khra-bryyan variegating an ornament (amulet or bracelet, &c.) with precious stones.

plan khra-zgriyz (tha-dig) panak: lan a khra-rim bshin zgrigz-pa arranging in variegated colours with rows of turquoise, corals, pearls, &c.

अपनेऽ Khra-sna-ke-ru n. of a place near ₹4 Hon in Tibet. Bu khra-pa a falconer.

B'A khra-bo (tha-o) चित्र, श्वक, श्वक, form, sit 1. many coloured, with one predominating colour as in chintz; partycoloured, as in the case of cattle and wild animals, such as a tiger or leopard, and in birds. In 574 a dkar-klara, the white (dkar) is supposed to predominate. In \$45 2 dmar-khra, red predominates. In the common saying इन के हार्च के कार्येत, अली हा d'az a as stan-gi klira-bo phyi-la god, mi-gi khra-bo nuñ-la vod, the tiger is partycoloured externally, but man is so internally-the meaning, of course, is that it is difficult to know a man even by the traits of his mind. 2. Acc. to Ja. a distinction is to be drawn between khra-wo and khra-wa, the first signifying only two-coloured or piebald, and the second party or many-coloured. We have not found this distinction ourselves. The significations of the various compounds of B khra have all a reference to the poculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance : so B'3" A khra cem-me is said of a rainbow, tinted meteor, etc.; Band khra lam-me or Bunk khra tham-ne of a similar phonomenon; Bississ khra chem-chem of a flight of birds: Band Band klera chamse khra chem-me or Bank khra chem-se in C. = Burniger chem khra sprift-fie in Ld. Such compounds have also assumed the character of an adverb, as in Ent khrame-re, together; altogether.

B'Akhra-ma 1. a register, index. 2. s judicial decree. 3. s kind of grain, and bbru unsu. 4. acc. to Vai. 16. - July 1999, as mayoge-nag a kind of barley grain,

growing and ripening rapidly within 60 days, v. William quo-khram.

্রাম শী্ম শ্রীশ khea-magniz agrom in jevellory or lacquer work when there is a variegating with two colours.

is a

§ ** khra-nar a kind of biscuit made in twisted cross ribs and painted red. These are given only to Government officials at state dinners in Tibet.

問題 khrn-sur a species of eagle (Sch.).

BA khea-da (tha-da) = \$\pi \pi_1 \pi_2 \cdot \text{shear-da} \quad \text{ghis-pa or \$\frac{3}{3} \pi_1 \pi_2 \text{dpy} \delta \delta \text{dpy} \delta \tex

E'Re khra-riñ a striped long searf. This is also called an Awa Re hkra-riñ, the auspicious long striped searf which is generally attached to flag poles:—thag-par pho-brañ tisc-nas khra-riñ dañ dar-phan dañ dañ rot-mo sogs shro, moreover they exhibited from the top of the palace long searves and pendant silk and played on trumpets and cymbals, &c.

pagage in dezzling array (J. Zan.).

B desi প্ৰ khra-sems çeş r. of a bird (K. k. স 3).

Fig. khrag (thag) & was eku-mishal, resp.

star, and, with a resp.

star, and with a resp.

star, and with a resp.

star, and with a resp.

star and bood of child-bed. A Ra shan-khrag blood of the menses; AR Ra shan-khrag blood of the menses; AR Ra shan-khrag had bood. In Sikkin khrag is pronoused khyak. Ra at khrag-geog n. of a medicinal herb which stops bleeding (Med.):

Syu. Ağın yına-ekçicə; -95.435 çar hygar-lyid; -90.254 ça-yi sa-bon; 2051 ağı ğın milshai-benin ekçeş; Musiah khyabyanş; Ağı mi-lhak; Zuğu laş-ekçeş; 21 un 200 u yına-laş hbab-pa (Mhon.).

南明龍州 kkrag-skem, he '8 spań-rtsi n. of a vegetable medicine very useful in stopping bleeding (Sman. ソラ).

東南角可能、 khrag-khrig mas-wa=**皇子** paig-75916 a mirage; an optical illusion (概60n.).

REES khrag khray (thay-thug) all in disorder; promiscuous state; like a troop of fighting men, or like the loose leaves of a book when out of order (Zam.).

An annu khrag-hkhruga agitation; flutter; crgasm of the blood (Sch.).

四 日 khrag-khrog (thag-thog), v. 图 69 khrag-khrug

gadead khrag-ge khrag-ge (thag-ge thug-ge) when two men do not agree with

each oher, there is said to be thuj-ye thug-ge among them—a falling-out, disagreement.

Bপাৰুৰ khray-ryyna মাৰিলাৰৰ the running of the blood in the veins; circulation.

BT**94'\$ khray chays-rta a blood bred horse, i.e., a real horse, opposed to a metaphysical oro (Mii.).

FT-35 khrag-hthun 1. a class of terrifying deities of the Bon and Tantrik Schools. 2. 35% skyu-ra-ra winds?; Myrobalann emblica (Sman. 304).

ह्म वद्गा की khrag āthuā-ābu the worm that drinks blood.

মুখ্ বৰ্ম ইন্তু khrag-hthru srin-bu a leech (Mion.).

মুপ্তৰ khrag-ldan আম tiger: নি ১০০১ কে প্ৰাংকি: cin-dmar ram geer cin n. of a red tree; the red pine called কুন; a species of mahogony (Mnon.).

মুণ্ডাৰ khrag-Lian ma described as 95' মুণ্ডাৰ ৭৪ ছণ্ডাৰ অwoman at her monthly period (Mnon.).

pq & is a kiray por *kye-wa a botanical term applied to the leaves of plants (Vai. 26.).

প্রথম khray-hbab=্র্রাই cha-bo si-ta a name of the river Sita (Mion.).

四年 khray-ro crotted blood.

profit khrag-lift a clot of blood.

pa-anita khray-çaş ehe-wa plethoric (Med.; Ja.).

图写本 khrag-çor hemorrhage; bloody-flux (Med.; Jü.).

हन्यन्य khrag-bçal flooding after childbirth; profuse mensturation: ह मंत्र्य कर व्याप्त सन्तेष कृष्येत, हन्य व्याप्त it stops the flooding and internal spasms in the blood discharge of a healthy woman: यन rag= हन्य khrag. BE' khraft (thang), v. MBR mkhrafi.

関いて krad-pa (the-pa) stretched out: 野では khrad-por glod-pa to sit with the legs stretched out (Ja.).

BA khrab (thab) uswerse: shield; buckler; coat of mail. The coat of mail used in Tibet and Bhutan is generally made of iron rings or thin disks resembling the scales of a fish netted together. Two kinds of khrab are known in Tibet; one is called war age age, which is made of iron rings or scales; \$5.28 MA, that made of thin plates or iron foils. There are accounts of coats of mail made of silver and gold for the use of kings. The common quitted cloth armour used in Mongolia and China is called \$2.00 MA. In Mongolia it is called dam.

間報 khrab-khrab (thah-thab) a weeper; one that sheds tears on every occasion (Sch.).

En The khrab-mkhan one who makes or wears armour.

RQ &A khrub-can scaled; scaly; wearing a coat of mail.

English & khrab-byah gu scales or iron foils used in a cost of mail (Rtsii.).

pa देव सभ भेव khab-byin lug khab a coat of mail for covering the whole body (\$tsii.).

word; aufs a cunning man.

 kyi mih, क्षण व वाय khram-kha la bahi in explained: क्षण व वृद्ध व कृत्य कि श्राह्म है कि हम कि explained: क्षण वृद्ध व कृत्य कृत्य कि श्राह्म है कि हम कि eno's ruin having been incident on the chart (of fate). 3. cross marks or lines cut into a piece of wood so as to cross one another as an ornament: क्षण कृत्य कि khram-khahi-çoi a club-liko implement, carved with lines, representing the attributes of a god and containing squares with mystic figures in them which serve as a means to make attempts of witchcraft to injure a person ineffectual; अव्हा क्षण क्षण क्षण के क्षण के क्षण के का orteh (Ja.).

BP BP khram-khrum fragments; baked fragments: মাধ্য বাব বহু বুধান এই বুধান এই বুধান কৰা কৰিব (raw) brick containing prints or engravings thereon when burnt are said to be baked fragments.

ह्मभाग khrem-klan आध a tiger.

ENT khran-pa (fham-pa) = \(\frac{\pi}{2} \) in \(\frac{\pi}{2} \)

প্রথম ক্ষিত্র কর্মান ক্ষিত্র কর্মান ক্রামান ক্রা

प्रभावित khram-çin or विश्व । प्रभावित khramşkyi kkram-çin a hoard on which the body of a culprit is stretched to flog him on the back (Nau.).

দ্বিথ khral (thal) বাবিষ, হ্য 1. tax; tribute; duty; forced service. 2. punishment; chastisement for sins; visitations: প্রথ লাগান khral bkal-na to levy taxes: ১১৭ ছব dial.-khral tax to be paid in money: ব্যাপ্ত কি hbru-khral tribute paid in corn: १४ ব্যাপ্ত কি til-dinar khral tax to be paid in red sessmum.

Syn. 53 dpya; कुष्य gdud-pa; व्यय्प प्रव gyar-khral; अवभ ço-yam; प्रव देवस khralriqs (Mion.).

দ্ৰৰ বুৰ 4 khral rgyng-pu to perform forced service (Rtsii.).

grand khral-hjal-wa or panta khral skor-wa to pay taxes or customs duty.

Syn. Anagn'a khral bhul-ua; 53.22.2 a dpyn hjal-ua; Angr'a bhral sprod-pa (Mron.).

Burga khral sdu-na to collect tures; pf. Burga khral-bsdus, pf. Burga ex khral-bsdu war-bsdus tshar, fut. Burga ex s khral-bsdu war-bya.

Executive (Yasel).

ह्य हुव khral-khrulis defined as क्ष्र वय हुव क्ष्म कर क्षेत्र क्षर के applied to any broken things, such as furniture or utensils.

ম I: khri (thi), ম গ্রাহণ khri-khrag, ম আছন khrl-grang for number: অনুন ten thousand; a myriad: মুট্টন khri bye-sca কাহি, মইছ ten millions.

II: us, alu scat, chair, throne, couch; also frame, sawing jack, trestle;

पौद्धिता 1. a bedstead or stool; a small chair or table; a a a a khri-la bsko-wa to raise to the throne; to place on the chair; A Take a khri-la hkhod-pa to preside; to occupy the chair; as 43 sed-ge khri throne; a chair borne (in relief) by a carved lion for rulers and incarnate lamas; 44 8 geer-khri golden sent or chair: seat for royalty: Burn shas-khri a contrivance to serve the purpose of a pillow; In chos-khri a professoral chair; pulpit; reading desk; table for books; rehool table; 34 B nal-khri rosp. The gring-khri bedstead. 2. MXCRAS are the upper pedestal of a chaitva or Buddhist votive tomb.

Syn. 河角 nal-khri; 真有 tgyun-khri;

資料 N khri rkan can 明明 a seat furnished with legs; a bodstead.

首下 khri-kha= 真な下 khrihi kha or 真な khrihi steň on the chair: 貴 下る khri khana, on the chair or test (A. 57).

R 34 khri-chen a great chair; a title of the abbot of tialdan monastery.

- ° क्षेत्रहार्ष्या अर्थना स्था Khri-chen Nagdicih mehog-ldan देव कारणा स्थापन प्राप्त अर्थन सूत्र Drineen Aug-dicah mehog-ldan (Sehr. 17 A).
- 首注《本學《本學》的 Khri-chen Aug-gwah sāun-grays n. pr. (Schr.).
- ি ইং ব্লু বছাং বছুৰ কে ? আ Khri-chen Bloburd belan-pahi ñi-ma= ব্লু বছাং পুলব এক blobură ñi-muhi shabe (Schr.).

高性 khri-sāan n. of a Buddhist physician of Lhasa; 異母を生気を対象を 場合器 the son of the celebrated physician named Duñ-gi thor-can (Yu thog-pa) (Gyn. 33).

हे ह्या अंचे khri snan sa-le skin of the black antolope; क्ष्मकार a devotee sitting on it remembers the vows as well the duties of a Bodhisattra; \$ 44.44 444.55 spreading a skin of black antelope for a seat (A. 11.).

है दुब्द दें khri gian chen-po कदावन a large couch or bed; है दुब्द व्यवस्थ khri-gian mithon-po कदावन a high couch or bed (forbidden to the devout).

A Town khri-g lugg the sun.

• विश्व मेर देवे भट्टर khri-ldın sen-gehi mdsod चासनविश्वोच (Schr.; Ta. 2, 44).

ि के दिन्दी w khri-phyed dan gnis two thousand and half; भेडी ni-khri twenty thousand

khri-hphan the height of a chair; a high chair (Co.); also the official rank.

A 35 khri-har अभिवासिक n. of a bird (Ya-acl. 7).

An khri le-wu fear, in C. (Ja.).

Fig. 44 Khri-sron ide-blum the celeberated King of Tibet who formally introduced Buddhist monarchism into Tibet, exected the great monastery of Sam-ye, and caused numerous Buddhist sacred books to be translated into Tibetan.

हिंद्ध-पंजान khrihi rkan-pa chor-pa पारक-सम्पादन a bed furnished with legs or supports; fig. to discipline the mind so that religion may take hold of it.

harman khrihi rkan-rten wangen the legs of a chair.

khrig khrig (thig-thig) 1.
proper, suitable; not less nor more: 自可

ইপ্ৰাক্তিম khrig-khrig bagriga-son it has suited well; it fits exactly. 2. quivering, as of the body with cold, or chattering of the teeth. 3. v. ইপ্টিব khrib-khrib.

PUN khrigs (thiy) क्षण है नाम a gral khrigspa 1. arranged in proper order or vow without deviation from the right course or line:
है नाम बनाय पुर्वाद्य khrigs chags-su bkod-pa
scated or arranged in proper order where
men, women, the old and the young,
the great and the low, all are put in their
respective order; 2. also in reference to a
priest conducting a religious service, his
demeanour when he does not look this
side or that side but is intent on his
duties and ceremonial observances; he is
then said to be हिन्य-कन्य-यु-वीद्य khrigs
chags-su bkod pa.

মুদ্দিৰ khariys-se plentiful, abundant; thorough: মুদ্দিৰ মুদ্দিৰ khriys-se gan quite well; মুদ্দিৰ মুদ্দিৰ khriys-se bycg-pa to treat; to entertain plentifully (Sch.).

1: khrid (thi) instruction, tutelage; αξ 55 βς α you-tan khrid-pa instruction, teaching; βς αζ ανα khrid-pa to give instruction; to instruct: βς αν α khrid-pa; cheg I am willing to give instruction; you may have lessons with me (Jū.). βς απ khrid zh-pa thorough instruction; αβς shi-khrid instruction to an ovil purpose; ενα uction; βς απς α khrid bγ αd-pa to give instruction; to make admonitory speeches.

মি II: or মুখ আৰী row; order; serial order or arrangement; ইয়ে মুগুর আৰু আন্দু মুখ্য ক্ষাৰ্থ আন্দু মুখ্য ক্ষাৰ্থ আন্দু মুখ্য ক্ষাৰ্থ আন্দুৰ্ভ কৰা ক্ষাৰ্থ কৰা ক্

19

BS III : pf. of +35 4.

3539 khrid-phrug (thi-thag) scholar; pupil (Jā.).

n. of a large number (Ya-sch.).

चित्रास khrimg (thim), जासन, न्याय, नियक law or right in general; the laws of a state; any particular law. There are two kinds of laws- - हैमसाब असाहेमसादर क्या हैमसाबीसा 45 khrim-la chos-khrims dat rgyal-khrims onis sod state law and spiritual or religious law. The proverb says: अब हैसस अवेद बै बाउव शेट: इंग बेमधादर बै कर्द या क्व व की शतानाkhrims aser-ani affah cif. chos-khrims daran milud-na ita-bu win the state law is a golden voke, but the religious law is like a silken knot : BHH B HON H TON CON TON laws they pass decrees, statutes : BAN'S man'a khrime-la gnay-pa to be subject to law: वक्ष्ममादेशभादराष्ट्रे मातुःदशायाद्दशभादेशभावाम्म्या 4 94 holy personages and the incurnate race are also subject to law.

Syn. for laws of state:— And lugg; adaigh high high the khrima; ya sa yulchon; And khrima; And and khrima-luga (Maon.).

Busine. khrime-khan court or place of justice.

Syn. Hankê para khrims-rhuhi khad-pa; MEC M sgra-fdan can; Hank L Ka khrims-kyi ra-wu; LuMu dril-sgrog-sa (Mnon.)

Blun-po a minister; a legal officer (Uñon.).

ইসম অধ্যক্ষ khrins bsgrags-pa, v. অবং অংশ bkah-bkags, a proclamation or proclaimed order.

Hanges khrims-grod = Jun 989 nes-pu grod to inflict punishment (Mñon).

Beer range khrims-hjags = Beer & Karaka khrims kyi don bahin acc. to the meaning or spirit of the law (Rag.).

Bun i khrims-shyor=Bun ngan khrims In skyal-wa to deliver up to justice.

Anil (thi), v. ala khril.

BN khriş (thi), hunkana khriş hjogşpa pence, v. 1891'' hjugş-pa.

E khru (thú) E'' khru-ma we one-fourth of a "" hdom or fathom; a cubit; E gisc-khru or the measure of eighteen inches, from the elbow to the extremity of the middle finger: E'' kh khru-gañ tsam wante about the measure of 15 inches from the elbow to the fisted middle finger is called "W" bikum-khru, or cubit measure; E'" khru-khru hjaj-ua to measure with a cubit measure (Ca).

A'a hkhru-wa, to wash.

5'95 khru-gear a kind of stew-pan (Sch.).

BNA khru-slog or BNA khru-slog tilling the ground; are to Sch. a pit filled with corn; BNA khru-slog-pa digging; breaking up the soil; gardening.

khruń-khruń (thung-thung)

The crane, grus cincrea; also the stork:

EEE a waw a appu da khruń-khruń ruz-paz

chu-hgagz sel the bones of the crane remove

the stoppage of urine. When milk mixed

with water is given to a crane it will drink

the milk, leaving the water in the basin.

The reason of this, according to K. d.5. 110,

is that as zoon as the bill of the crane

touches the milk it turns into curde, which

are eaten up, leaving the water in the

basin.

Syn. #\$40'K0'K0 mgrin-pa rah-rih; Aqi B4 189' mig sman qiyeg-ma; Q3' s kruh-ca (Mhou.).

Burge a star khrusekhrus hjoms = इक्ट धुन ने इक्ट वर्षक दुवर दुन dose-phynoggi ha chase-ha gshon-ma gdose-drug a name of Kumara the second son of Is'vara (Misse.).

554 khrud pa, 34574 lus khrud-pa to wash; cleanse out dirt or fifth from the body (Kag.).

BA khrun (thun) चारीक, परिवास height; length; extension (Cs.): हुन वर के khrun phad stid height and breadth (equal).

[N] [] khrum-khrum (thum-thum) (S.h.): Bu Bu Bu a khrum-khrum byed-pa or Bu Lu azu khrum-khrum byduh-ua to pound in a mortar.

BNN khrums (thum) भाइ-एव n. of a constellation: gan है khrums-stof the name of the 24th constellation, पुले-भाइ-एव.

Syn. BMS bya-mehu; 空间面 ribi thano; MSNN gnas-ma; MBCMC ba-gl:A fkuh (Mhon.).

हुम्म १८ है ३ व khrumu-stod-kyi ña-wa भाइ-पर-पीचेनाची the full moon of the month of भाइ पर, July.

EAN #5 khrams-smad the name of the 25th constellation, www.ntg-ue; acc. to Hindu astronomy the 26th lunar mansion, figured by a conch, and comprehending two stars, of which one is Andromeda.

Syn. 33 sehu ; & Talk shoul-hehin (Mnon.).

gan khrum-sla (tham da), v. 1995, sla-ba bzgyad-pa Quun, yantz, the eighth month of the Tibetan year.

Syn. Agan'u blugs-pa; Bind byu-mehu; Anga nor-lilan; Bindaak khyu-mehoy can; a an an dan ba-lah rhah-bash : धून वक्ष sprinbash ; केर a ken-pa ; द्वते द्वा byahi sla-wa ; अत्र बचेट क होना-इर्टर होगाँग-po (Mhon.).

Fig. khrul (thut), Equals a khrul glodna to let fall; to drop (several things at intervals); where Equals methods a khrul behed to shed tears: I I'm zla-khrul in B' intervalary month (Ja.).

Hall is khrul-po in C. 1. cheerful; merry 2. fornicator (Ja.).

FQ' & khrul-ma 1. in W. crooked crauk, handle (Ja). 2. a whore. 3. A 4 554 khu-ta khrul-ma rice-water or water in which millet is washed.

BN khrus (thus) खण्णम्, स्नात, जापूत, मर्जे bath; washing; ablution.

EN प्रेम देवका कर khrus-kyi btal shugs can= ६६ के. druft-sroft a Rei or eage who observes the vow of abilition: हम देव के प्रदे कि किया के प्रेम्द्रे के प्रेम के किया है। इस देव के प्रमान के प्रेम के प्रेम के प्रेम के किया है। इस देव के प्रमान के प्रेम क

Syn. युक्त के बु kun-tu rgyu; ५७१२ ३० १४ (dah-thuh-can; ६० व्यक्तिस्य मेतव क्षेत्रिकास-pa; ६० व्यक्तिस्य व क्षेत्रका १४ के विकास-क्षेत्रका क्षेत्रका १४ के किया १४ क

Ends khrus-kyi risa, II ku-ça the grass Ku-ça (Mñon.).

gu Je: khrus-kyi rdein Bu gand be.

ENG khrus-khu water for bathing (Ja.).
ENFE OF AN A khrus-khan brisegs-pa the making of a bath or bathing place.

R

Ť

50000 khrus-mkha. 5-28 con who bathes; he that has bathed.

हुभक्ष khru-chal आनीय washing materials, soda, sono, etc.

P

546 khrus-chu bathing water; water consecrated by a deity being washed in it.

5% 55 khraş-dar seraf or good linen towel for the toilet; searf of silk used in washing the images of deities (Rtsii.).

Sext. 2955 bam dar; AAT; MASSANS 49sor khrus blags-ri (Māon.).

5 N र khrus ster basin; washing bowl. 5 N u khrus pa (thus pa) जन्तिक, परिकृतन, वाच washed; also washing.

Syn. 5,4 8 khrus-bya; 95,5 hkhrud; 5,9 khru-rea (Mhou.).

54'54 khrus-hum unus washing pot or jug.

54 * 55 * khrug-ms, khrud-na washings of rice or any other millet; also the remnant of water in which rice, &c., is boiled.

ENEW khrus-rdsas articles of washing or to wash with such as soap, etc.

Syn. 29 22 (dag-chal; 5, 27 khrus-risi; 5, 43, dag-hyed (Phon.).

हुआ वृद्दि khrug-gshoft सेचन-पाच bathing tab; basin used for a bath.

हुआरल khras-ras जानवारक a towel; a bathing towel.

58 48 khrus-ggr bathing water. Acc. to Ja. this word (in Ladak) relates to a certain medical procedure or method of curing.

Emajara khrus-ysol-wa resp. for Emaja khrus-lyed-na, i.e., when applied to bathing places used by divine beings and great most gibrara was a says la khrus byea-pa "gods or men taking a bath in their abodes and so forth," to administer a bath to another, especially

is a religious ceremony, consisting in sprinkling with water.

নি khr. (the) millet: নি ই ই নম্বায়ন বৰ মা ক্ষাইচ, ক্ষাব্যবাধুন বিশ্বনার্থ বং ইচ millet, being both heavy and chilling, causes wounds to swell, but bones which have been dislocated or fractured it causes to unite. নি মানে khre-rgod আটা millet; নি মা ব্যাবাহার হৈ ব্যামবাহি wild নি stops diarrheea and removes the poison.

khre-tse Chinese vermicelli (Ja.).

Bवसाय klavegs-pa (theg-pa), v. महिष्याय mkhregs-pa.

ह्रेभ प्रेट khrem-yñer, v क्षाप्रेट chu-yñer (Milon.).

দ্রথাই klor t-po shameful.

নি khref (thef) resp. গুৰুষ ট্রিল thugekhref 1. श्रियंगु a kind of millet. 2. অধ্যয় shame; diffidence; bashfulness; modesty. 3. piety acc. to Jā., especially in W. 4. in C. disgust; aversion.

BY'S kircl-god a scornful laughter.

But st khr. l.can possessed of shame; But st khr. l.can bashful (Cs.): also carnest, conscientious.

ন্ত্ৰ khrel-flos pusilanimous; shame-

BY ALL khrel-gdon (lit. a face capable of shame) a bashful face.

資本文字 khrcl-hdog-can in W. ready to shame others.

ब्रेश अत्र khrel-ldan, v. टें.बे नेगाय fio-tsha çeşpa चपच पिन् modest. 日本中 to be a shamed; to provoke shame: 日本中でにてませばらkhrel-wa dan no-t-ha-wa nwd he has no shame or modesty.

द्विषाधिद्य kinci-med-pa, द्विषाधिद्य kinci medma **प्रमाण्य** immode-t, shameless.

ট্ৰম প্ৰ khrel-yod অবস্থা modesty; chastity; descency; ট্ৰম প্ৰিন্ত মিদা l-yod par to be chasto: ট্ৰম প্ৰভাৱ সংগ্ৰহণ khrel yod-par byed-par to behave chastely, with modesty.

BN khreser (the) ইমাই khresepo, (the-po) a load, burden: ইইমাইটেই mi khrese chuican a man with a small load (A. 10) ইমাইটিই বিশেষ hresepo dehi nan-nas from within that package: গুড়া হৈছি মুল্লাইচি কুনাল-don-dui ইন্তাই লো khrese phed half a bundle (or load) of fire-wood for the use of government (Risii.).

Syn. BSA khur-pa; BSASSA khur hdrenpa; ga BA da'a rg,ab-kyis theg-pa; BS 8'4 khur stsa-pa (Mion.).

khro (tho) was a kind of bronze, of about same quality and worth as bell-metal (\$45.2 hkhar-aa), but inferior to to. The kind of bronze called khre-mag or dark bronze is also called thang khro on account of the predominance of iron in the compound. The kind called \$55. khro-dkar, white bronze, has more of copper in it than iron. The dark-bronze is largely manufactured in China; the white-bronze

is much prized by the Tibetans. Huge bronze caldrons used in the great monasteries of Tibet for boiling ten are made of the white bronze; \(\formaller\) \(\formaller\) in cooking tea, &c., for the use of the congregation in the monasteries of Tibet: \(\overline{\pi}\) \(\formaller\) \(\formaller\) \(\formaller\) of Tibet: \(\overline{\pi}\) \(\formaller\) \(\forma

画像 khro-gygan ornaments made of bronze. 高⁵ 海南寺市 *khrohi khug-til* bronze pot to boil tea.

F& khroschu 1. liquid or melted bronze; acc. to some author melted iron before it is east. 2. n. for 55% diut-chu quicksilver; (a mystic) term (Mis.).

perme khro-chu sdam-pa to fill up joints, grooves,&c., with melted bronze; to solder.

P'3MN khro-ñame=2MUL rham-hrjig or 2Mulum rham-hjigs or EMUL rhom-hrjig to sit in an angry mood (Mion.).

ৰূপ khro-guer অকুলি, অকুতি wrinkles on the face and forehead expressive of wrath, indignation, anger; also indignant.

ৰ্মু ক্ৰীম হৰ khre-giver-can অকুমি she whose face is wrinkled with anger; also frowning.

* শ্রুপার জ্বাদ khro-gñer can-ma (Schr. 36 C.).

श्रें क्रेड बेड a khro-gier med-pa खपणतम्ब्रहिः free from frowning or anger. हें बहेर की बहेर क्ष्म " kkro-yñar gai-hrjid ldan-pa, शुरुष çu-daj n. of a medicinal root (Sman, 102).

B 4 khro-pa in W. for B khro.

র পর্ভাই khro-glum-po furious with rage.

B'A khro-wa, (tho-wa) \$4 brtse-wa मन्य, चरिका obst. anger, wrath; also adj. angry, wrathful: ME # a khon-khrowa smouldering wrath : 5 9 65 4 khro-wa brod-pg subduing or abstaining from BILDEL : ह्रें स व्यूर्त सहस्र तहूं भ त सर अर अर हे वर श्रे बहुर र khro-wa bzod-pu fics beam-pu ster-yah skys-war mi-hgyur-ro anger having been subdued and inwardly suppressed, it will not grow again (K. d. 5 68) : g qq इन ने अब मार्ड न इ वादिय the chief remedy for the poison of anger is forbearance (K. d. र 68) : वि यव सेमस वह गडिम वहमान, द्या दे सम्मा कर THE SEAS if the wrathful mind be once subdued it is tantamount to subduing all the enemies one has. Bus 35 a or Bus ASK 4 to be or to grow angry (Ca.) : MAISS BER though angry, to be as if not appry : B aw # = aa B aw # a appry looks : to look back with anger (Minon.).

क्षेत्र म Khro-ua ma क्षोपना n. cf a goddess.

हैं दें khro-wo (tho-uo) बीची, भेरव an angry spirit; a god or Bodhisattea in his assumed wrathful mood or manifestation.

A#142 kiro-wo chen-po were'n'd an appellation of Mahakala, the Lord of Death—the terrific god or guardian of Buddhism.

*পূর্ব দুৰ্মান khra-wo <u>r</u>ta-mgrun क्रोध-শুষ্থাৰ (Schr. 71 C.) • 首員 Pun T & khro-wo stobs-po-che 明智明明 (Schr. 73 B.).

ैं ६ वर्ड है बहुब क khro-uo bdud-risi bkhyil-pa ब्रोप्डामकावते (Schr.; Ta. 2, 103).

র্ বিবাহি পুন khris-uo hdod-egyal নত্তী বাজ (Schr. 72 A.).

*ब्रेक्ट्रेंब्र्यर्थेन kliro-teo rdo-rje su-hog नवापालाच (Schr. 74 B.).

 हैं दें दुव थ हैंने ये khro-uo dbyny-pa skonpo की बद ख (Sehr.; Tâ. 2, 161).

*শূর্ম শুলা u khro-uo m:-yyo pa দ্ধার্মাশ্রর (Schr. 68 C.).

•黃香賣用電調用 khro-wa sme-wa bis gspi (Selir, 53 A.).

* ট্ৰ প্ৰত্যু গৃহ প্ৰিছ চন্তুৰ khro-uo glang tor hkhor-beggur অন্তৰীৰ সম্ভানী (Schr.).

*A TA Sa A Sa & khro-wo yahan-gyis mi-thub-pa (Schr. 71 A.).

• हें दे ज्ञाने के प्रोत् khro-uca gçm-rjv-gçed यमान्यकोष (Schr. 71 B.).

B 35 khro-bued Clau, us trightful.

ম বিদ্যালয় কৰিছিল কৰিছে বিষয় কৰিছে বিষয

ৰ্মিৰ khro-mag = মৰ্প্ৰেশ ক্ষ্য mag-gi prom-hygur or হুম্মিৰ pdon-mag an expression of the eye; angry eyes (Moon.).

A khro-no a fomale terrific doity or spirit.

A khro-mon prison (Sch.).

মূল khroy (thoy) in দ্ৰ্বপুৰ 4 khrog brygal-pa to drink hastily; to gulp down: দুৰ্ভ 4 জীল দুৰ্ব ব্ৰহ্ম ক কৰে khroy chuk-pa yu khray-çor-y-od-pahi-nehoy. Thogchung is bort for stopping bleeding.

P

\$945 khrog-chai an herb with leaves resembling a sew in shape.

Eq. 4 khrog po botanical term, used of leaves standing round the stom scattered or alternately.

A sirroy-man the raw unprepared substance of a modicine (Sch.): He is gman-khroy is defined as Manacan of index pman-madridahy-pagna-tshogs-la, the unpulverized ingredients of a medicine

EC Ahron-fin (theny-ne) upright, straight, erect (Jü.).

質に互 khroň-po close-fisted, stingy (Jä.).

南ち、khrod (thod) crowd, assemblage, mass. multitude; 和高 m.khrod a troep; crowd of mon; を高 ri-khrod a range of mountain peaks; 8高5 ztsa-khrod a heap, stack, rick (of hay); 494高5 nags-khrod a dense forest; 45高5 mun-khrod thick derkness; 55高5 dur-khrod a comstery; 655 in the crowd; 8高5=also a hermit.

মিন khron (thon) claw: মুন ষ্টাৰ্থ কৰি ই khron kyis tho washi see the class of gallinaceous hirds (S.g.; Ja.).

विद्रास khron-pa (thon-pa), कृप, वापि,

pahi chu well-water; also culled ৰূপ don-chu; has khron-bu, a little well: has he khron-pahi paini-po অভ্যুত্তী; প্ৰথ কৰে দি hi non-pas ran-va অভ্যানসংঘ water in a well that has been made fit (by the priest-hood) for drink.

KAS khron-bu 1. a medicinal root; a vegetable purgative. 2 Kaguara da & 35 Kau Daka khron-bu, hjam-por siyon-byeg groys-ky: yahiy thron-bu acts as a gentle purgative.

国外 kircan (thom) a market place; a bazar; crowd of people; multitude of persons; 資本 34 khrom-chen a great crowd; 著典 65 khrom-chen a great crowd; 著典 pho-khrom multitude of men; 貴州 首都 royal-serom a royal gathering acc. to Cs. 資本 54 khrom-chen-po, thief market-place, also principal street: 資本 資本 khrom-skor-va to wander the market; to ramble through as if in a market; 神経 世界 首本 5年 years khrom-sh klog secret spells (magic tormulas) are read in the market.

हैंस के khron-shor-ma harlet ; strumpet; street woman (Co.).

FM 49 5 khrom-thoy ched a person well dressed, well equipped, and possessed of personal accomplishments; one above the crowd; above his fellows.

EXI 4 Khrom-pa 1. n. of a province in Tibet; Exact khrom-po-pa, an inhabitant of Khrom (Thom). 2. a market vendor.

An Air khom-dpon officer who is charged with the supervision of a market.

भूभ से khrom-me sperkling; glittering:

drop. 資本与本文學等等 A khrom dwar nag hkhyi-wa a motley crowd; a throng, black and red intermingled.

高州河和 khrom-tshops (them-tshe) the gathering of buyers and sellers, &c., in a market: 利益年 pa-khrom the section of the market where meat is sold; meat market; う道年 dpc-khrom book market; う道年 pro-khrom the section where penies and horses are sold.

EMM khroms, v. alwa harem-pa.

BA Abrol thof), v. aga a hkhrol-ca and ब्रह्म a hyroi-wa 1. a sound (Jan. 2. पन्तिमीयन loosening; untastening; that which is unfastened. अर्थ ब्रेश व अम अम् राजाभ ज्यास पर पर्देश इस ज 5 म में मेर वर्षे या hy mun-Phrot is meant the separating of meat from the bones by the sheep's head having been poiled well. 35 32 and khrol the contents of a slaughtered animal, including the stomach, entrails, lungs, fiver, spicen, Ac. The expression का बेहर में बच्चे कहिए प rail- il pail-kl rol phy-la-ston-pa means "one's own blunders exposed to outward show": 西東京和 新仁 khand-gues son (the ring) slid sounding pacross the azure floor).

প্রিম্ন বিষ্ণা khrol khrol thol thol ভাইৰ ই khrot-po břight, shining: ইপাইৰ ইংগ khrol-khrol hard-pa ভাইৰ ইংগ ইন miy khrol-k khrol-k theren to stare at.

a Khrol-don is said to denote a large hand-hell.

fill & khretche release has of monks from a religious service or of school-hoys from class work; acc. to Sch. the act of forgiving; pardon.

**PUTI: &hrol-po (thol-po) I. cheerful, merry; sparkling, glittering, dazzling. 2. fornicator.

দ্বিম্ম II: 1. sparkling : ৰণ্ট্ৰম had khrol-po brightness (on water when the sun shines upon it). 2. acc. to Ja. in W. distinct; intelligible.

हैं व khrol-ma, वश्येष्य nag-tshags a seive for cleansing and sifting barley, grain, etc.

ব্যাই khrol-no in W. brittle, fragile; opposite to মানুই ক্রতিন-pe, tough.

ট্রপান্ধন্য khr.l tshogs a sieve (Cx.); পুৰুষ শন্ম ৮০০৪ tshogs iron sieve.

প্রথম khros-pa হল্ম ইম্ম thays khrospe ৰহ, ছবিৰ enraged; wrath-seeming; appearance of viath. গুল গ ই ই নিৰ্ভূত্তি বহু ক্ষেত্ৰৰ phyry-me reherp cin-ta khros-pahi (she) histourpa Chagna Dorje in a very wrathful form manifested hieselt; ইম্ম বই ৰু khros-pahi yor dance in wrathful mood.

Swa khrosema (theirma) or Ka khroema the wrathful female deity or Rudrin; such female divinities as outwardly show themselves to be of terrific and frightful aspect.

Bu an khing-tolog angry words.

Syn. 24.25. rion-hphyar or 24.234 sunhlyin (Afan.).

19

worker in wood, carpenter, joiner, &c. Affixed to a verbal root, signifies he who performs an action, whether only just now or habitually : The sape you mkhan comer; and hyro-mkhan the goer; one who moves: 3 - bri-mkhan the writer, one who has written it : we was aftmkhan (in Sikkim) one who speaks falsehoods, a liar; Accepts, ces-mkhan he who knows; on between the shower, explainer; at an speak holous-mkhan one who is binding, fastening; also with an objective case, 22 5 Huts was hahi bu-mo holodmkhan, such as are desiring my daughter: ans and bead-mkhan the man who is killed or who kills; a murderer. In collog. language mkhan seems to have entirely displaced the termination a pa, signifying in general the agent: अद्रामक्ष्मका के ginama khyer-mkhan gyi mi the men carrying the beam. Contrary to its original signification, it is even used to form the relative: मद अव्य प्रे अप the sheep which was killed.

which mklan-rypud= a fix which it is all the lineal spiritual descendants of Birchen and Mkhan-po, those through whom the vows formulated by them are handed down (Yig.).

SPACE I: mkhan-pa ferus of two species. The one growing in Tibet is called space mkhan-dkar, or the white fern; the other species belonging to the Cis-Himalaya is called space and mkhan-nay, black fern: mkhan-pa is deemed useful in healing fresh cut wounds; it is also applied to swellings.

মানুহ'ব (I: incense; frankinoense: হত্যান প্রশ্ন পৃত্তি হৈ মুন পুত্তি হৈ মুন প্রতিষ্ঠা tho various kinds of incense in which the scent of such as khan-pa, Balu, etc., predominates (Rteii.).

अमित्र व mkhan-po, प्रमासा, सपाधाय a professor employed to teach; the head of a monastery. In Tibet the head of a particular college attached to a monastery, high priests who give vows to the junior or inferior lamas, and professors of sacred literature, are called mkhan-po; also learned men, who as such are endowed with the ৰূপ পুৰ্ব makhan-rgyud or spiritual gitts cr descended heritage from their spiritual ancestors, are called mkhun-no. Again, learned men such as are sent to China as representatives of the Grand Hierarch are also styled mkhan-po. Besides these, those who serve the Grand Lama as his domestic chaplains, teachers or advisors, such as # 985 spe & Skn-hear Mkhan-po Khan-po, who sits in company of the Grand Lama; 43844 Sta west grim-dpon mkhan-po the closuberlain khan-po; Magaaga yahad-djuna mkhaa-po the domestic charlain; जैके प्रदेश भाष व geol-dpon-mkhan-po the steward in charge of the Grand Lama's tea and food; west & 9 m mkhan-sde plavi-ka outside khanpo-those that enjoy this distinction but partially. Other designations of this kind are special sward & Mkhan-po la rham-pa behiste:--(1) अन्द दा केंब देश पूर म बद बेद वीबाल धेद une The mkhun-po chos-kyin saud-la can-zingis ma-nin Lahah-yod the professor who conveys to his pupil instruction, not wealth; (2) बद बेद बीस बुद व डेंस हैंस स जेन दनद अद जार्न-दार्गgis saud la chos-kyis ma-yin pahuh yad the professor who gives riches but not religions instructions; (3) अन्य व डेंब प्रेम पूर हेर कर Ik ma gerame de mkhan-po chos-kyis sandciń zań-ziń-gis zaud-pa yań yed the professor who gives both wealth and religious instruction to his pupil; (4) spor a sa guinen ur. 180

Er er to ha ge the und mkhan-po chos-kyis kyah mi-sdud-chih zah-zih-gis kyah mi sdudpa yod the professor who neither imparts instruction nor wealth.

4749 nekhan-bu pupil, scholar (Ja.).

Man in mkhan-mo mistress, intructress (Cs.)

khan-po or abbote in a great monastery.

prospects of being elected abbot as depending on the different ranks of the expectant candidates; the order of the succession of abbots.

mkhan-po dah slob-ma the professor and his pupil; also (according to some) space of a factor nukhan-po dad slob-dpon the professor and the teacher: a start and the teacher: a start and the words or commands of the lama, abbot and teachers.

sylvan mkhah we the heaven; the sky; generally 44 472 nam-mkhah.

**** Jr. mkhah-flon, **** Gr mkhah-khyai, **** Sr mkhah-flyiss the whoie compass or extent of the heavens (Cs.).

name for the year Fire-tiger & sq of the Tibetan calendar (Mhon.).

भाग हुव mkhah-khyah चाकारचवः that which encompasses space or the sky: अवक हुव हैद दे बहैं mkhah-khyah tin-ne hasin चाकारचव रचन समाचि the all-comprehending (all absorbing) meditation; n. of a Samādhi.

भूष्य विश्व क्षा mkhah khyim-can विश्वीचप् he whose abode is in the sky; the sun.

* squasque T mkhah-mkhah ro watt

Mon.).

where mkhah-hipro (kha-do) lit. "the sky-goer"; a god; a bird; arrow.

Syn. Eine Tha-rname; agaum haab chage; & bya; Ma maah; EGC byc-khyun; rae da-ki-ni; ASA gtsb-mo (Maon.).

MAREN mkhah-haro-ma a class, mainly of female sprites, akin to our witches, but not necessarily ugly or deformed. There are two kinds of khidoma: -- those still in the world and those that have passed out of the world or are about to pass away from it. Of the latter or those called 4 Au Bayes and a ve-ers kui mkiiah haro-ma, goddessess of wisdom, they are five kinds, vis., Buddha Dakini, Vujra Dakini, Ratna Dakini, Padma Dakini, and Karma Dakini. Of these Rdor-je Phag-mo, Sen gdon-ma, &c., have each a hundred thousand dekint followers. They are said to be possessed of supernatural powers and resemble fairies in their attributes. Among the worldly Dakins there are two classes, those belonging to the pantheon of the Brahmans and those devoted to the cause of Buddhism. In Tibet we read of X RE 325 7 Take-rift mehed-If a, the five long-lived sisters: agg was also Bstan-ma bcu-ghis the twelve nymph sisters who undertook to guard Buddhism. &c.

Syn. & & fa d dgro-uchi sgron-me; \$5: \$\tilde{A} \text{Fe} & srig-pubi sgron-me, the lamp of the world, the light of the universe (Mson.).

born of those that move in the sky.

અભ્ય વર્ષ ગર ચેલ makhab-bbro brda-yig વેલ વ દ્રેટ ભવે ત્રોગ પોલાલ અભ્ય વર્ષ ગર ચેલ a form of Deva nagari character used by the દેશાંત-ma sect in their mystical writings.

ye-ger n. of a deified lady, who was, in her

former existence, the wife of a king called (Ratha Dam) 5%5 May auxu. She is adored in Tibet as the geddess of mystical learning.

SIRG'O

अन्य वर्षेत्रे स्थारं mikhah-harohi rayal-ro= मारेट में क नार्द्य पुर रन greer-que bya-utsag phidcan the golden bird (eagle) with a crest: च उद्ये से भर् व व दे र केर देर म चेर व मूंब य र म तर व में य My Is the crest of this bird is in colour resplendent as lapis tizuli, and its wings are said to be chequered all over.

Man aga san ya 1: mkhah hgrobi duahphyling सर्गकर, जान, श्रीमचारिन the lord of the sky.

अन्य व्याप्तिक पुन ।: := विका : विव्यक्ति khyab hing Vishmu (Mion.).

men making-minum lim the neavens; infinite: soma eigen u. nikhah masm-m & name of Buddha (Mnon.).

अकृत है दे mkhuh-rten भी भक्त the firmmment; sky supporting; a sort of ornament.

आह्य हैंद 'n khuh-ldiñ श्रद्ध, प्रश्लीम met. the eagle, the bird that sours on high.

お客を 童に 大明を 石 かんれので idin dhar-vo まとな भूतिभेद चकाक इस a general name for the swan species (Mion.).

of a Briga sist nichtich-litte rugul-nitabin. 54 984 khyah-hjay nanum, Visna (Mion.).

NIME BE TOR'S mkhok-blin divin-po= BE though the king of birds (Yig. k. 29).

was a man a mkhah-ldir goog-pa, v. w. क्ष nur-que अरकत, n. of a green gem (Mnon.).

अव्यादि mkhah-spyod बीमचारिन, नेचर, गमनं, मनवारिन 1. that which has attained to the sky, a gundharra (celestial musician). 2, coloctial enjoyment; residing in भक्त ब्रूर. दे. खेल. भ प्रेटस. तर प्रवृद . य. भक्त. 15 3 Ku au mkhah-spyod du lies ma-spaks par byrod-pa mkhah-spyod kyi ghos grub the

blessing of entering into a heavenly existence without losing one's present form: भाग के दानानेना a gone to the state of heatitade, i.e., to heaven.

म्ब्बर ब्रेंड्य mkhah spyod-pa सहयेगः n. of Avalokites'vara Bodhisattra

specification mkhah-spyed dwah-mo an epithet of the goddess Dorie Phag-mo and of the abbess of the Yamdok Samding Promastory : है वहुद ब्यूबर हैंद दहद होंहे ब्रवस सहित्र E33545 before the precious lotus feet of the venerable one who has attained the heavons : Yiu. k. 201.

MMS 199 mikhah-dhyny warp lit. 1kysticks: a bodstead.

- Man Man miklah-mig este. (Schr.; Kate. T. 48).

MAR OF Mmhhah-gi she-me = an was randmishan was the sacred ensign (Minon.).

spector with ah rol pa divine musician; that plays or moves merrily in the sky.

भाष्य वातु 1. mkhah-la rgyn ननभार thut moves in the sky. 2. 2 bya a bird (Minon.): अविश्वास nikho-la rgyn-na to wander or move in the sky: Macain at the 594 the Preta that moves in the sky: mes a ge a mkhan-la blin-wa to sour in the air. 5, ether, as the fifth element symbolical numbers; cypher, usught.

Mac and mkhah-anan = A Mag mo-netshin Ter the female sex (Mnon.).

अके ब्रेंब क्ष mkhabi gos-con खात्रक cover or dress of the sky; the night; spargareds mkhahi rgyal-mutshan नभी भून the skyeneign; wet again mkhahi paga-pa=tho space; 'he void sphere; the skin or cover of the sky, i.e., darkness, gloom; and In q mkhahi gem of heaven; the sun, moon, ater.

আহুর বিশ্ব mkhahi sil-ba=fog (Mhon.). ः

MPA mkhar wit, with a castle, a nobleman's sout or mannion; manor house; treq. a citadel; fort: **PANTAM mkhar-dpoi governor of a castle; commander of a fortress.

SIRN IN Methor-kha u. of a place situated, to the north of Gyan-tse in Tsang; the birthplace of Grab-chen Gisah sugan He-ru-ka, one of the celebrated Buddhist Tantrik saints of Tsang.

wex \$3 km mkhar rgynhi-khal contains 768 Dhas sho=640 mgyar-sho.

अहर £ pkhar-pka पण्य, पण्यिक a dram; (according to some) a minstrel.

स्वय हेत हुन इन्द्र Akhar-chen bray-dhar वैद न्युष के बहुद हुँ इन्द्र नविन ने किंद्र n. of one of the 37 sacrod places of the Bon (G. 1904, 38).

MER FAFF. Mkhar-chen edoni n. of a fort near Tengri Nor.

आप्य नेत्र पात्र . Mikhar-chan both नेवाय नेत्रिय इद्द बदु बदुर वाइस होड के नेवा नी कर्म one of the wives of Padma Sambhava (Lod. 9.8).

आवर 'त्रवा' वे विश्व mekhar-ñag-gi ekhal on the Tibeton steel-yard क्ष्य कि mekhar-ñag gañ of gold weight=38 sho of Ohus plus 8 skar of gold.

a general name for gods and hirds.

NGS 5 Mkhar-ria n. of a place on the confines of Tibet and Nepul (S. kar. 77).

MPSIGN Mkhar-flag on abbreviation of MPSIGN STATE Whar-y's dan Ling-rise ydson, the forts of Wkhar-y's and Ling-y's.

me To Mthar-thog n. of Tibet.

भ्या र् mkhar-rdo (\$4) कंत्रभाषी n. of a medicine; a metalic substance in large grains; a sort of pyrites. अपूर्व कृति makhar-ader, इति, इति a plate or dish made of bell-metal.

अद्भर प्रकृतिका मार्थ I: बंस, बंसक bellmetal.

ありて、ロ 11: (also キャス hkhar-na) in B. and C. staff, stick: キャス 東京 中央 mkhar-gsil a staff of the Buddhist mendicant priests, the upper part of which is hung with jingling rings (Jā.): 男子 神 phyay-mkhar resp. for キャスタ mkhar-wa.

ৰ্ক কিন্তা nakhar-bahi dyra, আলাৰ enemy of Kenga an epithet of Vigna (Milon.).

*** & Mkhar-rise n. of a F. Rdson, or fort in Phan-yal in Tibet.

Mkhor-zam Lha-khah gdson n. of a fort and town in Tibet.

MES को व makkar-boosed जीवजार, कीसककीर e maker of articles of bell-metal.

અલ્લ્ડ કુટ કેંદ્ર જ જ જોવા ruhi spor yan one જ્યાર હદ Mkhar-ru measure is equal to one silver svan

भार धुर mkhar-qun बोइपास the guard or garrison of a foriress (६%).

स्कृद कृष्टिक metal es mbal.

শ্বাপার্থ nikhal-malog kidney-coloured; dark red (Cs.).

क्षा क khal-nad=क्षा करे क्ष mkhal-mahi ned disease of the kidneys.

MPU M mkhal-ma I: the kidneya: mkhal-ma gañ ym tsha-grañ mes pu mthun dañ mkhal-nad lgañ-na rked-pahi nad-la phun the kidney (of cattle, etc. taken as food) equalizes the temperature, and is beneficial in kidney disea-o and also for ailments of the bladder and groin.

APO'N II. said to be kind of fruit of two species used in kidney disease.

भूमा बुद mkhay-grub (भूमा ४६६ बुद म mkhaypa den grub-pa) a Buddhist scholar who being learned has attained perfection.

* প্ৰথম বুল ই Mkhas-grab rpr = প্ৰথম বুল হব বিষয় হ্ৰেম বছৰ Mkhas-grab Dge-legs dpal-b-মন on r of the chief disciples of Tson-khaps.

भाषा व्यक्त mkhas-nuchog पहरन a profound scholar; eminent among the learned.

अवश्यानहरू mkhas-brean और stendy and wise; of reliable knowledge व्यवसाय बहुत्रप mkhas-po brean-pa.

ठाँग्यस् म mkhay-pa पख्यित, सत्तर्भाग, कुण्या, यहर, विषयमः, निष्ठम, विद्वान, दवीयः, आधः, निष्ठमः, दयः, प्रतीतः, पदः, बुदः, कृतिन् wisc. learned, ungachus: श्रास्त्र भूष्याय इल्लाम्प्रवास कृत्याम् क्षार्थास्त्र मुख्यान्त्र क्षार्थास्त्र कृत्याम् कृत्याम्यम् कृत्यम् कृत्याम् कृत्यम् कृत्यम् कृत्यम् कृत्यम्यम् कृत्यम् कृत्यम्यम

Syn. Ben bya-wa; Rang rig flan; & न्या rnam-g.el: 14 M rig-pa-can; 1824 Marldon; Ma An skyon-cos; Masa As youtun-ces; Dem 35 graffs-can; sienu milanis-118: 25 54 545 \$7an-\$ay-mkhan; 34 34 34 35 eus-rali-can: 50 4 dam-pa: 84 42 542 5 rig-pahi dpah-po: \$ \$ 54 go-wa-ran; 114 9 kun-rig; 1874 brfan-po; Aus Aus sems ces-pe; Tues thos-ldan; TSEA spyod-ldan; quick fen ruam-par-dbais; Re 5 mile a rifdu mthon-sea; जनसम्बद्धाय grays-pa thol-pa; माभाव दवे में geal-wahi इ.७ : दुश विम ठर्न dus-vigcan: 14 Au kun-cas: 55 46 500 & dran-vah. dican-po: 黃 中 blu-bzrn; 黃 質明 bio-gros; 如明 55 nud-idan : 14 34 91 91 9 kun-quis hkur-ud. (MAon.)

equa a sq. mkhos-pa-can away wise; learned; skilful; experienced; prudent; sincewd.

special of the state of the second of the se

अनुषयक्षात्र mikhas-pa smad-pa पर्द्वा of inferior atteinments.

sapa u ne skilful, but not really so.

अन्य पर अनुष कृत mkhas-pahi myul ryyan के हु उस ने पद्म नामा ने सुकार निम्मेल का . of a commentary on Tibetan grammar called अन्य पर अनुष कृत mkhas-pahi muul ryyan by Si-ta Chos kyi hhyan-gaas.

জ্বান ওই বুর mkinas-pahi ryyan ই ধুল বাল্যা হব বুনা ই ধু ল হল্ম m. of a grammatical work by Kurna Rub-ryyas of Ho-phay.

कुष्य परे कर वर्षेत्र क्यू mkhas-pahi rah-bahm ean पश्चितवालीय possessed of the nature of the learned; naturally wise or skiiful

s्ष्य परे रेवम mikhas-pahi riya पहुजातीय of the arned class: अस्य परे रेवम वस हुआ mkhas-pahi riya lag skyea born or the raco of Daksa.

आक्षापर हूँल u mkhas-par rion-pa (आवा क्रेश्स mkhas-rioms) परिवासकार, समुद्रक corrected person; a pedant.

स्थान करिया mikhos-pas dregs pedantic: अंत ६५१३ स्थान व्यवस्थान व्यवस्था व्यवस्था विश्वस्था विद्यालया कि among the cultured there is much pedantry in learning.

mkhas-po or speed mkhas-ps a learned man; ya hapen a seen shon-gyi mkhas po raams learned men of former times.

wise and foolish; wise and foolish;

we we mkhas-ma=45° A5° A6° A bud-med b'o-fden ma a noble, learned woman (Mon.).

ক্ষম মুর্ব mkhas-htsun learned and righteens: ক্ষম প্রথম mkhas-htsun hand learned; consciontious and good.

अन्य में६ mkins-fod पहुनगः, पडीयान most skilful or dexterous.

副日子口 mkhan-pa (Sch.), v. 四年4 khon-pa.

JEX I mphine-na the cheeks: egg as a little deshiness in the cheeks foreholes weath (Mi): egg ** mphine-shop, v. gx ** khar-tohos, cheeks: xc xus uga ** mphine-shop, v. gx ** khar-tohos, cheeks: xc xus uga ** mphine-shop, cheeks: xc xus uga ** mphine-shop, v. gx ** mphine-shop, cheeks: xc xus uga ** mphine-shop, v. gx ** mphine-shop, cheeks: xc xus uga ** mphine-shop, v. gx ** mphine-shop, v.

মানি মুধিনন্দৰ necessary; desirable; also yh. to want: হ অভ্ৰতিনা হ বিত্যা বিলাপ want it. এই ইউ প্ৰছ mkko-mahi so-byad indispensable things; necesary articles; ইংহ্মান কিল্লেখ nkho-ma or বুংগ্রাইছে, wants. desiderata; most necessary things; প্রত্যাধ্য (প্রায় according as wanted before; as heretofore.

west mekho-burd, colloq, kho-che, necessary things; what may be nexted: khyò-la kho-che yo-pe rik di dir nyo ma chok the kind which you wanted carnot be bought hero.

MEN'ED mkhot-phab are to Kag. signifies a fancy for a thing; a liking for also to wish, want something.

the fist much with thumb extended, about ix ipches: **ADM COMPAGE TO (its) length when folded is one michyld (Fig. k.).

Alf 5. A nkhyud-pa, v. 25. 1: hkhyudpa to keep, to hold, to retain; 52.25. 54 dpe mkhyud-pa, 52.25. 54 dpe mkhyud-can unwillingnoss to loud books (Cs.); 52.25. \$50 die-mkhind bycd-pa to be unwilling to lead books.

engrys mkhyud-spynd 1. a sort of bag or vessel for carrying medicine. 2. sortery, witch raft (Sch.): 45442 ags 555 g g a little instruction or various subjects like the alms-bag of the saint Plandam-pa (which contained different medicines).

*35 654 mk4ynd spynd-pain 254 sman-pa a modicine ruan : a physician (Mson.).

উপ্তিৰ mkhyen, v. কব্ৰিৰ mkhyen-pa. ই বৰ্ষ ইন্ধানুকাৰ জনিক্ত ব্যৱস্থা আন pje bisin-ggis thigs mkhyen-ggi grigs-pa lags-sam Hav your reverence seen by your prophetic sight? স্থানীৰ sku-mkhyen form of abject cutrenty: I appeal to your honour's sacred words: ব্যামানীৰ to your honour's sacred words: ব্যামানীৰ to your honour's heart; কব্ৰিমানীৰ you knew full well; you will understand: ইন্ধানীৰ O Lama, thou knowest all! আই মানীৰ পাৰি O Lama, thou knowest all! আই মানীৰ পাৰি O Lama, thou dom permit to be done!

अपुत्र अस्त्र सार्थ स्त्राप्त स्त्राप्त प्रत्य । enred: इंश्याद व व्यक्त कुल्ली हुन् अपुत्र अस्त्र | profound like the ocean in every (department of) religion.

電角 § 24 mkhyen-rgga-ean possessed of much understanding; very learned; 電光度 ye-mkhyen = *** *** *** がある - mkhyen pussessed of prophetic knowledge; foro-knowledge; 3年を発生 thugz-pkhyen knowledge of a higher kind; prophetic sight

মানু হা mkhyen-pa roep, for ক্ষাৰ চুক্ত pa, মন্ত্ৰ rig-pa, জন go-ua 1. to know: also knowledge: ক্ষাৰ হৈ জুই alhams-cad mkhyenpa চাৰ্কা all-knowing. 2 কা ক্ষা rnam-pes — ক্ষাৰ্কাই rnam-mkhyen বিশ্ব such torms though applicable to Buddha are now applied to the Grand Lamas of Tibet out of courtesy or to the purpose of flattering them: কানুষ্ণ বিশ্ব কৰিবৰ whose knowledge has no bound (Lem-rim.); কানুষ্থ কি শুল superior wisdom; কানুষ্থ কি আন্তৰ্গ attainments; accomplishments of a high order; কানুষ্থ হুই ই চ perceived, found out, discovered; অভান হুৰ বুহ ক্ষুত্ৰ কল perceived the sentiments to be pure.

भोत्र रहेर व्यवस्थ mkhyen-dpyod yañs-pa wide and critical knowledge; wide discrinimating wisdom.

भाइत्हर भदम व mkhyen-spyan yang-pa (with) broad views and wisdom; wide prophetic vision or sight.

ME 148 nikhyen-hetse omniscient mercy.

eষ্ট্ৰৰ পৰিকল mkhyen-gziys supernatural perception; attributes of a high incarnate lama or a Bothisattra.

শ্রী ব্যাদি wise; also নিশ্বৰ
ç s-rab মন্ত্রা wisdom.

भक्कि मेह हम mkhyen-çin-nam = भक्कि इस nekhyen-nam did you understand it?

শার্থ, or বিষয় সাস the knowledge of the subject; basic knowledge: ৰাম কাৰ lam-çes knowledge of the way (to Nirvann); knowing the way. বৃদ্ধ শাৰ্থ দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য ভাষা কাৰ্য ভাষা কাৰ্

MBS 4 mkhraf-pa (thang-pa) acc. to Jä. is the fourth stage of the development of the focus.

 hran-gin hduy, it (the constitution) is sound, &c.

JIA A mkhrah-wa (than-wa), or BEN
mkhrah also Be khrah hard; solid; compact; I BEN 34 \$2 No. sra-mkhrah-ran
hymr med firm; hearty; sound; of a
robust constitution (Ja.).

제일 기 최 mkhrig-ma (thig-ma) the wrist of the hand (Ja); the part of the hand which (in women) is aderned with bangles. It is also called 독일 역동 기 wor-hu chifi-na, the part where jewels are bound.

মানুবাৰ u mkhrigs-pa (thig-pa) sometimes for পরিব nkhrig-ma.

MENIAS mkhris-nad bilious disease.

មន្ត្រីមាម 84 ត្នាkhris-pu-can splenetic; a short-tempered person.

มฎิทุต mkhris-ma acc. to Ju.=9ฏิทุ hkhris.

uğu & mklois-tshad bilious fever; 25. uğu grafi-mkhriş a feverish chill.

sign Ram mkhrie-rims applied to a fever in which the liver is conjected.

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अलेश-नश्र के mikhris-cas che. श्रे बालस्थायने बद at a ts one in whose constitution the bilious diseases predominate.

अविवासाय mkhregs-pa (the g-pa) कहेर, wise hard; that cannot be broken; cannot be divided; also fearless; and acc. to Ja. अर्थे अहेब्ब स्टब्स् mgo mkhrege-can obstinate, stiffnecked, stubborn.

Syn. Ha era-wa; A Aqu mi-cigs; A qeq nu-hjig ; A 35 mi-phycd (Mnon.).

QRE'E bklaff-ica, ANN A 599-985 Jones mi-dgah-wa Ha-lu 1. to hurt at heart or offend, also to irritate. 2. vindictiveness: ME a ape Be aga ge aga un khyod la hkhaitshiq cig-kyan hdug-pas (Hbrom. 52) you use all manner of vindictive words. 3. bickering, quarrelling; and an many quarrels: sta fataperage dpon glob re hkhañhbuun there arose mutual differences between masters and scholars. 3 are 354 re hkhan byed-pu to make mischief (Mil.).

QES'E! hkhad-pa, especially in W. 1. to sit; to sit firm: E'ME arape, a to sit on the back of a camel. 2. to remain sitting; to stick fast; to be stopped: kept back (Ja); me unper caga u to get entangled with the foot so as to fall: in any at the door sticks.

QUILL hkham-pa=4444 brgyal-wa to sink or fall down someless; to faint away; to swoon. 2. to take into one's mouth (Sch.).

Akhar= Att shen-pa or any a chags-pa desire; passion; attachment (Nag.).

QEX Mikhar-agon white pebbles colled 57 % dhar gon in medical works: स्ताम वर्षन कीम स शक्र हैंद दर मन म

anis-su hkhar-soon dan sran-ma on both his right and left there were white pebbles and peas.

QPX I 1. hkhar-wa a walking stick, staff, clutcheon: 5 Ac a cara Tanu ATISKING he met (a man) who carried a stick of chu-ciń (water-tree) (A. 131). 2. बंस. बंसाचिक bell-metal: शुरूर: वर्ष: व्यव्य: श्रेम श्रेम क्ष the rust (sulphate) of bronze, or of gong-metal, removes eye disease. a compound of bell-metal with copper, &c.; aparas hkhar-wahi chu molton, liquid bronze: apa a a a a hkhar-wahi me-lof a metallic mirror

QPX'4 II. vb. to adhere to; to stick to. apa e hkhar-rha or at raya-rha 1. gong used in Tibet and China to call people to their work or lamas to religious service. 2. a drum of bell-metal, large bell-metal disk, producing when struck loud cound like that of a bell.

are mar hkhar-gehon dish of bell-metal. apa san hkhar-zans a motallio kettle.

was also hkhar-asil the staff carried by mendicant priests having a chaitya fixed on its top end, from which hang down sixteen TiDE8 : बससा ३५ जुर : बस्य : बसेव : सारेश : तन : स्मृत्याना । (A. 22) they all grasped beautiful mendicant's stayes.

ant and hkhar-gail-gyi-mdo (K. d. a. 425) a tractate on the merit accruing from the use of the mendicant's staff.

Q [2] hkhal when spinning the thread stretched across is called akhal, and that lengthwise is called sgrim; sometimes this word is spelt as and bkhel (Dag-wig.).

QPU'A hkhai-sca 1, to spin : we'afa'a lal hkhel-na to spin wool. 2 in W. to send; to forward things.

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cigic half bkhu-hkhrig or skilan-ra denotes certain passions that disturb the tranquility of the mind, such as malignity and covetousness; acc. to Cs. to emulate, contemn, hate; also to long for; acc. to Sch. pride (Ja.).

+ QB'A bkha-na ব্যাব hgran-pa=

করা, ইাৰ to vie with, contend; also wrathfully rebelling: বিশ্ব মুন্দ্র বান্ধ্য কিন্তু করে বান্ধ্য কিন্তু, বিশ্ব মুন্দ্র কান্ধ্য করে ব don-la
rgyun-du guod-pahi sems hchañ-pa the real
signification is always to harbour thoughts
of doing mischief. Acc. to Jd. to offend,
in-ult, injure; also injury.

ag at annu hkhn-wahi ham-pa = विषय log-lta विश्वादयेण u falso croed; heresy (Mñon.).

ABATH hkhun-pa 1. groan; a deep sigh, from suffering or disease. 2. on account of fullness of the stomach, beasts such as cows and buffidees make this hollow sound at the time of chewing the cud: ABATHER hkhun-pgra khai-pa khrii; he filled the house with groanings: ABATHER ABAT

বৃদ্ধি a khum-pa. pf. মুখৰ khum; (cf. মুখৰ skum-pa), মাৰ thos-pa to comprehend; o shrink; অব্ৰাণ্ড কৰিব ক্ষান্ত বুলানৰ yan-lag bkhum; pa to be contracted of the limbs; ক্ষেত্ৰ ক্ষান্ত bkhum; pa contracted hands and feet: সংস্ক্ৰেণ্ড ক্ষান্ত ক্ষা

QBAN'U bkums-pa 1. shrunk, shriveled, contracted; fig. reduced;

restricted; deprived of power: **\(\frac{\pi_{\text{analy}}}{\pi_{\text{hkhmont-pa}}} \) a contracted mind; an easily frightened heart; one who is much afraid of (\text{Nay.}): acc. to Sch. to practise, to impress on the mind.

ৰহুম চুৰ্বিশ্ব hkhur-du thogs-te taking up in order to earry; taking on one's back; আগুৰু মুন্তি আ da-par khur-lyes in U. to hold in one's hand (Jū.); মিন্দ্র বা মুন্ত হ ems-la hkhur-ua to bear in mind; ৭১৫ বল hkhur-thag girth or roje; strap for earrying.

QBXII bkhur-ua sbst. pastry; vb. to carry, as in BXIRXII khur bkhur-wa20, one who carries a burden; IRXII bkhurby-d, IRXIII bkhur bshir-pa carrying;
I IR IRXII ami-they-par bkhur-wa to carry
very heavy loads; to carry what one is not
able to carry. Khur-çoy, bring it! Khursong, take it away!

ABL Est hkhur-tohos, v. BL Est khur-tohos.

SK bkhar-ra= $\mathbf{z}^{\mathbf{k} \cdot \mathbf{q}}\mathbf{x}^{\mathbf{r}}$ **num-bkhar bread or pastry baked with or in oil $(\hat{X}ag_*)$.

and the subject one by argument and language to service; acc. to Cs. to be uneasy about; Raspan khral hikhul-aca acc. to Jū. perh. to force a tax, a rate, on a person.

C নিম্মান hkhegs-pa, pf. of এল্লাম hyegs, to hinder, stop, shut off, debar: ইত্বৰ বাদ কৰিব দান hkhegs-pag although they prohibited, in whatever way, he was not stopped: ইম্পূর্ব বিশ্বন দিন্দুর-kyon hkhegs-pa-pe one who has stopped evile and dangers: ১৯৭૫ ইং hkheus-land one who stops.



2 विद्यास कि केरोज तह pa, pf. विद्या khens, to be replace; to be full: अवदेश विद्या केरा was tilled with blood; विद्या केरा केरा bio-gross and kheng-tr his mind not being satiated of the

মুনি ন hkheb-pa, pf দ্বাম khebs, to cover: to spread over: মুন্দান দু পুলন্ধ দু পুলন্ধ ক্ষান্ধ কৰিছে being covered all over; ল নাম ক্ষান্ধ দু khe thams and khe's-te being covered over the whole face; to overshadow (Ja.).

মূলি এ nkhul-ua, এইৰ a hyel-ua, pf. ইৰ khel, বাং এইৰ এইৰ a yden hkhel-ua, to put on; to pack on; to load: আইন ইৰাৰ ben thoy khelua when the ten storeys shall have been put on (creeted).

RATA hkho-wa (eeg. to আৰু mkho-wa) to wish; to want; to think useful, serviceable, necessary; to have occasion for: ৰাজ্য to make use of it: ৰাজ্য মান্ত will it be useful or not, or in W. hkho-w nxd, I do not want it; I do not like it. ৰাজ্য মান্ত fit for use; useful (Ja).

হিল্মান I: hkhogs-pa very infirm from old age; decropit; decayed. Gen. ignities কা ryan or ৰুখ কৰিব ryyas-hkhogs worn out by age: ইল্ল sho-khog, মুন্দি gkia-khog complexion blue or pale from old age.

পূৰ্মিন্থ'ন II: ৰংখ, তুন, বিভান, সৰ, ধনৰ migration; wandering; fig. worldly existence.

প্রিমান III := শ্বিশ্ব glo hyog-pa to cough (Maon.).

QEC'U skhol-wa (cf. Man syol-wa) to draw in one's limbs; to sit in a cowering position; to squat; to hide one's self; 549,

452, 4 dpab bkhoh-ra to be discouraged,
disheurtened (Ja.).

মূৰ্নি pkhod, fut. of বৰ্ণি pkhod — শিৰ্ম khod

1. surface; superficies; এই বৃশিং টুল ব sahi
hkhod gňom-pa to remove inequalities of
the surface; to level; to plane; বৰ্ণি টুলল ব
hkhod gňoms-pa levelled; made even; plain;
frequently ক টুলিং টুলল bar-yyi khod-gňoms
gaps were filled up, i.e., distinctions of rank,
wealth, &c., were done away with. 2. a
mill stone; ব্ৰহ্ম ya-hkhod the upper stone;
লব্দিং ma-hkhod the nether stone (Ja.).

Qিহিন্দ hkhod-pa = ই ৰ şdod-pa to sit down; to sit; also to live, to dwell; to be set down; to be put: ryyal srid-la hkhod-pa raised to the throne; ৰূমৰ প্ৰথম ভংগালো at a place; ৰূমন্ত্ৰীন্য scated in rank or order; ৰূমন্ত্ৰীন্য scated in rank or order; ৰূমন্ত্ৰীন্য scated in rank or order; ৰূমন্ত্ৰীন্য placed above; ৰূমন্ত্ৰীন্য placed under.

িন্দ্ৰ I: Hkhon n. of an ancient family in Tibet: মানু প্ৰাৰু ইংৰাশ জুৱ skya hkhongyi riya, Sa-skya (hierarcha) belonged to the race of Hkhon (Nay.).

বৃদ্ধি II:=4 শুন্ধ she-hkhon malice; dispute; war; spite (Rag.); বৃদ্ধি ধুখ hkhon-nas from the state of dispute or war; বৃদ্ধি কু hkhon-ned-par honestly, without evil intentions; also without quarrel or dispute; বৃদ্ধি বৃদ্ধাৰ hkhon sugs-pu to be spiteful or quarrelsome.

a to bear a grudge or ill-will against a person; to be dissatisfied with a thing; also to be malicious, spiteful.

Affilia hithon-po discord; dissension (Ja.).

REAN bkhols, g-पर न्यांचम bya-wahi
ukhols the sphere of one's doing or work
(Zam.); also= हुव्य khyab-pa. Acc. to Ju.
to be startled, aritated, slarmed.

ৰ্থিক প্ৰ hkhoha-qay not fitting to a place; become larger or smaller: প্ৰকাশনা ক্ষিত্ৰ কিন্তু কিন্

.j. প্রতিষ্ঠি hahab-nea = ১৭৭ kan-pa bad; wicked; low; barbarous; rough; rude; ১৯৭৭ পুৰু methah hkhob border; also border country; আংশুনিৰ yan-hkhob distant border land.

QKX I: hther an attendant who is interior to a friend in vank and superior to a servant: 455 \$45.493 \$55 oven if he be allowed to be among the attendants.

QKX II: 1. for and a bkhor-lo a wheel; a are me-hither the fire-wheel : a are chubkhor a mill or wheel turned by water: BE ANE Rluf-hkhor wheel turned by wind; अव अव lay-hkhor a wheel turned by the hand; a millstone. 2, circle; circumfereuco; the persons or objects encircling; that which surrounds (a certain point or place) : guants the navel and the circumiscent marts : 3 75 a de khor-la thereabouts. 3 affer no-bkhor retinue, attendants; also waiters : ब्रिंद दृह घडम यस Akhor dan beas-pa (सपरिवार) with the attendants or suite; a se sy aswum his hor dgra beom-pas surrounded by the retinue of Arhata: alex 5 ages a hkhor-du bedus-po gathered round as his retinue; also frequently the train of thoughts, reminiscences, &c ... which the soul, when passing into a new body, cannot take along with it (Ja.).

• affer hichor unfa (Schr.; Kalac. T. 22).

त्रेव प्रमुख्यम akhor kun-tu grags, सर्व-पर्यसम्बद्धारिका resonnding in every company.

ৰ্কিং p bkhor-kha, মু ব মং কৰ্ ৰ্কিং ব ৰ zla-wa dah shag hkhor-kha la return or each rotation (of a month, day, or year): শং ক ইৰ্ম অংক্টান্ট প্ৰকৃত্বি কি বী বহুৰ সন্ধান-cahi riga la bihor-khabi lhag hkhyil yon-gi hdugpa those articles which are found in excess at the termination of the period should be sent round (Rivii.).

a wheel; a wheel that is turned; those who come and go with somebody.

ৰ্ক টুণ্ট্ৰ বৃদ্ধ Akhor-gyi dkyil-hkhir ঘৰ বুলকত the circle of attendants.

ৰ্শি-টুটুৰ hkhor-gyi şke-wa, ঘহিত্যৰ dependants.

• প্রাথ টুবুৰ hkhor-gyi sk -bo परिकार (Schr.; Kalic. T. 21).

and; an open space near a temple or a residential house where people assemble to witness a spectacle; also the passage round a temple or monastery for devotees to walk round for religious merit.

ৰ্কান্ট্ৰেই hkhor-gyi gleo-bo the chief of the attendants or followers.

ৰ্তি ৰাইল bkhor-griy one attendant;
ৰ্তি ক্ষেম hkhor-ruams domestics; household servants; ই বৃতি lo-kkhor a cycle of
years: ই বৃতি বুলুকা lo-kkhor & cu-gāiş or
মুলু বহু drug-bcu a cycle of twelve or sixty
years.

ৰ্শন 34 hkhor-nan নিশাৰ the first of the seven musical notes.

QKX 5 hkhor-to n. of a tribe in Tibet (Vai. kar. 190).

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নুষ্ঠৰ ক্ষুদ্ৰ Akhor-gian = মুঁই ইজন হুতুটা thempa ব্যৱস্থায়: steps at the threshold or at the entrance of a house.

ৰ্কি 5 বছৰ thhor-do before to enlist: to recruit; to take as one's followers. 95 % ব লাভ মুখ্য মান্তি কিন্তু কৰা মুখ্য মান্তি কিন্তু না কিন্তু কৰা কৰিছিল কৰিছি

affect hickor-pa or affect hickor-po male attendant.

• শুবিদ মধ্য ম hkhor plang-mo (Schr., 53 A.)

Qহিম'ন hkhor-tet I: to turn round; to circumambulate, to walk all round; also to clapse, to be completed. 2. to be formed, perfected: প্রবাহন্তর ক্রম the frost has formed; স্বাধান্ত dew has arisen.

QKX'D II: the world; rotatory existence; the round of transmigration within the six classes of beings: absenting any animal Akhor-wa is skyn-pas skyns to repent at having come into transmigratory existence.

Syn. भरेन ma-rig; रूर् अनुभ क्रांगा-chags; भेर व stid-pa; वरेनानेन hjüy-tten; प्याभेर yañstid; नोने व्याप्त gshi hilsin-pa; न्युंन वन्य प्राप्त gtsuy-lay dañ-po; युन्न क्रियं का thun-moñ chos; युन्न व्याप्त व्याप्त व्याप्त badug-behat hiyuñ-naz; वृद्धि क hkhor-ua (भूगिका.).

বৃষ্ঠ হ বৃষ্ঠ হৈ hkhor-wu hkhor-mor to transmigrate in the world (Pag. 291).

्रोक धर्मीय hkhor-na hjiy कक्ष्मान नवागत the breaker or destroyer of transmigratory existence; the name of a former Tathagata.

ংশ্বিত হ হাজুবু ইব্ হা hkhor-nea dan-ldun chen-po মন্ত্ৰালী (Schr.; Kalac T. 145).

ৰুজন হ'ল বুল pkhor-un doh-sprug = কলে ভ্ৰুজন হ'ল মাজ কুল কুল কুল কুল কি বাল passing of all animals to be followers of the thousand past Buddhas.

aper a angle see historica las egrolmithen one who has been liberated from transmigratory existence; also one who liberates another from that state.

ৰ্কিং হি দ্বান hkhor-nahi khyim = মৃত্যু সিই ছা 55' bisan-mohi pho-brah the residence of a queen (Mhon.).

ৰ্টন হই 5ছ hkhor-wahi dgra ইনাৰমৰ্ the enemy of the world, Mara.

ৰ্ক্ত নই কুমা[†] hkhor-waki rypa-netho the ocean of worldly existence: মুম্ব লাভ নি ইন্ট্ৰ, কুজ কেই কুমান্ত নি Vikalpana (the wrong in-pression); thrown into the ocean of worldly business (Grab 5.76).

ক্ষাংশ্বিম্বাহি আৰু historically sheltition at the entanglements or ties of the world: প্ৰাংশ্বিম্বাহি বিজ্ঞান কৰিছিল। বিজ্ঞান কৰিছিল বিজ্ঞান কৰিছিল। বিজ্ঞান কৰিছিল বিজ্ঞান কৰিছিল। বিজ্ঞান

ब्रेंड की हुन वहन hkhor-nahi sday-hshal the mizeries of the worldly existence.

ৰ্ক্ত এই জ্বান hkinor-mahi blu-ma = ৰ্ক্ত জ্বান্ত হব ব্ৰহ খুব hdod-tha dgah-rah dbah-phyng Cupid, the god of Love (Mion.).

prison-house of worldly existence.

वृद्धि प्रवेशक hkhor-wahi in त पंचारवार्थ the path of transmigratory existence.

and go out of this world very often.

ৰ্ক্ত ক্ষেত্ৰ ক hkhor-war hkhor-wa-po one who transmigrates.

after a gas hkhor-war hkhyams at May wandering purposelessly in this world.



वृद्धिक अन्य hkhor-ma tshays without interruption.

क्षराधरास्त्र hkhor mah-can =कैर ग्रह्मय çil ka-dam-p: क्षरम् the tree Cadamba (Mhon.).

ৰ্ক্ত ই 54kbor-med, ৰহ'ইছ chad-med uninterrupted: এপ্ৰ ইত্তৰ ইছ observable behaviormed uninterrupted mercy (Vig. 42).

**Sam bkhor-shay the date of return; the term or period for which leave is granted to meaks or soldiers at the expiration of which they are bound to return to duty.

ৰ্কিং মুখ hkhor zng, v. প্ৰিন্তুৰ hkhor-yng প্ৰিং মুখ hkhor-yng, খাৰুষাৰ the horizon; the wall surrounding a city or fort; rampart: প্ৰিং মুখ hkhor-yng-tu or প্ৰিং ই গুৰু 5 hkhor-no yng-tu within the limits of the horizon; everywhere; at all times.

• বৃদ্ধিপুৰ bkhor-yng স্থান (Schr.; Kaluc. T. 12).

are que hkhor-gyah letch.

ettendants and servants, companions and domestics: শালু কুলি কুলাল-bkhor waiting servant; raket de chambre; মুং বৃদ্ধি nah-bkhor household servants; domestics: শালু বুঙি obkhor master and servant: মূল বুঙি don-bkhor the chief and his servant; মূল den-bkhor the teacher and his pupils; মূল্মি den-bkhor he servants outside the domestics.

• वृद्धिः इव वृद्धेषु भ hkhor ral-geig-ma (Schr. 53 B.).

वृद्धिः जेव्याः a hkhor-legs-pa good attendants.

বৃদ্ধির বা : hkhor-to and other weapons of war included in the following list of

weapons or wife a mission chair que have grained a shoring of a thouca; Ze Is taukgyulda shoring i a thouca; Ze Is tauktacd; ass Is shoring grained grained grained grained grained grained grained grained grained associately grained in the shoring grained in the shoring grained in the shoring grained grain

QEX'A II: 1. चन्न, नशांग, सुरम'न,जिन्हा an orb, circle, disk; a wheel; क्षेत्र के देव देव बहुवायर्थ वे नेश पुष्पाय संशासक्त प्रयोग-साम-सङ्ग the symbol of entering into the great circle. 2, the round of life, orb or state of existence: \$542 955 & srid-pahi hkhor. le wave the chart or evele of existence: श्चर्यामे इसमा प्रेर्विय में यदि fla dan na roams-kyi hkher-ie bald the four states of existence of gods and men:-(1) sign of got grant a mthun-pahi yul-lu gnas-pa प्रतिक्रपदेशवास residence in a place where there is agreement or which is agreeable; (2) awg swaw महेत्य skipes-be dam-pa la beten-pa सन्प्रवा-अय to take refuge with or shelter under good men : (3) वर्ष दे प्रेम दे भार द्वा महे हेर अस हेरीयन ñed-kui yañ-dag-pahi şmon-lam भागानः सम्बद्ध प्रविधान perfect determination of one's self : (4) वृद्ध बद वर्षेत् द्रलम दुम य इतिका प्रवर्त-(30ई-name byus-pa प्रभंकत प्रका moral morit acquired in a former existence: affect & 84 (1) hkhov-lo can and one who is possessed of a disk: (2) 44 strut a snake (Maon); (3) v. 8554 bya fier-wa TRATE (Mion.).

ৰ্ত্ত বৃদ্ধ hkhor-lo begynr, এতি বিভাগ্ন hkhor-los-egyn অন্তৰ্গি শেল an Universal Emperor.

Syn. Men gand marine typat-pe; gange gand yag-day typyal-po; NG marine gand yag-day tyyal-po; NG marine gand yag-day tyyal-po; NG marine gan ana-day ganm-dekos (Maon.). ন্ত্ৰ ৰূপ চুল টুলাইন ট hkhor-los syyur rugal-yyi bisan-ma the wife of the Universal Emperor.

Syn. के विश्व में mi-yi tha-mo; युद्द केद देन देन के bud-med rin-chen; बद्दम प्रदेशम guan hekosma; श्रुव पर्व द्वस्य में Lhay-pahi duan-phyay na; ब्येक्ट्रेन युद्द में hjiy-tlen htsun-mo. (Mico.)

4

ৰ্বিং বি আছিল historic hjoms, v. ১ দুবোলন diedra hjoms মুগ্ৰুম্ম নি, vegetable medicina for ringworm.

a केंद्र केंद्र कृत वर्षे हैं Helior-Li dan lelas pahiri प्रमाणिक n. of a tabulous mountain situated beyond the great ocean where the horizen touches the earth. At its centre it has an impenetrable golden hill called Vajra näbhi parcata. It is filled with truit trees in consequence of which there are innumerable species of monkey living there (K. d. 5 28 2).

ৰ্ক্ত মৃত্যু ক্ৰি মৃত্যু নি চুল hkhor-lo dan kkhor-lo chen-po lhahi me-tog (K. d. * 368) n. of a celestial flower; idem ইয়ু হৈ ইয়ু ইণ্ম tsa-kra dan tsa-kra chen po. (K. d. * 156.)

वृत्रक के हैं मेर hkhor-lo :lri-næd चक्रविमस n. of flower.

ৰ্ক্ত কৰ্ম bkhor-lo gdon = কৰ্ম phag-pa, কল, কলা a pig; one with a circular muzzlo.

व्यवस्थान hkhor-lo hdub-bryya पान-

बॉक्ट बें बहु a hkhor-lo hdra-wa चलवत, चिक्ट: like a circle; resembling a wheel.

वृद्धिः व Akhar-lo ploma-pa चन्नसम् n. of Buddhist Tantrik deity. ब्राइट के Aknor-lo dwan-sgyur के के किन प्रमुख n. of a Bon teacher (U. Hon. 1).

पृष्ट व रहे. a hkhor-lo hbyed-pa चलाविहती one who can penetrate into the designs or machinations of others.

কাল ইবিশান hkhor-io ptribe-ptos the fabulous wishing wheel which is possessed of one thousand radiating spokes: পুনাইই জন্ম ব লাইট পুনাইই জন্ম ব

ब्रॉवर के क्यों hkhor-lo yyo कृष्य u. of u flower.

ब्राह्म के क्रिक्ट bkher-lohi rkan round lout; elephant; प्राथ gkm-po (Milon.).

ৰ্থি জ্বি নৰ্থি ম hkhor-lohi negon-po the lord or chief of all: প্ৰথম মুধ্য মান্ত মিন্তৰ কৰে বৃথি জ্বি নাৰ্থ মান্ত বৃথি কৰি মান্ত মুখ্য মান্ত বৃথি কৰি মান্ত মান্

ৰ্কিং কৰি কৰি hkher-lohi ngrin as met. = ই.মিং ক্ষিত্ৰ-mon the camel. (Mnon.)

ৰ্শাহ শ্ৰই লগৰ hkhor-lohi mithah नेमि, নামি the circumference of a circle.

্তিং বিবিশ্ব তর hkhor-lohi tram-pa am, described as ছপাণী কা ই'ব্য ত্রি ই'হ'ল, a seent called "tiger's-claws."

ৰ্মন মনি অনুখৰ hkhor-lohi yan-lag = হও ও টুই-মিং haft-pa spythi mis আন্তান্ধ, ব'ব a general term for the goose species (Asion.). ৰ্তি ইউ ইম 1: hkhor-lohi lun = মু শ্ৰম ই pucel tse amber.

Syn. G. 24 byn-2015; 3 A Africa na yi hishorpu ; Janua An Ing-han mig (Ahon.).

व्यक्तिः विशेषाः : = वृत्र्वाश्च gdegs an umbrella.

Syn. *** En char-skyob; ** a Fn tsha-wa syrib; **\Fn tshad-skyob (Mfor.).

ৰ্বিং ৰূপি এই ন hkhor-los hyro-ua, বিং টু বিং ই বিশ্ব cin-eta spyi-dan bye-oray whosled; carringo or vehicle (Mion.).

ৰ্ট্যাৰ্ট্য gr bkhor-los syyur, v. বিশ্ব সং reg-bush (Mhon.).

affect with the r-less bishes, v. K affect judgemakhan, a potter; one who lives by turning
the (potter's) wheel (Man.).

ন্ত্ৰ ম hkhor-sa সৰ্ভিত্য-ঘ্যিতা the path for circumsmbulation round a sucred building or other object; the positions of a tendant demi-gods of a principal doity round his mansion.

াৰ গ্ৰন herr-homen man, herse and now: ইন্ন অন আইল চি বৃদ্ধি গ্ৰন মুখ্য, alighting from his herse, he presented the three objects, viz., a servant, e horse, and a cow to him (.4. 7).

ৰ্ত্তিং কৃষ্ণে ইন বং বৃদ্ধ hkhor-geum gnam-par dag-pa the alme-giver, alme-giving, and the receiver of alms, when those three are of pare motives.

QMQ'A bkhol-wa, pf. and bkhol, imp. for khol 1. to make a person a slave; to bind as a servant; to cause to serve one. Stylen branchhol or for khol-pe a slave; bkol-spyol-kyi adug-bshal the miseries of servicule; gshon-dag-gir dwah-med-par bkol-wa to be enslaved by others, without ability to help oneself. 2. acc. to Cs. to save; to spare; to enjoy with moderation. 3. acc.

to Sch. to become invensible; to be asleep; to get benumbed in reference to the limbs In Med. 4. to boil (with pf. [44 khol): 454444 to make one boil; place for boiling (Jā.).

Not 300 hkhol thab-pa explained in rakgis lego-webi kay la Kan-cik bez gah hekul wa thame-cad symb-par byed, seme kyah hyyaruu-med na bran gyog-tu hkhol-thab-pa yia, de-flar ma-byah-na bran gyog-tu yyar kyah hkhol mi thab-pa red (Nag.) extrecting voluntary servi — e., if a servant obediently gives effect to the wi-hes of his ma-ter, etherwise, although the servant may be in his service, he has not rendered service.

After a khor-ma a female attendant (Cs.).

and hkhol-mo end maid-cervant.

প্রতিষ্ঠ khos or after hickos-ka worth, value, importance; also necessity: ব্রতিষ্ঠ khos-can important; mighty; of great influence: ব্রতিষ্ঠ khos-mad uninfluential; after a hickor or positive; ব্রতিষ্ঠ ব্রতিষ্ঠ লাভ dhaw as a blieter or positive; ব্রতিষ্ঠ ব্রতিষ্ঠ লাভ dhay and dhay-pa dyab tehan cig grad ky after man dhay-pa dyab tehan cig grad ky after havo existed none articles pretty complete, there was necessity for a vessel to receive (deserve) them; after make a hickos-ka chan-va of less necessity; after a behas chan-va — and articles a helps-war chen-ba less active or less energetio (Mon.).

ৰ্ণাল নামুৰ hthree betun— ৰ বাহনৰ hos babs, ব্ৰহ্ম নামুৰ don dan betun suited to one's intention or object; fitness; suitability.

measure of one's ability.

्राचित्र सुधिवस्य hkhoş-en phebs-pa==वैजन सु वर्षा य logg-en behag-pa to put in opposition.

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P

4594134 hkyazs-rum or 4594144 hkhyazz ram an ice-slip; also ice in blocks.

ஆ நி hkhyam-kyi a stray dog.

মেনি নি . hkhyams-pa fig. to rove, rander: ৰহ্মমানি দুৰ্গা আৰু মুখ্য নি দুৰ্গা কৰিছে বাৰু মুখ্য নি দুৰ্গা কৰিছে ক

QSAN य II: = १९ के६ ५ वर्ष व don-meddu horo-ea सचित्र-प्रचाप, अनयम, पूर्व, दिनाइ, रिनाइ, pf. स्टूब्स वर्ष हैं hkhyams-par gyur i. to ramble about; to wander purposelessiy; to wander in a strange country. At certain seasons many monks wander about Tibet, Mongolia and China, cids Huo. दिश्वम, दिव्यू : स्थाप बुक्स व grams-par hkhyams-pa, to wander about continually; to move about unceasingly: वृद्ध दुब्ब व hkyam-da hjûg-pa to causo to ramble or rove about; to become strayed, lost; wandering; vagraut; erroneous; erring; व्यूक्ष a chu hkhyam-pa inundation; flood.

vagabond. R. n. of a disease.

ABA mi-kkhyar erring or blundering man; B as khya khyar a stray dog; A as a wi-kkhyar erring or blundering man; B as khya khyar a stray dog; A as a wi-ge bkhyar-ka-po one who makes mistakes in writing (a letter, &c.); AS as a stray do not err in conversation.

AS A as one should be a fraid of making mistakes, of going astray; Saas a dpe hkhyar-ro a defective simile (Ja.).

ABUIA hkhyal-wa=easia behal-wa irrelovant: espana apeaking unconnectedly.

QBA hklyi wa, nee. to Soh. aga a hkhyd-ra.

্ট্ৰিপ্ত hkhyig-pa, ৰুজৰ to bind; to take prisoner. ৰুজনীনধ also in C., to strangle; sufficests; ৰুপ্ত আৰু ইপ্তিপ্ত thap-pas hkhyig-pa-po one who binds with a rope.

Sym. aka a hehin-wa; Ku sdom, akam hdoys; akan gelays; aka a hein-wa; aka kkuiy-pa.

ağıqmı ökkyiys-pa, pf. Aqqı bayıys, bound

to draw out; etrain; also to roll, revolve of the wind of the country of the cou

world lies in how one appears outwardly (Lam. ti, 36).

QBNU hkhyim-pa= & apexa chu hkhorwa to whirl (as of water) (Mhon.).

Q BANTH hhhying-pa परिचेत्र, चार्यात्र, described as ñi-ma dañ zla-wa soga la hog sgor-agor-da hhiying-pa, to be encircled with a halo, like the sun and moon; क्ष्म hog-bhhying परिचे nimbus; halo: बस्व द्विका high-hod nkhying a rainbow encircling (him): ते द्वार गाव-bin or क्षम में के काण्य-pa hhying द्वार के काण्य-pa hhhying feg, mist, or smoke enveloped him (da.).

ষ্ট্ৰীই বি hkhyir-wa to turn round: গ্ৰহণ বুল্লাল্ড্ৰাই বই গ্ৰহীক ব dbn-la gdags bskor-wahi hkhyir-pa (Kag.) to turn a parasol round in a circle over the head.

Qदियाम hkhyil-wa चावनं, चावनं, vb. intrans, to wind; to twist; to whirl round; ckra hair (Maon.): 6'ac.gaugu gu agu u cha-raft engs-kais hkhyil-wa water of itself whirls round, i.e., turns into a whirlpool; इ.स. इन्या व्यापा विश्व वर्ष इति diff-dkar qyaşhkhyil ayon-hkhyil a white shell wound to the right or wound to the left; gatesas giral hkhyil-wa to coil up like a snake; to being wound in the manner of a snake: a da a a a a chu chen-po hkhyil hdug much water has accumulated surrounding a place or inside a place forming itself in a whirlpool; 45.5.434 45 hod-du bkhuil-shift as if wreathed with light; 3 ब्रोब भेवा बहुब क मेंद्र ña geer mig hkleyil-na yod the fish was revolving its golden eyes: अद द दे 5 वहेब वर इर है mi man-po de-ru hkhyilwar gyur-te there many people having crowded together or assembled together: क न नहिन क्रेंच चेर हर स नहे छव है स although

there was no swirl in the waters they dug deeply into the ground.

Syn. After a hkhor-wa; After hjug-pa (Mhon.).

agaras hkhyil-un brgya unter: one hundred coils: agara hkhyil-udan such anything that is possessed of coils; wound together.

an earring.

Syn. 4 and Strut-da nades-byed; 4 an Ada rua-war bhhyil; \$454 shan-ryyan Tan (Mhon.).

बहुआय hkhyiş-pa, v. बहुद्ध hkhyid-pa, to evolve.

মৃত্যু hkhyn-ua or শুরুষ hkhynş-pa= শুরুষ kyoy-po 1. bent ; not straight (Aag). ২ pf. শুরুষ hkhynş run away.

Syn. Wa yo-ica; Awa bros-pa (Mkon.).

QB의 리 hkhyuq-pa चवन ; pf. 5의 khyuq to run, move swiftly; said to imply 4 5 40. \$5 muur-xahi-don, the meaning of rapidity : 9594 bkhnug-po runner. 199999 gloghkhyng-pa rapid motion of lightning: ETES ABT a glog flar hkhung-pa to run or move rapidly like the flash of lightning: 4344 454 hkhyng-po hkhyn-pa to run away swiftly: And is akhyay-team in or about a moment or in a flash : M and se and u sku hkhuug-tsam phebs-payour honour has come for a rapid visit: By and Rengalin down Kan khyed-raft de-rift hkhyny-tsam phebs rous will you come here to-day just for a trice : and the alea bkhyug-team grigs see for about an instant : ANN 439 sems hkhyug the mind travels quickly. BBTG khra khuugpa to glesm; to twinkle with light; to shine in various colours : बेर्'डे अ्ट्रेंड्रिक बहुब्य usians (Lam. ti. \$5.) the mind moves (restless) with suffering; ইন ৭3 প্ৰাণ glittering in yellow lustre; to glitter; to shine (of the rainbow).

चुन्येन hkhyug-yig running hand: current handwriting.

*37 45 55 hkbyng-car-can in W. hasty; hurrying; careless.

२९६१ देहर bkhund-bthuñ = ब्रेड अ बना व skyezm thoy-pe as soon as born (Whon.).

ৰপুৰ্বজন্ম হয় কাইং hkhynd nas bloh-wahi ma nin আৰক্ষ হয়ৰুত্ব আছক one that becomes an hermaphrodite after being embraced.

RESTA I: hkhyud-pa আজিছিল, আজিছ কৰ 1. to embrace; embraced: গল্পাক বানি mgul-nas hkhyud-pa to clasp round the ueck; to hing; to encompass by spanning. 2. to glide in or into (as serpents): মনো বুলুল mfall-du hkhyug-pa entering of the soul into new conception. 3. to be ado: মনে মন্ত্ৰ lai-nar na hkhyudunable to rise (from bed). The word is also illustrated as ইণ্ডল স্ক্ৰম ক্ষেত্ৰান্ত্ৰ হ thig-pa la rica nas hyro-na lia-bu, to move supporting himself on a wall, &c.

QBS प II: = अद्रेष प hkkrig-pa मेहन, पानिस्न sexual embrace (Moon.).

25x 12 hkhyur-sea or an hhtyno; fut. of an hkhyur, to be separated; divorced; (Ca.); to stop; to put an end to. Acc. to Ja., to be deserted; an an an heing separated, be was, so to speak, bereft.

aga hkhyus, v. aga hkhyu-ira.

and a hickeyen-us to be filled up, v.

295.4 hkhyed-pa 1. to be sufficient, to suffice, to be enough; to hold out; colleg.

are still the same still the same should be acquitted (c'a). 3. \$\frac{3}{3}\frac{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\frac{3}{3}\fra

ABX A hkhyo-ca wa to carry away, to take away; sometimes, to bring; away, to take away; sometimes, to bring; away by hkhyor carried away by water; away by illeness. Away hkhor to be overcome, carried away by illeness. Away hkhor cop bring; axay khyor son carry off, take away; akin to the bran and brian of Hindustani.

Appearance; demeanour; neatness. 2. colleg. advantage; superiority; pleasant ness.

QBQ'A hkhyel-na Ld. to hit, to strike.

হট্ট্ৰ hkhycg-hkhyog bent,

ৰ্ভ্ৰম্থ 1 Akhyog-hgro=ৰ্জ্মান্ত ganh spen-pu the plunet Saturn or ৰ্জ্মান্ত gos-shon; he in blue robe (Mhon.). 2. = এক ন hhub-chu a stream; waterfall (Mhon.); ব্ৰাম্থিক sheul Akhyog-hyro the make because it cruepa in a bent course (Mhon.).

23434 hkhyog-can or 234234 hkhyoghkhyog tortnous.

*Ja 14 hkhyog ston-pa to fly into a passion (Sch.).

QHC hkhyog-pa, pf. Ha khyag, imp. Ha khyog 1. to lift; lift up. 2. to carry; tob ring: awar Ha geol-ja khyog bring ir the tea (C.).

P

ৰুপুৰ hkhyoy-po or বুপুৰ khyoy-po erocked; bent: বুপুনৰ ইন্দ্ৰ khyoy-poheri-no a crooked figure; a curvo, flourish, croscent, &c.: ১৯ মংগুৰু প্ৰশ্বি দিয়া phar hkhoyikhua-bkhyoy the fish writhing hither and thither.

वर्षुक्यके भावेत hkhyoy-pahi sa-tuu वसवीक crooked seeds.

वर्षुन्य akhyog-po = ६६ सभिद्र adrah-po minpo वज्ज, द्वांचन,२व, नत, विश्वित, कुबिलम् not upright; not straight, i.e., crooked.

વર્ત મહેલ્લ કર્મ hkhyog-pohi mthu-can the bent-bill; a touran.

ংকু প্রায় hkhyoy-pohi sde = ক ছব ৯ po-son chu, ২৯ ই chan-risi a kind of churn or mixer to make wine with.

Nyu, দ্বাধুৰ yon-bu cau; ল্মান ট্রেল gengm lag; ব্রশান্ত্র দি dbays-bbyin çin; aci দ্বা chan-çin; অশ্বাধিত হুম lag-pahi tshondus; উপাইব myos-byed.

এইলু ইও ৰৈল hkhyoy-pohi tshig = ইণাই জড়ং ংল tshiy-yi glash-ray rough language; not straightforward (Moon).

3955 hkhyog-dpyan a lath or pole for carrying burdens (Sch.).

azaght road (Moon.).

and and history of the blaze or than (Minn.).

4 sron-pu etraight (Mon.).

and any obligate a crooked, out-ofthe-way construction or explanation.

বৃষ্ট্ৰবাধ hkhyogs or ১৭৭ hkhyogs, বৰ a palanquin; sedan chair; litter.

QEC'A hkhyo4-wa or *Ism hkhyoñs gs. a.z.: Zs.m.w. zg.zs. mgcm skyoh-wa dah skyohspahi don-dah mtshuhs to observe: ?4°.Zs.m तंता-hkhyofts, र्वेश्य ब क्षेत्र वर्ष वेश ने भ वहेब में यो ब द्युर व्यवस्थान share a l. to observe a day's religious service in a monastery. 2. acc. to Ja. and Ramsay khyony in Ladak rignifies to bring.

QEN'E! hkhaom-pa ave, fluid hence fig. giddy or giddiness; also to reel; to be giddy . A Tagwa So an bai bkhyom hkhyom raver dizzy with intoxication : we be same वर्षभद्रः वर्षद वेदावरेन yan en sogs hkhyus dan hkayer-shirt hkhyog the trees being moved (by the wind; were bent (Nag.); so the words aga hkhyomand aga hkhyoy are somewhat similar to esch other. Es Es & akhyomkhyom do-ud in C. to reel, stagger : 45 9 agauasa chan-ai hkhyom-pa hdug he is staggering under the influence of beer; milasa mtsho-hkhqom dizzipess; vertigo: कुण हार् अर्थे वृद्धिः वर्षेक्ष धः वृद्धे lug-ulad mgn-hkhor hkhyom-pa gso the brain of a sheep (taken as food) cures reeling or dizziness of the bead (Med.).

A প্রতিশ্ব hkhyor-ua fasse to be unsteady; to miss, full; not to hit (Co.); to reel, stagger, from intoxication; to warp (of wood or wooden vessels); আন স্কুল্লি বুইন in watking his steps reeled (Rds.).

and glys hkhyol-pa, pt. and hkhyol, cf. gara glys; and, to be carried; to be brought; to arrive at, come to, reach: san and are an analysist on reaching the end, it was left (unfinished).

QBN'U hkhyos-pa==4344 hphyos-ra (Sch.).

AND hkhyos-ma, same as \$30.00 skyas-ria, a present, gift.

QE'A hkhra-na (tha-na), vb., pf. probably *3* hkhras, to lean to; to in line towards (Cs.).

ዳይ ካ hkhra-sa a support to lean against; e prop; the back (of a chair): ዓሟ ካና ዓይካ hkhra-sar ይአከነል፤ = ያለ የሚችና የተጠ-ዘብ bytene firm in support (ሸመታ).

QBEN hkhrais (thai) ut: hard: 9四年 a khrais-na, 925 a bkrais-sa adj. hard.

又国等 Philosof-pa (that-pa), in collequation to expel; turn out: 本種の 25% 5% by gs historial byed to expel the devil (from one's body).

QQQ'A hiter theps (the lops) wats, us; pf. and hier for an arrival, ps. 1. to strike; to heat (in regular strokes, a. in swimming and rowing); to thrust, stamp, tread heavily; § 2544 his hikhrdheps to dance in that manner 2. to winnow; to fan. 3. to blink, twinkle, wink with the eyes. 4. to jest; to jeke; to crack jokes. 5. to heap, jump (88 h); jump for joy (88 hr.). 6. to scoop out: to bail out (86 h.). 7. to fight; to combat in C and W. (5a).

지면(VC) 전 hithrat-hkland that-that) = 대한국에 한 khrat-le khrat-le (ther-ke Plan-le) confused; dazed; confounded; also as adv. 원호 cam 하는 대통안 하는 제품 플래시 역도 하는 등은 한국다.

But fa the control who is confused in his pleas and speaks unconnectedly and ravingly, and being unable to sit moves up and down and cannot even preserve his own goods.

QUN hkhras (the) - Asia some is a semschays solut-pa hopeful; also attached.

Q hkhri (thi) reduction; discount.

AR hkhri-than was, said to be = 3" was ryyal-nutshan, the Buddhist flag of victory.

ৰই মুখ্য hkhri-syrub payment of stipulated revenue or dues: প্ৰথম এ বিশ্ব ইল্ম khral-ham bu-lia soys, মাই কাই অব্যাধ ইন্দ্ৰী ব raā-yi nugo-la bahs-pa-ni hkhri-wa liabilities or account of rent or debt, &c.

The privileged travellers or officials; (Rtsii.).

्रिमिन्स hkhri-çin = व्ह्रैय के hkhri-çin सना, बसी, क्रांनका, क्रमीचि, सनति ॥ (reeping plant.

Syn. wa ma sa u yal-gahi ral-pa.

बहु दिस्कर्षण इन hkhri-çiñ nahoy-ldan, कि कार में वेज के धर n. of a kind of iree.

Syn. 氧ખ. 및 pri-yeń ku; gs ds de ce budmeg mik-eun; 業界可能量 sna-tshoys sde; ngs Th dipph/popi me-tog; naggada su-ka hyng-htshadl (概ion.). बहु देह बेबम बेद hibri-çiñ thogs-med बॅंग ५७४ देह के बेद a name for the Sål tree.

Syn. श्रूष्णे क्षेत्र व बत-रेतरे Ljon-pa; श्रूष्णे केर बत-रेतरे होते; श्रृ के कि बत-राम्डां होते कच्चेका, स्वान-रं (ब्रोनेका.).

* 역원적'의 hkhrig-pa 1. faun (Schr.). 2. 434, anis mystic number signifying "two" (Rtvil.). 3, vb. to cohere; to stick together, become thick, intermingled: man and quam-hkbrig the sky is thick: Ky Brigging King again had-ser dish hjub-hod hickerig-po bearis of light and rainbow huss intermingled: agawas a hkhriy gyur-pa, केंद्र के के बहु दे कि at a become adherent being intimately mixed up with the saffcon of mercy, 4, coitus; sexual invercourse. and a state of the perform such. And ashkirigskad = ala tahkhrig-tshig amorous speech; obscene language; any and hkhrig-thats • क्षेत्र वर्द्द स fire antorous dalliance: hithrig halod-ma अपन्यो a voluntuous woman, 5. Annula the twins in the Zodiac

Svn. of No. 4. 505 \$ \$\frac{1}{2}\text{m} \text{if and possible particles of the product of the

ৰ্থীপ্ৰস্থান প্ৰথম বিদ্যালয় কৰা there par some a destructive repealing of copulation or of sexual union.

ৰ্দ্ধীৰ্থ ইনি ইনি rig-pa bbyin-pa to salk smut.

बहुष प्राप्त hkhrig-pa shed a रेक् वे As n. for the crow (Mion.).

apara sa sa phhrig-pahi ches rten-pa to be given up to voluptuousness.

ৰট্নৰ হও অঞ্চল্ড hkhrig-pahi haam-gtan ma, or প্রকিই ইংশ্বন bad-mad haad-dan ma a voluptuous or licentious woman (अक्रिका).

পরিশ নিম hkbrig-ebad ন্তন্ম নীয়ন, v. পরীশ ধার্ম hkbrig-pa thed.

ইনি) A hkhrig-ma or শইৰক ক hkhrigsma, শৰ্মী lag-pahi ক্ৰিকে কমে the wrist (of the hand).

बङ्गमाय hkhrigs-pu collected or assembled together, of देव sprin (clouds).

মূচি দ hkhrid-pa (thid-pa) বিদীল, pf. ইচ Abrid, pf. আ bkri লখনি, to lead; to conduct; bring to a place; especially used in connection with animals and children, also of leading an army: ১ ইংইচছুল চন্দ্র isla hkhrif byth led out their children.

RAN hkhrims (thim), ওল্পছ্ল hjigs skray (Kay.) terrer, panie, fear: এইংৰম এইন্ম hbrod-nas hkhrims (Le.e.; Ju.)

R自己 かなhril-nes (thil-nes) *着 も かなれられる to wind, coil round (of 'expents); draw close; embrace closely; to clasp round; *着サラル かなればしがあれる an embracer; *着サラル かんかはしがある a plant furnished with tendrils or claspers; アーー・ディル かんかにしなる in B' to speak ineperfectly like children; to lisp, to stammer.

रश्चिम habril-ldem fig. very handsome and young; मीन habril union. कृम ldem waving; moving.

ağa'ac hkhril-çise = A'ac hkhri-çis a climbing plant, a creeper.

रहिष्ण hkhris (thi) विकार, समीच near, anightening bank, shore, coast; also peatp. बद्धेश्व and बद्धेश्व close to; very near; against; sheel shown med-pa puras khris species in sheel shown med-pa puras khris sa min-pa zla god ma gregs i अन्मात greg-par gehoù-lat mi hyed ene should not singly (venture) to do (loverument work unless assisted by a colleague under the king (D. cel 12).

Syn. 374 kipani; 38 gisar; & dgià (Mino.).

रहें अप्यक्ति kihiris helsin, व प्राप्त ra-gan, पित्रम brass

Akhrai-pe weine to wash; to banks; essente bhhara hjuj-pa wan, waite causing to be washed.

वशुभवार्द्धन hkhru-na good-pu संपद्यक्ष stoppage of leosmess or diarrhoin.

र्षु प्रिक्ष hkkra-yin on, 25 45 kkra-nad, 25 कुम hkkra-yin on, 25 45 kkra-nad, 25 कुम hkkra-yky or चित्रमार distribute with veniting.

• 2周9 kkhong 中町 (Sehr.; Kālie. T. 121).

प्रमुक्ति hkhring-gos=्योक yo-cha or के छुव go-hkrib war-dress; coat of mail (Mison.).

eggyw hikrny-tha-pe the drumming to battle; stated (Mion) to rean also প্ৰায় পুনাৰ agust প্ৰায় the clamour which arises on the battle-field.

बह्य के.धर.श्रे बक्टर य to be panic-stricken: hkhrng-par mi-hgynr-na A mufa will not become angry; get disordered: g ann as again wan rise thams-end hkhrag-tu beng it made all his voins disordered (blood to boil). 2. to be angry, also to quarrel, fight, contend: andaragence descripe hklarg nat the two quarrelling. Also as sba. fight, disruption, row; व्यवस्था hkhrag-pa cor disorder arese; quarrel took place. 3840954 to show fight; to take up arms; to rebel : annuggue gu g in times of War: 549 459 dang-hkhrag = 449 429 hthabhklivny wite. अवद्यमध्य Mi hkhring-pin n name of Buddhe, who does not become agitated or rottled at heart, agmidwing blibing-path 80-g-li = 444 2 4 44 griliga हा-gshi or ६६० के अन्य विकास की ताल्य-ता. हा-यूर्या Lattle-field (Mnon.).

শ্বলু হিন্দু hkbrug-djon = হ্ৰণা হৈছে dinag djon general; commanding in war.

এপ্র ক্রি hAhray-lah — ব্লুটিশ্বর «kuo rioga 1. contest, strifa. 2. শুমুখ ট্রুর a gyad-yyron pri or ১৯০৭ ১৯৮৪ diang-hthab-pa (প্রতিজ).

The state of the s

वस्त्रवार्थें hkhrug-lof खेडन war, fight: वस्त्रवार्थें hkhrug-lo, work of dispute; quarrel.

QBC Q hkhruh-ua (thuh-ua) or apen u hkhruht-pa resp. for ia skye-ua min, মন্ত্ৰ্যুৱ 1. to be born: শ্রুণ্ড বি হার ku-hkhrudca স্থান্ত্র ku bitams-pa to be born; also the birth of a great man, prince or lama: ব্রুল্প ব্যক্ত kkhruds-rats স্থান্ত্র kkyrs-rats ভাষাৰ birth stories or legends connected with one's birth. 2. to arise; come from: শ্রুণ্ড বি বুল্ড বিল্ড বি বুল্ড বিল্ড বিল্ড

Age was again and historian-rate great lama or saint by enumerating the names of his supposed successive embediments.

ত্ত্তি Akhrud-pa (thud-pa) আৰ, pt.

ব্লুজ Akhrue, fut. আ okru, to wash; to cleanse; to bathe; to wash off: জাই জা
ব্লুজ্ব প্রেই gos dri-nus Akhrud-par burd the dirt of clothes should be washed out:
ব্লুজ্ব প্রেই ক্যুক্ত বিশ্ব বিশ্ব বিশ্ব না illness, by giving purgatives, one may be cleansed: ব্লুজ্ব স্কুজ্ব ব্য়ুক্ত to be washed.

and dishes after dinner, which are given to pigs, dogs, &c.

प्रमुक्ति hkhrun-chod (thun-chod) = ६६° १व वर्ष के don dag thag-chod finally deciding or determining any matter (J. Zak.: १००६ ६८ १४ वर्ष के १९४० के dmag-dak kha-nehu tta-bu thag-chod to decide upon a war or a law suit.

प्रमुख्य of high rank.

+ and the khrun-rish = 32 4 Rea dkyussu rishwa longthwise; in longth.

QBQ I: hkhrul (thut) or apara hkrul-pa धम, विश्वम, 1. आन्ति shat, mistake; frenzv: madness; error; illusion; also wlj. mistaken; deranged ; deluded : बहुब नुस देनम यम मेह mistakes are not profitable: an ana a hyrowa hklarut-pa the deluded beings (of this world); aga a hkhrul-wa to be mi-taken; suan hkhrul-par hdug I have mistaken; it was a deception of the senses: # ABA anaga ye snah hichruf-ham hkhruf-snah illusion; delusion: 454 gr 34 hkhrul-sumi can delusive; erring: as a syn. of Xx a norura : बुद् क्ष्म बहुक परे बहेन हेन म hhyod-ray hkhral pahi hjig-sten pa ye deluded children of the world! 2. to be insane, deranged. 是yn. of 資本中學學 smos-pa hkhrul-so ocension for making mistake; wrong way; peril.

MEQ II: (thui) in the words भिष्यह्म mig-bhhrui is a little different from agai bphrui; it applies to moral or intellectual mistakes as distinct from external blunders. In the same manner it differs from the word भूग्य nor-wa or भूग्युव nor hkhrui. भूग्य nor-wa applies to external or phenomenal blunders: क्ष्म क्षेत्रका अवस्था क्ष्म क्ष्म

equals bkhrul-bkhor an machine; contrivance; artifice. Acc. to Cs. this is some as any als hphrul-bkhor.

• aga afaz hkhrul-hkhor wa (Schr.; Kālac. T. 125.).

बहुब बॉब्ट हैम hkhrl-bkor-mkhyim, v. धर्ड र Ps. bisen-khan, s. prison-house (Mnon.). बहुअव्यक्ति भूका hkheul-hkhor mkhas juggler.

- মুখ্য মুখ্য মুখ্য মানা-Igih (wrongly for মুখ্য মান hphrul-Igih) খু শ্বাস নিনাৰ বন্ধ: n. of a celestial mansion.

राज्यक hkhral-snah, v. राज्यकी क्षरण hkhral mahi mah-ma, illusive vision or exhibition.

Syn. aza už dan hkhral-cahi seme; aza už Az hkhral-pahi yid (Uñon.).

age कुराम fikhrul bycd-ma कुर्केट्वर्राम् केट a woman that decove others.

ang and helicul-med, v. वर an nor-med or and an helicy-med, unmistakeably; without mistake.

a दुव वेन hkhrul-shig, मि १६ कि सब क्षेत्र के का प्रति-मान हो कि नां हो toge-pahi bla-ma ham yahzay a lama or any person who meditates on the theory of emptiness (i.e., the voidity of all nature).

boun, mi-play-pa in play-pa boun, sduy-behalna la bde-near boun-ye hkhral-nay hkhornea bdi yin in the same manner we animated beings, deluded by Aridya, mistake falsehood for truth, the transient for the permanent, misery for happiness; hence this transmigratory existence.

बहुबाजन hkhrul-yaş (प्रदेश) a very large number.

প্রশাস hkhregs=শ্বা স্থান-দ্র স্কর very stiff or hard.

মুদ্ধি hkhren-pa (then-pa) = ১৭% shenpa desire; passion; to wish; to long for: 1. মার্কার প্রায় ও ১০৮-১৯০০ hkhran-pa to wish for food and drink. 2. to look upon with envy; joalousy (Ju.).

養重りkhro-va pf. 養 khros to be angry.
*養率り kkhrol-va (thol-va), pf and fut.
養率 dkrol, imp. 養 khrol 1, to cause to sound; to make a noise; play: rol-mo kkhrol-va to play on a musical instrument; dril-bu kkhrol-va to ring a bell. 2, vb, intrans to sound; resound: 严秀等資本 the avalanche resounded; 資本が資料を ryg.a-loā khrog-çiā a rumbling in the bowels

ৰ্মুণ্ড hkhrogs dislocated: ক্রমিন্ত মন্ত্র ব্যুণ্ড প্রমান্ত ব্যুণ্ড বৃদ্ধি the old woman yet wishes to walk, though her knee has been dislocated (Rdm. 11.).

(Med.); 首項 sto Akhrog in the helly:

এইপূর্মণ hkhrog-khrog roaring; rushing;

buzzing (Ja.).



4 I: ga is the third letter of the Tibetan alphabet corresponding with Sanskrit w. It is pronounced as soft k when alone or when placed without a prefix at the beginning of a word or syllable. When used as a final letter it sounds as k or is often barely pronounced. If a profix precede q or if it carry a surmounting letter, it sounds as a hard q. When used to represent a numerical figure it signifies the third, i.e., the ordinal III. and as such is generally used in marking volumes of books, &c. • ga is sometimes used as an affixed particle of a wor! to complete it, as in warm yal-ya, the branch of a tree.

ৰ II: in mystical language signifies born of a goat; also a he-goat: নজানুদ্ধ ক্ষাত্ৰ he-goat : নজানুদ্ধ ক্ষাত্ৰ he-goat skad-la ra-skyes yin (K. g. দ. 28).

মা: 1. in mystic Buddhism প ga means the hidden entity or the essence of Buddha: প্ৰথম সুবিধাৰ স্বাপ্তম এই প্ৰথম এই কিন্তু কৰা বিষয় কৰিছিল কৰা কৰিছে কৰা বিষয় কৰিছিল কৰা কৰিছে কৰা বিষয় কৰিছে কৰা কৰিছে কৰা বিষয় কৰিছে কৰা কৰিছে কৰা বিষয় কৰিছে কৰা কৰিছে কৰ

aparaqual aparaqual and that which belongs to no place anywhere is ya" (Horom, 88).

미리크 ga-khral (ga-thai) tax, duty (en cattle, butter, &c.) (da.).

¶ ¶ ga ga n title of honour in W.
(Ja.).

나 막힌 최 Ga-ge-mo 1. n. of a certain place in Tibet. 2. * 학자 chege-mo, such a cue: such a thing; such and such (Cs.).

प्रिक्ति Ga-you प्रमुख 1 one of the two merchants whom Buddha met immediately after his six years' asceticism under the Bodhi tres. 2. व अत्र के द्वार Ga-you-gya rayal-po भोजान the king of a country in Southern India. 3. a melon (acc. Ch., Let., encounter; others; barloy) (Ja.).

ण २प्रीय ga-hgriy (ga-diy) a saddle;

या है ga-cen or या प्रवासित ga-chen some or a good many; good deal (Ja).

ব্য ঠেই, ga-chad involuntarily; without cause, e.g., to weep (Med., Ja.).

শু ঠেই বি ya ched-m fatigned; very tired; মিলাৰ সংগ, হাইৰাৰ সংগ giving up in despair; being quite exhausted (D. R.).

The ga-shod wants cummin seed,

* ¶ 5 g an man or mun \$5 \subseteq 2 grant the selection a kind of Indian handwriting, evidently referring to the Gatha or Kaithicharacter, in which the original Magadhinsel to be written. The Tibetan ¶ ga is ordinarily pronounced as K, hence ¶ 5 keeta, or kaithi.

+ 475 ga-de ner a club; a mace.

न 5% gr-dur an astringent medicinal root: १८६६ र. बूँ ४९ इन्हें के it removes remittent fever, diseases of the lungs and of the bowels.

Fix $gi-dx = \P^{n-1}$ guinder also \P^{n-1} go-der the tender growth of fresh horn in the three animals, rhinoseros, stag, and antelope: gwi-der gram-ggis rinay dan chases shen the three ga der dry up pus and yellowish discharges: $q \le q \le r$ the growth of a new branch on a stag's horn (Sch.).

9'258 ga-hdras = 95 25 gan-hdras (colleq. "gande") how? of what kind? what eort?

where and (ka-na) and an amount of a person, his place of residence: a person his place of residence: a person his place of residence.

ৰ্ম এই ga-na med (in W.) absolutely; at all events: ৰ্ম ক্ৰেম্প্ৰেম it must be sent by all means: वाद केंद्र वंद के दार वेद। [shall give it back at all events (Ja.).

म् वार्ति के हिंदन्त parti समानि कृषित् रेक्स बरुष् के के Line-then Tshogs-bitty-ye must the mane of the great (fod, called the Lord of the Multitude (Shage).

‡ पाया 5 पाया है (da-nex ta-nex ri-nex ta-nex ri-nex ta-nex ta-nex ri-nex tananam). Also the n. of a flower (K. kon. न. 4).

TISK ya-bar I: 1. v. of soveral plants, probably Gentiona chernyta, Curcum, Zerumbet, &c. 2 Pr dangs is a kind of stone like TISE ? M. (Mrs. 4).

PIX II: wit, for camphor: ATTS.

cet guchur crystal-like camphor: MATTS.

mañ ga-bur camphor resembling yak's lard
in appearance; ga-bur tshu-wa rygon-pa

thog-blab good camphor, where the fever
has increased, cures by lowering its height;

rhin-shin shan-paht tshu-wa resemad good it

also cures long-standing fever and disease

of the fundament; ga-bur ts-long glo-rime

tshud-pa set the kind of camphor called

Tho cures inflamation of the lungs and

fover.

Syn. Paā ने अ kha-waht phye-ma ; वेर्न्नर ट्रेन hod-dkur-can ; दमभून nus-ldau; हैन के किट ह्म्एाक-yyi इतिकंक्य व alu-wahi thal-; nu ; देवे सेमर rohi-ye-sar; नेर्र के हिस्स हार्त-yi इतिकंक्य (Moon.).

क पुरुषण व ga-bur nay-po defined as अव दुर शेल ब्युं क्षा पर्दे क्या प्रphay-brun me-ta bareyepahi that-ra. 1. the ashes of the burnt dung of pige. 2. a secret name (Min. 4).

बाहर वर्षा प्रकार क्षेत्र क्ष

a twig; also the fresh shoot on a tree:

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gartra rlan-tshall rimg-nul sel-car by d (this medicine) removes the epidemic fevers and the heat induced by thin (wind).

 $\frac{1}{4}$ T \mathfrak{F}_{game} from the Sans. $\mathfrak{A}\mathfrak{F}_{go}$, in mystical language go or go away! $(K, g, \mathfrak{F}, \mathcal{C})$.

মাইটু আ garmo byi-la n. of a species d wird ent: শু মান্ত আ সুধাসমন্ত্র আন the ganor byi-la catches little birds by lying in wait (Rdsa.).

4) $\delta M = gartain = 2.8a - jt.tsum$ how much; how many; how leng; interr. and certel., as much as r.r.g., as much as you like

শ্মেইৰ ga-bison (in W.) an irruption of the skin (Ja.).

¶*5 ya-tsind how mach; colleq. "via teka tsô" what is the price; how much? In Sikkim yang-deka-dzô-me? (Sad. Htk.).

可能 5 ga-dsan-to nam a precious stone used in caring intectious fevers and other diseases, also to relieve one from the influence of malignant spirits.

या मात्रे ga-ga equanting (in W.).

णियु gaha समुद्ध an anulet; a brooch containing charms (v. मृत्र gam).

Syn. F & khu-sbyar (Mkon.).

ማንቶ ያና yaha kha-shyar charm box the lids of a which are joined edge to edge: ት ናልፍ ወር ፍርመት ወር ናልና ወ ቪ - ማቀው ማንሥ ልና ድ ያል ቀናል O Mi-wang (O king), thy residence is very solitary and so beautiful, as if the heaven and the earth kiss each other there, like the lids of an analet (Harem, 8%).

मृत्या व Satra delivered by the Buddha on the mountain of GayA Gauri.

be kept in the registration book (Risit.;

G. Sudg Y.

म अंग ga-y-y गवर्ष the letter ग y.

মা ই garri, for ব্ৰথম dyah-ris, ব্ৰ gasha (in Bl.) dejected : ৰুম মাবৰ I am iu low sprits (Ja.). শ

9'5 ga-ra in colloquial 45 gas-du whither; which way; to which place; where?

the fabulous chief of the feathered race.

न दे ga-re 1. in Lhasa very com. colloq. form for "what," sounded kire. 2. where, whence: न १ वर्ष वर्ष अप्राप्त कर देव कुछ प्राप्त कर्मानी कुछ कर केंद्री कुछ कुछ कर केंद्री केंद्रिय a-kyan van-drag byun whence comes this oppression, over-powering (Rdsa. 10).

चा ₹ Ga-ro कु बहर इ केंद्र धरे शुक्ष देव की क्रेट n. of a place in India; the Garo hills (Deam. 28).

আ'থ ga-la 1. येन whither: এইগঞ্জন ৭২খ ল এইং ইল্পন্ত ব্যক্তি ইত্যান নাৰ্যন্তিন আছাই অভ্যান with the palms of the hands joined he bowed in the direction where the Victorious One was. 2. = ই ল ji-la for what; owing to what: লাল্ডন to what does this serve? of what use is this? লাল্ডন বিশ্বিধ্য where are (you or they) going?

‡ म य में ये में ya-la go-li-ka महागांदिक n. of an insect which subsists, it is said, by inhaling the air only (K. d. # 464).

শ্বি ga-le মন: showly, softly, gently. To a departing guest one says: ক্ষমৰ "ka-le pe'p" go gently. To the host you answer: ব্ৰহ্মৰ "ka-le shu" stay quietly, remain in peace! ব্ৰহ্মৰ বি ga-le come slowly or gently: ব্ৰহ্মৰ বি ব common saying (in Tibet) that by walking slowly and slowly the ass can travel all round Chirfs.

বা প্রবা ga-log (in W.) squinting.

m byad, q q 18 28 ya-çar beny to cause laughter.

ga-ça-sgrog loud langhter; ga-ça sgrog-ciñ glu-gar rol-mo bbul loudly laughing they danced, sang, and made music (A. 11).

¶'¶H: n. of a place in Upper Tibet (A. 20).

ण प्राप्तः v. वव ya-sha उपरीयवक a raiment used by Tantrik priests.

प्रान्ति ya-çar 1. defined in these passages: इवाधानदेव दुष्ट पाय phyogs-gaig dpunipa la; वृद्धानदेव दुष्ट पाय phyogs-gaig apshan-hog la; वृद्धानदेव पाय phyogs-gaig makhan-hog la; वृद्धानदेव पाय प्राप्त कर के प्राप्त कर कर के प्राप्त कर के प्राप्त कर के प्राप्त कर कर

প্র-বের = P'-পুন kha-çaş some; part; a few, com. in colloq.

पानि ga-çed 1. prob. कर के gañ-çed uncertain; not definitely known. 2. an approximate but uncertain directics, region or quarter: क के प्रवेद के बेंद्र के के क

certain place; it is somewhere: ATHA sector and the without explaining minutely (i.e., the particulars), he proceeded instantly somewhere (A. 135).

বা প্র ga-çei glass beads; glass pearls (Sch.).

Gā n. ot a Dākini, a goddess (K. g.

J'U gua-pa the white mark or patch on the forehead of the kyan (the wild ass of Tibot).

4 99 gag 1. silver in bars, ingots, small pieces, &c., uncoined (in W.).
2. wad; wadding (for loading muskets) (Jd.).

याना ध gag-pa=ब्रेंग व lliog-pa or मन्ब्रेंग gag-thog is a swelling in the throat; a quinsy: nad mi dan dud-hyrohi gke-dan marin-pa-la skraf-nas rnag thou-te dragvod is a malady of men and animals in which the neck and throat become swollen, but matter issuing forth, it is cased; वन दश ने वेद death occurs from obstruction. ब्रियामाञ्चिम हेशामेर में घर कन्य गुर के वे महत् वर मु महेन देशभावर प्रेज्ञा spyir gag-lhog-ces mid so-sor bead-kunk ho-wo uhan-nud du-geig ring-nudkyi gras though the disease in general is differently expressed by the names gag and thou, its real nature is but one among pestilential diseases and it belongs to the class of (विमन-पर) fatal fevers.

বাৰ ঠ gag-tshc=ছ'ৰৰ bya-gag a water fowl (Cs.).

494 gage ufang obstructed.

The same of the sa

against poison and also diarrhose, ज्ञान क्षेत्र हु अदे विकास हु gyah-gseb byc-mahi logs-la skye ज्ञान क्ष्यों क्षा पुजार क्षेत्र हु वस ga chukyah-ga chuk-gis duy dah taha-hkhru gcod.

বিশ্ব ganga আৰু gunga মন্ত্ৰা the river Ganges; আৰু মুই প্লাম Gan-guhi Lha-mo মন্ত্ৰান বিশ্ব the goddess of the river Gange. Its different mames are:——সং আগত্ত হৈ Van-buy brygan-Idan, এই এই এন Hehi-nad chab, কম সুৰ্বাহ ই Nam-mklahi chu-bo, গুলামাই Drag-pohi thad, গুলামাই Dram-pa, আম আনুন্ধ Lam-gram haro, মুই বুলি Dram-uhi bu-mo (সাম্ভান), কুই আম প্লাম্ক ই Lam-gram haro, মুই বুলি মুব Glan-chun kha-blad (সাম্ভান), কুই আম ই Migg-ede ma, হুল মুক্ত মুক্ত মিল-blad (সাম্ভান), কুই আম ই Migg-ede ma, হুল মুক্ত মুক

बाद प्रवर्षेत् ।: gasi-gā hāsin सञ्चापर an epithet of Siva. He who helds Gan-ga on his head, i.e., from whose head the Ganges Howe: अर्थे देश द्वी जनसारकार उद प्रमुख पर्व क्रेस प्रभेतिमा राज् श्रेयमा सुद्धा झा बार हि खेर देश होर या मान्या आध्या वा रव य nitration and Brigings and millionis-kui unas thams-cad bakal-pahi mes bareus-nahi skabs-su Lha-mo Gah-ga thuh-nas bunh-nana nam-nikhah la ral-pa bkyahe-nas ral-pah. sich-du band-was-so when all the celestial regions were burnt by the fire of the Kalpa, Ganga as goddess appeared on this earth having fallen from heaven. Her locks were spread out in the sky and held up aloft by S'iva (for which he is called Gangadhara, the helder of Ganga) (Mhon.).

aria are in: § 108 3 are reparation chempo the great ocean which holds the entire discharge of Ganga (Mion.).

gan what, which.

42 3 54 gan-yi-dus when ; at which time.

भार ने पुर gan-gi-phyir बकात, यत्क्रते for which; for the sake or reason of which.

ष्ठ १६ वृजी-कोर्न यदेव whichever; whatever.

मह वर्ष gun-hithaf = महावश्चिष gun-hiriys what (you) like; also what suits you? देर अर्थेन वावर दु कार्य पुरुष स्वराप्त अन्य प्राप्त कार्य कार्

ৰূপত্ৰ gah-ing জিছল some; শ্ৰংক্ৰী খুঁহ gah-dag-ge phyir বিশা দ্ধনী for whom or what; for the sake of whom or what.

শৃহ ६व 🖮 gan-dag-ñid बदेव whichever.

कार ५ gan-day-hdir याविष, याविष, याविष, स्वर्ष those two who are here; all those here; whoever present.

ৰু বুলন-de কুল, এল where ? where. বুচ বুলন-dehad ছবিল at whatever time; wherever; seldom; where.

9854545 9989 gan dran-dran-da headpa = 9889989 hedoun head-pa to speak at random; to say what occurs in the mind; to speak falsehood.

कर के gan-hdra याह्यो how, like what : कर के अपेट gan-hdra mathon what have you seen?

T'A gan-na was where?

बुद्ध कुछा है gas-rnams-kyi वेषा of what; pertaining to what?

আন My gan-myo (in C.) bowl of a tobserco-pipe; ক ব্যু gan-myng mouthpiece or tip of it.

TK Yas-por in a lump, mass.

The fill; to make full; filled up; also

piled up: as as as a gan-naham tris uspa piled up or made full.

Syn. ** ** tshan-can; *** Kh fis; \$* 5 byur-bu; \$*\$ phyar-bu (Mion.)

प्रिंपि !: चलस, पुर्व finished; completed; कुर कुष्ण कर मार्गालन कर प्रश्निक कर मार्गालन कर प्रश्निक कर मार्गालन कर करी कि moon as fail fish "; in the fullness of the crescent.

मुहामाभेद्य gali-ma med-pa **चमन्यूचे** inconndities

* 明5 年 9 年 首 g rife week zonf spo g m H 版 (Schott, Tit. 2, 181) completely happy or gentle; also n. of a serpent demon.

শাহ কীয়েৰ সুৰ্বান্ধ কৰিছে (Selection) মুখী আছে (Selection) Bell, ISAS, 208); lit. the fell moon; n. of a Bollikattara.

क 95 gan-bucd यत् करोति whatever he does, has been doing, is doing.

প্রমেষ্ঠ gań-mos সালা 1. various; different sorts. 2. প্রেম্ম্ gań-hdod whatever is wished for.

are to gun-tram a small quantity; not a considerable quantity.

আন প্ৰান্তিৰ প্ৰধানিকাৰ-yin = আন সমাজীৰ প্ৰধানিকাৰ yin or আন মুখ্য কাৰ্ত্তীৰ প্ৰধানিকাৰ হাতি আধিকাyin; ট্ৰং আন প্ৰধানিকাৰ আহি এম khyrd yin-tsuyyin gar-hgro dri-pas he a-ked whence are you; whither are you going (A. 131).

ब्र वेष gafi-shig य:, यन which.

महाने महत्व gan-she bstan-pa य अपनेकः which has been explained, shown.

ALT AND I: (AM NO shall-zag) tobaccopipe, not the hukka, but a long straight sort, similar to the European smoking pipe, generally made of metal.

972 341 gaf-zag H: L. 584, 384, असामान । प्रश्नेति मनति च रति पृद्यकः that which becomes full and then undergoes decay Sam); an animated being; a corporeal being that is subject to decay and destruction, 2 man, as an intellectual being ; a person ; we am man guing un ganzan ashan- 1913 brda sprad-pas another person describing it to you (opposite to what we know by our own perception and observation), hence a philosophical term learned or lettered men; men of science, especially in relation to religion: In 3 egalige day air and term men who postbour religion, not troubling themselves about ाः अव्यक्त यो कृषात्रम् इत्यम प्रेक्ट the prince of the reverend (hand of) persons, i.e., Buddha: May 35 5 as say inferior heretical people: बाद क्यांच्याच gak-sag phal-paror a अवाद tha-mut-pa, common or vulgar people (Ja.).

that advance from light to a greater en-The term of squarent lightenment. has sixteen different synonynes -- Exq bilan , Ma sron : Ann es umseina : Fa skinna; and genera; have skype hu; Ac aca o d. bilag : नेभाषभन्नेभ cos-las skars : मानव, मन्द्र man: Bud luid-in-pa: Er singmud I god-du hjug-po-po; Izati tohor-na pr; Dec 44 6 8-119-110 : WER 44 mit hoft-nu-10 : 3 4 4 24. wa-po; Tras slon-wa-ro (Mhon.). There are all applied to signify an animate There are two kinds of #5 34. ordinary and extraordinary; the ordinary many literally means that which isubject to decay, from 95 gad, what, and 39 zag, decay, The Buddhist meaning is as follows: - (1) seige got uise ben fin me ge व्यं इ.४५ इ.६.४ वे पर दे विकास सम्मान के दूध धर प्रण दक्ष धर मेलन MARM CE OF BOT POR Party put belig-par Reservations kyiş gah shih yenetan dan digernahi rige gseq nd-theb-pair zog haro-was sens-can i lad-wah. and zag one's own nature being filled (as golds with sin he cannot acquire and retain virtue, which sq gay leaks out or decays. therefore an ordinary living being is called मार भग पुराने-अपन (2) महासाद दिने दाद दाद दिने के द हत बस्था हर हैया वह बेटा हैंदा सहसाही में द स्थान हर स्था नहीं मभाभद्रभाव्य भूद्र अव १ रहते-१९४१ स्तु से हरता । तेतरी \$244-pohi yon-tan thans-ead-kyiş gah-shih Non-mons kai skyon thams-cad zeg hyro-nas sans-rayas gan-sag Buddha is mu un because his nature is full of all virtues or merits and sin has been thrown out of it or has altogether been destroyed; (3) बद बुद्दा के के इन हो दिवास बाद हुद व की क्रम पर हुद पादद क्रेंत्र कि दिवासा प्रदाय तमा नगर है। जन्म साम प्रदान वा ते देशाः देश हवा राभर वाल देवांच रा चार अव राज्या मा हे लग्न विश्व सकर क्षा च रहा क्षाचा वहूर हुना ववशाया हमाना हेना के हेना नहा अन when one's own nature retains whatever virtue it possessed undeteriorated and whatever faults there was in it have been thrown out from exertion, one has entered

either the Maha yand or Hinayana path. Persons in such a stage, whatever docrtine or theory they may hold for salvation, belong indeed of the Mahayana. In quing gan-zag of the ordinary kind his very nature is as gad, i.e., filled with deeds (las), sin, suffering, and misery; moreover, all virtue and talents having become exhausted, i.e., 19 zag, his animated being becomes what is called Padgal. In the strict sense of the word, a Buildha is also a Pudgala, though of the extraordinary kind, he on the contrary being full of virtues and talents and all defects, sins, &c., being exhausted in him. The following are the twenty main gaf. zag (Pudgala) of the Cravaka School:-(1) स्रोतभाषक: कुन् 5 दुणभाग हुतुभाग-da slonge-pa one having entered the regular cour-e performs -litation); (2) सप्रकृत-Sanadla deer अवध्यम : दे इंट बेंक् ं अने बहुन य de-itur thousno sord pre low below-p efter having thus spiritually cultured the mind he has to pass into seven births in the world; (3) कर्मका : देवामान्यारेवाम संकृति pigs-nis pigs-nit skye-ma after the second stage, his birth is ensured in his own state, i.e., if he is a god he is reborn as a god, if man he is reborn as a man, but he never goes to any lower stage of birth; (4) सक्करामानी; अद गृहेन देव देव Jangely phylir hon-ica (as such) he has only once to come to this world for doing good; :5) एकवीचिक: दरकर्गीकेस her-chad gety-pu he has only one interruption before full feuition; (6) Mainifa; 3-A ac a phytic mihoff-qu he will not come again to this existence; (7) अभारा परिजिक्षीयम्; यणसर्थ BERR GERRA CO a bar-me-dar yofig-su myafin his blick-wa he will attain to Niccana not from this life but from the intermedistestate or Barde ; (8) सामिकारपरिनिर्मा-थिन् ; अदेव पर वर् हेद्य दर यहन वस केट मासु सु दर अस 154'S mfion-par halu-byed-pa daft beat-pas

yofs-su mya-fan kis hduh-wa he escapes from misery save that a vestige of the Skandha still remains: (9) wafwdwrg-परिनिक्षांथिन : अदेव मु:बहु:धेर वय और वर विद्यास MES an asa mon-du bdu-byed par medpar nons-su mua-han les hdah-wa he attains to Nirvana, the Skandha being utterly destroyed, i.e., without the least vestige remaining ; (10) अब बोलम क्र दुवल व gon-du hpho-sca he will in his spiritual progress reach up to the Akanistha heavens: (11) कायसाची: उम्मे अदेव मुक्त दुवेद व lus-kui miton sum-da byed-pa he will obtain the body of supreme intelligence or knowledge; (12) क्वालभारी: ६६ पर हेम मु नपुर म ते तु-pahi pjes-su block-we he will here have completely subdued the senses or passions; (13) waf-बसारी; इंग प्रेड्स मुख्यान chos-kyi rjes-sis bleak-wa all his intellectual and moral faculties become so as to be directed effectually to all good works; (14) Tie-STE; ME AN Maid thin-was thob-pa having heretical views or having insight into religion ; (15) अअग्रविजुक्त ; 54 कि वन 48 \$24 dag-kui gran-par gral-wa getting valvation in time; (16) असमयविश्वक : 54 55 शिक्षेत्र वर इस वर क्षेत्र व getting salvation not in proper time; (17) क्रमयतीमागविभक्त; बीभागविभ พพารพนะ ซึ่ง = gnis-kahi cha-bis ynam-par grotma getting selvation in time as well as without reference to time; (18) wurfauft-शिक्षांथी : हुम दक देवम मुख दद प्रमानदश्य skucsnas goig-se mya-kas lis hdah-wa emering into the state of Nirrana immediately after one's birth; (19) अक्राविमुक्त; नेम ६० प्रैस इमा वर अव व gra-rab kyis rnam-par grol-wa fully delivered by means of absolute or transecendental knowledge; (20) 441444 delivered by means of faith.

ary gah-ya a very large figure or number (Ya-sel, 56).

क्रायः gan-yan कचित्, यच whosoever; whatever; any one.

न्द्राय gan-la क्रम where ; in whom.

প্রমান্ত an empty pod, freed from the kernels (in W.) (Ja.).
প্রাণ্ড yan-çar প্রান্ত ইনমান্ত অসমন্ত mything

वार क्र yari-çar क्र केम्स व्यक्तमा anything that occurs (in the mind); what is thought; a thought.

শৃহ सुद्रम् yan-su day वे केचित् whichever of those.

ALM gans for 1. glovier; glacier-ice. 2. snow (usually kha). 3. the selection of the eye (Sch.).

न्द्रभावत् gans-rayad a chain of snewy mountains.

σκν εξ yakş-can fşwaş 1. one of the native names of Tibet. 2. abounding in snow; snowy; full of glaciers: Gais-con-las Δημαί-καμί cha the water issuing from a glacier: Gais-can-ggi skal the language of Tibet.

লামে বর্ণাশুমান বি লাইলাইন Ganis-can mkhaspadi glong-rayon a complementary name of Tsongkha-pa, the great Buddhist reference of Tibet whose religious name was কুমান ই মুল্মন Algarian Blo-bank grays-pa; his other names were: —ই ইন্নিট Ric rin-po othe; ইউন্দ্ৰ Ric Tson-kha-pa; কুমান বি বি দি Ganis can gin-ria; কুমানি বি Car Tson-kha-pa; মোন ক্রিয় মান্তি স্থানি দ্বালা ngon blund.

ক্ষাত্র কর্ত্র timl-con myon-jo er মুম্ম প্রথম Spyon-ray goigs the patron saint of Tibet, Avalokites carn, also styled:—এইক্ দুর্মক্ষ্ম Hjig-yien myon-po; প্রথম টিম্বর Thays-rje chen-po; আই এই মান্ত্র Hjiro-wahi myon-po.

ৰ্ম হৰ্ ধুমাই Gang-can rygal-po King of Tibet; and in books occasionally applied to the Dalai Lamas of Lhasa.

महस्र कर् कुव देने यह लाइस Gans-can gyyal-pohi bsti-gnas as also अस बोबर-देवव के क्षास chos-bkhor dpal-gyi Lha-sa used to designate Lhasa, the capital of Tibet (Yig. k. 31).

ब्राम स्व १४ वर्ष yang-can chen-po sometimes applied to mountainous region covered with eternal snow extending from Ladak to the Kailas range. Also the name of a fabulous mountainous region the chief peak of which is said to be about 1,500 miles round and filled with Fokea, Raksa and other demi-gods.

चार के Gang-chen any great range of snowy mountains or a great glacier; n, of a village at the south-western foot of the Kanchenjunga mountain. जरम के कार्य हुए (Kanchenjunga in Sikkim) lit. the five great repositories of snow.

The Grand Lama of Tibet; also the name of a guardian deity of Buddhism in Tibet; a name of Yama, the Lord of Doath, who is worshipped in Tibet under the name of Dam-cian Chos-rapid.

मादश्र क्रूटश भूव Ching-lights gul= दें Bod

Syn. Mr. ** St. * By Bs-con shint; Mr. ** \$\forall \text{R} \text{ gibs-con shint; Mr. ** \$\forall \text{R} \text{ yibs-con shint. Buths, Mr. ** \$\forall \text{R} \text{ if \$\forall \text{R} \text{ gibs-con shint.} \$\forall \text{linh} \text{ sman-ljobs (Mnon, and Yig, k.).}

are see your head avalanche; it snows.

The year gauge field, also called 530 after dkyd-hkhor after, the snow lizard with circular marks on its skin recembling the common Indian lizard (Lex.); a freg of fabulous origin: the male freg is said to live on the top of the snowy mountains and the female freg in the abyse of the deep gorge below the mountain; when the sun passes over the tropic of cancer (karkata or crab), the male freg descends to the foot of the mountain and the female freg ascends there to meet him midway. Pefere



meeting each other the male frog romains more powerful; but after they have united, the remale becomes the strenger of the two (Smarn.).

ग्रमारे 1. gaile-ri क्रिमाडि, क्रिमीनरि snowy mountain or snow-mountains-s common designation for many of the great ranges in Tibet : MEN' 3 gang-hi-cu the twenty principal mountains of Tibet:-(1) 25 Thubllet, (2) ? Ti-w (Kailica), (3) ME MER Man-mikhar, (4) 8 & Bu-le, (5) 15 1 Ster-190, (6) & a Pho-les (7) Mas & Mikhahrt. (8) KEPER Jonno kha-ray. (9) KE Bdo. En. (10) ME UNE Gan-bann, (11) \$ 54 Rinyelon, (12) * 4 Lasphyi, (13) & R. Tshe-rift, (14) \$ 58 Sau-nam. (15) 5 Te-agro, (16) RER OR HOT-de quet-Typal, (17) WE'W AN 4 Yar-thu cam-po, (18) and 2 Gsal-rie, (19) SE WEN CIR. Ifu-bo gafta-beath, (20) \$2 E. as gen Tra-re for labi-guns (nathan, " 7050

मारमार्थ 11: शुरुष रुष्य दे ça-day dkur-po 11: of a vegetable drag (Mhon.).

আম্ম প্রস্তু say = আম্ম শ্রুর gails-hphred along or across the glacier

ক্ষাপুৰ *guis-syst* an avalanché; a slip in the snowy side of a mountain; a snowslip.

মৃত্যু বুলা-thig n. of a stone or mineral substance resembling stone; it is said to be a cure for fever that is produced from the liver.

লমেন পর Gass-pa çe-ha the name of a scelebrated lama and philosopher of the Kustampa School of Tiber.

गुरु हैं र gan-ji-ru lit, posessed of treaone or अध्या mdsod-ldun; an ordamental pinnacle on a templa, house or chorten constructed after the prescribed model given in Buddhist books. This is a Sansket word though sometimes Tibetanized, being written as any at a hyan-hji-ra.

ण्ड gad as in कोर क् geer-gad 1. pure, genuine, unalloyed. 2. a rock.

ৰাত্ৰিক gad-skythe a rock cavern; a place of shelter under the cleft or nock of a rock: ১৯৯৪ মুখ্য বংক্ষা কর্ত্তিক স্বত্তিক কর্তিক স্থানিক কর্তিক সাধ্য কর্তিক স্থানিক কর্তিক সাধ্য করে সাধ্য কর্তিক সাধ্য করে সাধ্য করে

প্র' পি yad-kha মখ: wide, broad breadth; with breadth.

पार अ gad-me, पान a laughing. laughter: 45 \$ 545 gad-mo dgod wafa utters a laugh; at any ge gad-me-buid bunft I have laughed; as Franche god-no toud-soft he has laughed 95 \$ \$5 gad-not ryod to laugh; 鸭草等\$ gad-me corbound laughter sprang forth; my Kings Kz and-my cor-soft idem; at Maratana gad. men hald s-par to laugh at a porson; armin 45 45 A hijy rten-puhi gad-mo laughter of worldly-minded people: at on Ma man this is to me an object of laughter; it is ridiculous to me (Ja.). The west yad-ryyaks-can wante, us an ul at h bedige-pathi gad-me (WINT Ha Ha) loud laughter: Regulary # sdig-pichi gad-mo (fife lahi) ecquettish lauch : 49 a un my & dayes-pahr-gad-mo (88 he-he) lough of merriment or rejoicing; Sm gu mas un me it gel-quis anon-yuhr quadmo wi wi a laughter of triumph; 首 福 mas 4 945 khry-nohi bshad-pa brgyad the eight laughs of indignation and wrath, &c.

as gad-kyyal the walls of conglomerate rock through which mountaintorrent: have cut their way. प्रश्चिम gad-ships dust; refusen; sweptout; phyags-mas gad-ships phyags sweep with a broom the dust, refuse, etc. (Nag.).

45.55 gad-dar sweeping, cleansing; 45.55.55 gad-dar-byrd-pa cleansing; sweeping well a place; keeping it clean.

Syn. 4974 phyag-dar; & K. byi-dar; 94 54 gad-dar; 9644-85 gtsah-car-byed; 59 8468 rilat-hybaks (Mhon.).

नाइ अद्भाव Gad-malah-la u. of a mountain; the lowlands at the foot of a Gad

बाद व्यवस्थ व ईड qual metal-la tshun this side of the mountain called Gal-siala.

নাজ্য 1: god-put or কাজনা god-publish a sweeper; a cleanar; ধুল বাজ ট্রান্ড কাজ, কাজনা কাজনালি কাজনালিক কা

45.9 ii: 1, a precipitous cliff of conglomerate such as often walls in the mountain rivers: 2, wide crack in a conglomerate rock.

সংখ্যা yad-pha, a covern or eleft in a conglomerate rock: পুন্ধ উপায়ুল ব্যংগু জ, খন গুলাই পুনাই পুনাই পুনাই পুনাই পুনাই কিন্তু কৰা কৰিবলৈ কৰিবলৈ কিন্তু কৰা কৰিবলৈ কৰিবল

মৃত্য gan existen near: १६६६६ १६ अन् ५ अंद भूष्ट्रेश a ded-dpon dehi jan-du son-pti drigpu going near to the chief of the ser-hants (carvan), he asked. अत you (= अश gam it C.) signifying nearness, proximity; is used in such connection as भाष to, towards, up to: ६६ अन् ५ जिल come up to me; अव्हार्ज अन्द ६६ अन्द ६ जिल come up to me; अव्हार्ज अन्द ६६ अन्द ६ अन्द king; price 44.5 to be went towards the house; gallingsaugh he came from the king; Kalings in W. close by the brook; \$5.445 chur gan-du in W. hard by the water; \$5.440 rir gan-pu one living close to a mountain or hill.

মৃত্যু yan-kyal or ৰংগুৰ yaa-pkyal, বনৰ supine; lying on the back with the face upward: বং রুব মুখ্য to lie in that resition: বাংগুৰম্ভাৰ to fall on the back

भीते तो yan-ryya==944 hyan-ryya, vulg. वश्य yan-ryya, a written contract, un agreement (Cs.).

SX gan.ciar*, a silk handkerchief offered as a present in exchanging compliments on meeting (8-h.).

‡ पाउँ ई द्वि 5 gan-dha bha-dra सन्त्रम, a kind of arug used in liver derangement

् कर् ६ १६ ह्वल gan-tha ribi इतिवृह समारी-सम्ब a Buddhist wanter or charm which has the power of enabling one to move in stace.

the temple of iragrance; hall of wership built after the model of a chatya with many doors. It is generally attached to a great monastery. In Tibetan it is called \$365.75 Dei glaab-kh.ib, the name being applied to the particular chapel where the image of Buddha is placed. The great temple of Buddha is Gaya was called Maha quadhola Caitya. Phyi gandhola nab-lu lla-kheib byas-pa its inside was a god's house or chapel and the outside a g

‡ শুস'ই gan-dhi ধৰিৰ a mineral substance used as a cure for leprosy. 지

्र प्रश्ने हैंग gaṇ-taḥi-tog or ग्राव विषय 4 gan-thi par-na a medicinal plant.

gon-ti with a piece of thick plank measuring about 6 feet by 12 inches either of white sandal wood or of deedar, which when struck with a hammer or another piece of thick hard wood, produces a kind of ringing sound which is heard from a great distance. It is used on special occasions to summen the monks of a monastery to attend any special religious service, &c.

প্ৰকৃতি yea-goog er আই কৈই yea-te thehu আহি কৈইক the rod or hammer with which the yeapti (wooden gong) is struck er beaten.

‡শ্বাদেশ পুলাd i-pr si (mystic) avarice; greed for g in (K, g, ≅ #i).

gong or bell to call monks to memastic services.

স্থামইন্ gan-maked = আনহ lani-maked store-room, store-house.

+ 47 135 gab-khon, defined as 44 43; spid-khon, the existic behind the know beines.

শ্বামু ga(x) ga(x) a belch (in W_{α}) (Ja).

মৃত্য yab-pa to hide; to conceal one's self:, বুল ইউল্লেখ্য হৈ জিন চুকুলন কৰা কৰিছে। বুল ইউলোক্ষ হৈ জিন চুকুলন কৰি গুলান্থ্য কৰিছে। কৰি thams-end gab-nus no ston-par galahus. This Ryyal-neahi hoyan-quas having concealed all his talents does not exhibit them (Horan, F2).

Syn. Nau yih-pa; mu'u shas-pa; mu'an a gyogs-pa; mukauk gu mi mnon-par byanu (Anoh.).

वव क्ष्य gab-phyon n. of a religious treatise on the occult doctrine of Buddhism.

याय है galatse mark galante प्रम or and auto-take a plan or table of points for computing the figures of divination in magical computations. In this connection, अ व बार्स पर स कर्या में हैं भ sa-le ands with sa-hiber-ac etsis refers to calculating the identity and deeds of mischief done by a local "god of the soil." Again as gara অন্তৰ্ভ বিহন প্ৰাম প্ৰীক্তিৰ refers to astrological calculations worked with the galetse. ANY we will and is a mostly chart used for bodity prognostics; नमुद्र दे नव ह one for the speech; 394 3 99 855 can for the leart. हर बाद है स स हो बाद है जारस हैं जाद है. दर हैं बाद है समास विश्वह अद्याजि In the general term yab-tse are included many particular significations, that for the soil, that for the sky, that for the intermediate space, etc.

পৃথাঠ5 gab-tshad slow, insiducus fever; according to Sch. a heetic, consuraptive fever.

ন্দ্ৰ উপ্ geb-tshig ৰক্ষ, গ্ৰন্থকিল riddle; also mystical words or expressions used in magic to stupify one's enemies without killing them. Also the 16 ornamental mystical allusions employed to excite laughter in a play, etc., and to convey hidden meanings in an assembly, etc. The names of these are as follows:—হান্ত্ৰীকৃষ্ণি; বিশ্বনিধ্যা কিলাপিল কিলাপিল কিলাপিল বুলিকিল কিলাপিল কিলাপিল

इत के दे नार देन शाका-mohi yab-tshig; श्रूट भ के नार देन grafis-kyi yab-tshig; र द क्यून भे नार देन कर देन के देवता के

of No gab-yig 1. in the medicinal works of Tibet the names of certain drugs and medicines are written in words which are not ordinarily understood, having secret meanings assigned to them. 2. in figurative language, meanings of names and words which are not ordinarily understood. Such are called an No gab-min, i.e., secret names.

Park galesa শ্রমান glag-sa or dan yile-er biding-place; place of conceaiment: ব্যাহ মুহা প্রমান কর্মান হয় সুমান কর্মান caree bringing much gold with us, but we were without a hiding-place or a place to go to (A. 120).

माठी gam निकट near, v. मा gan.

Syn. 40 \$ gameyo; \$ denh; \$4\$ \$ \$-

प्राची gam-gam a number, प्रश्नाम großegnas (Ya-sol. 5?).

MANICA gam-spans panels or little boards beneath the cernice of a roof, often filled up with paintings (Ja.).

thugh gam-bu-ra, most in W. a citron; lemon (Ja.).

প্রমাণ্ডর বা gam-blrog a dairy in the neighbourhood of one's residence. Gam-bbrog rgyan hgrog bran-wa risa-yi dge Near and distant dairy farms become thriving through the abundance of pastures (Jig.).

TH'REA gam-bdsin abbr. of The State ganryya dah hdsin, a receipt, acknowledgment; the letter of transfer, exchange, &c., for buying and selling or transaction of money business, &c: The ARAS TAXES THE GARAGE AND GARAGE AND ALL STATES AND ALL STAT

+ শুন্ধার্থ gam-yo (শুন্ধার্থণ gam-gyoy) = কুমুন্ধার্ম ñe-hkhor attendant.

plained (R!sii).

All gains are 1. a little box or case; when containing a talisman or annulet, it is wern suspended a and the neck.

मार्च I: gar or पर पुँ gar-bro मूख, नात, भाव dance; acting in a dramatic play; gesticulation; कर्षा का gar-bay sther surrounded by dancing girls or actors; कर्षेद्र प gar-byed-pa to dance; हु कर्ष देश हैं रे प gla-gar etsed-no lyed-pa to sing; to dance and play; कर्षा yar-say the fool given to performers; gar likeral nichem yai say-la for the fool of those who perform dancing; क्रिय क्षेत्र प gar-la dyad-ma and a like waited attending; क्ष्य कर्षा gar-la dyad-a yar-la lyta क्षेत्रक attending a dance; witnessing a performance.

कर है दूर के gar-gyi ltad-no गडरफू dancing entertainment or anasoment.

न्द्रने द्वर व gar-gyi dwah-po = श्रुव हेर grab-chen or देव बर्दुर पार्टेन व gnal-bigor-pa য

and gar-yyi gloo-be gar-yan gar-yan gar-yan gar-yan gar-yan garan gar-yan garan gara

শ্ব III: or শা ya-ru, or শা দু yak-du, whither; where; শাংশা yar-yak anywhere: শাংশা দু yar-yak anywhere: শাংশা ই yar-yak mi kyro-ne to go nowhere. শাংশা yar-ned in W. at all events; by all means; শাংশা ya-na-ned or শাংশা yar-da at random; haphazard (S.h.).

where gar-nathan or Same bro-makhan where dancer 1. a dancer, performer, e.g., even a Burbika or any saint dances when displaying mirarles. 2 name of a god, acc. to Sch. Siva (Ja.).

শ্বংশ্বন্ধ yar-nakhau-ma=:শ্ব্ৰুণ yar-na দ্বী, স্বৃত্বা dancing girl. The thirten modulations of voice or musical notes: (1) প্ৰথম yar-ma নিমন্ধ; (2) বৈশ্বন্ধ দেন-যুগ্ধনু-ma স্বান্ধাই; (3) বিশ্ব dal-na নিমান; (4) প্ৰথম myur-ma মিন্ধা; (5) মন্দ্ৰ har-ma মাজন; (6) ম্পিইল tshiy-rdey মন্তুলা; (7) ৪ ম্বী মুন bya-waht-dus ঘম্মন; (8) ৪ বিশ্বিত্ব স্ক্র-waht tahad স্বাহ্বন; (9) ১৮ ta-tra (সম্মা) reality; (10) উত্ত্ব o-yho (মাম্ব) flow; (11; মুনী yha-ni মান compact; (12) মান্ধ ta-ya (মান্ব) alsorption; adherence; (13) মান্ধ sa-mya (মান্বা) equality.

are gar-cham the frantic dance of the lamas of Tibet which is chiefly observed by the Raid-ma schools of Tibet. It is of two kinds 35.48 g. and phur-pahi rtsa beham the dance of the enchanted club, and 25a 22a hkhrub-heham the dance of the lamas at the time of offering sacrifice.

4 gar-stabs dancing gesture or motion.

ৰূপৰ gur-pa লাভৰ a dencer; also a dance.

¬ II: the encampment of an army;
a camp.

प्राप्ति yar-ryyab encampanent; प्राप्ति प्राप्ति प्राप्ति का प्र

+ व्यक्त हैन gar-cig : व्यक्त वेन gari-stay, which cno; whichever one.

¶ζζαδξ Gar ydon-boson the famous general of King Scon-boson symmos, who visited the capital of China and induced Emperor Taitsung to give one of the prince-ses imperial in marraige to his sovereign, about 630 A.D.

gar-ydeb angs as so san a chas-thyer gar-ydeb-soys-ta lands, fields, houses, &c., that have been devastated by a river by the over-flowing of its banks, &c. (Risa.).

मार देन gar-nay name of a medicine.

The word for a dear-po in college language the word for a dear-po is pronouned as such. It is usual to pronounce for a dear-po as for a gar-po in the vulgar language (Grub. 42).

ण्या II : पन, also क्य अ gar-mo, thick; donse; condensed; not fluid.

বাই বি 1. gar-na আৰু ১৯৯৯-na জ্বাব astringent. 2. strong; বৃষ্টা gar-chast strong beer (Ja.).

क्र वहंद अवकाय Gar bina hphage-pa wind of a monastery and also of a deity in Tibet (Jig. 3.).

ুবাই gar-dsa or ইলা ei gar-dsa, নাই, বিৰাজ n. of a tree or kind of wood বিধ্ নি (K. ko. ল. 3).

শৃত্য gar-sha the native name of the district called La-hul or La-hol by the Hindus (Ja.).

বাহ প্রাথ gar-log acc. to the Tibetans rapacious mountain tribes belonging to the far north-east of Tibet. 555 7 34 4 सर बर द कर सेन क्षेत्र केम के में गुर हर द वनर कर those styled in the Tibetan tongue Gar-log are described in the Li-s'i Gur-khang as Turushka. The avaa Garleg were a different people from the म्ल् वेन अनुवन्तित्र. कर जूब की बेंब हा ल में जिल करेर तम क्रम हैर सूब कर चट्टर. อลิ อุต ฉี ฟัส Gar-log gi rgyal-po la eka-luş blan-was chos-phyir stog-kyan blon-aahi rayal-po gin. In Atis'a's biography it is mentioned that the King of the Gar-log in the first part of the 11th century, A.D., came from the Indian side and made the King of Tibot a captive when he was there on a visit to Purang. Probably they were the earliest Mohamedan invaders of Kashmir.

▼X '-A gar-ça the muscles of the thumb (Med.) (Ja.).

4 4721 I: gal=44 nan pressing; 44 34 gal-gat-gat-gates pressingly, urgently.

ৰাথ II: importance কাৰ্ড কাৰ্ড qul-du hdsid-pa to consider of importance; to esteem.

Syn. 445 grad; 45 melo (Mñon.).

শ্বী III: 1. constraint; compulsion: fin-la gal-jaf in C. "I have been compelled" (Ja.). 2 trap; snare: in colloq. প্ৰসম্ভাৱ gal fidsag-pa to set a snare (Jú.). য

বাথ IV: v. শং শংশ gaft lu-la.

व्यवस्था yal-hyaq=व्यवस्था important; क्षा व्यवस्था के व very important

quasi gal-chuft unimportant; insignificant; undervalued; slighted.

क्षात्रेय gal-che-wa very important: अवदे दर के अर्थादेश वाच के विकास कर कि कि स्थाप this life and the future, the latter is of greater importance: देन केद ब्युक्स वर्षीय वाच व्यव क्षाद्र इन तथ्य व व्यव दे tis of greater importance to acquire accomplishments than to go rowing about without purpose: व्यव 8 व्यव के व important moral precepts.

Syn. MAR gnad-che-na; 839 fishche-na; PMB khug-che-na; MBB glsoche-na Mhon.).

স্থাট galte conj. if; in case of; implies a conditional possibility. It is placed as the first word in a conditional sentence while 4 na, its complement, stands after the verb at the end; together they signify "if." पूर्व 3, however, is semetimes omitted, 4 still meaning "if." In colleq. expression পূৰ্ব galte is seldem used; but "gal-shi" is a common substitute; but "gal-shi" is a common substitute; if you wish to enjoy all happiness, you must entirely leave off all desire; প্ৰাৰ্থ বিশ্ব প্ৰাৰ্থ বিশ্ব বিশ্ব প্ৰাৰ্থ বিশ্ব বিশ্ব

वी-वेड।

दक्ष त, १३६ व न्यूप्त व हार वश्क if you wish at all times to live in friendship (with the three Holies), you should avoid the three dangers, viz. of looking at your loving wite, thinking of profit, and of cenfiding in an envoy.

पाय' और gol-nelo= व्यवस्था gol-hyay er व्यक्त स्थाप good-hyay 1. really, essentially of importance. 2. n. of a disease (Me i.).

মুখাই gal-pa probably same as শশ gal. শুখাই ইন কৰ্ম কৰ্ম the important, indispensable master of the house (family).

বাষাল gricea to force, to press some thing grica person: মানামাল grica indoor confinement is forced on mon (Ja).

क्षा पर केर क gaisear by deput कर्त कर क hitson himse करा, कहर to be assiduous.

TN 435 gal-bank thit, got hold of the important thing), = 35.254 renunciation.

474 ₹ galaro in W. refuse; rubbish.

पास कुत्र, ए. ध्वासम hgas-pa.

यो gi I. numeral for 33, v. affix instead of 3 kgi after 9 and =; for signification v. 5 kgi.

षी भू gr-gu the vowel rign " for i.

बी मु निय gi-ga çi!= वे चुन gi-ga-ça, having a white speck in the eye; wall-eyed (of horses) (Sch.).

বাঁ ই বিশ্ব gi-lyi-hig or শ্বাই ইণ্ ko-tsi-hig tunned skin of a kind of doer obtained from Mongolia and China (Jig.).

#935 Gu-m-ru n. of an Indian you at or female ascetic (K. dun. 38).

ये भूर gi-wast and also के कर gi-hast गीरीयना, रीयना, रचक, विजय a yellow pigment, an anthelminthic medicine; of a concretion in entrails of some animals, used for Ace. to the medical works medicine. of Tibet this concretion is formed in the liver of certain animals and seldom in men, and it resembles in appearance and size the boiled velk of a hen's egg. There are also smaller ones. Acc. to some lexicographers this concretion is formed in two or three strata or tolds. The best quality of gi-wan is that which is obtained from an elephant, and those obtained from the ex called gorocant are of second quality. A kind of are ai-read is also obtained from minerals and clay, and is of reddish-yellow colour. All these are supposed to be possessed of wonderful healing power. Tweetes है स भेव पुरुद्धशत्भार्यमेव क्रिया वायक्षम श्रभावके व पेंदापरी लहेन:बक्तका कर कार्बेद:वय:बश्चर:३ (K. y. ६ 308). Gi-van mixed with honey, if applied to both the eyes as a medicine, will give one such a clear vision, enabling one to see all the treasures which are in the earth.

† T F F Giri bhan-dha n. of a mountsinous country: Gi-ri bhan-dhahi yul-gyi mthahi ri khohs-su kla-klohi rigs na-hdru-wa beu yod-por ryya-gar-pa dug-la grage-th it being known to the Indians that in the mountains skirting the country of Giribandha there are ten different La-lo tribes (Dsam).

ने शेट gi-life a strong-bodied horse (Sch.).

ব থিব gi-lin a fabulous animal.

可

पी ना कि Gi-çak raya n. of a tribe in

 \uparrow \P K giál fagra probably a little drum, or the beating of it as an accompaniment in dancing (Ju.).

বীম gim মুধুম ই প্রমাণীশ হgra-şūan-gyi graş-skig n. of a soft musical tone. (K. my. শ 293).

南文河 qiv mo, Ld., the Indian rupee: in U. it is called 茶草 gar-mo or 新華

ম্পু ys instead of প্ৰথ kyis after a final

ya 1. numerical for 63=3 ha. 2. sign of diminatives, e.g., § द khyi-ga a pappy; little dog. 3. extension; extent; room; space; वश्य अपूर्ण gras so ga-dog, इत्य द्वा द्वा has paya-dog, व्य द्वा hangu-dog, क्षेत्र व द्वा द्वा has paya-dog-po marrow-minded; a narrow place, valley or road; दु बद्धा gu-yańs-pa spacious; roomy; wide; दु बद्धा angu-yańs-pa spacious; roomy; wide; दु बद्धा angu-yańs-pa hang there is much room here.

चु ब्यह्म दे gu gańs-po = देवान दे होत्र व dogs-po med-pa spacious; capacious; ब्यह्म क्रा-cha gu gańs-pa a spacious, wide place: इंद स चु ब्यह्म व इतीली-स्व gu प्रकार-pu a commodious residence: क्षेत्रस चु ब्यह्म व semig qu-quás-pa a broad, generous heart.

ups, &c.; generally enamels on copper.

चुन्य gu-gul or वृत्र कु gug-gul, भूपन. रेड्ड , पुन्न a costly incense, one kind of which is white, another black. It is used in medicine and its smell drives away evil spirits. Byn. gw spa bum-mkhun; at algu harehjigs; sa fi as nal-mo hara (Mñon.).

‡ पुष्य ने gu-gul-çin चयूकस, पडीर, पहुपर्यों Amyris galloca the plant from which the incense is obtained.

To obtained.

"I'd Gu-ge n. of a province in the West of Tibet. Also n of a section and school in the Sera monastery. The resolute

of the province of T Gu-ge are called

J 55 Ga-tau also called Go-tan, the eller grandson of MARSHA Jonephia Khan, who invited Sakya Pandita to Mongolia in order to introduce Buddhism there.

I B gu-te in W. denf (Ja.).

€ 4 Go-a -pa.

The Buddhist mank about whem mention is made in the Phar-physia section of the sacred books of Tibet.

মুন্তির gazzal for মন মুন্তুল ral-y colmat hair-pendants of precious stones of women in Tibet: মুন্ত পুন্তানুমুদ্ধন্দ্রন্থ taking off her hair-ornaments, she offered them (A. শ 102.).

 $\mathfrak{J}^*WX = gu-yar$ in W, slowly; gently; without noise (S/h_*) .

मा भू कृत-पूत पारद quick-silver.

নুৰ্বানি Gu-peg 1. ইউজ্জানীৰ byah rgyal-pashig n. of a king of birds (K. my. 18). 2. n. of the second sen of Jengis Khan, who ruled ever Eastern Mongolia.

† J J yn-ru ys spiritual teacher; a teacher; inther-confesou; S'* bla-ma, Ks 559 glob-dpon. Often in Milarapa.

7

3's *** *** *** Gr-ru mislan-brayad the eight manifestations of the Great Teacher; also the eight names of Padma Sambhara.

A

 $\mathfrak{J}' \mathfrak{S} \mathfrak{J}'$ ga-ring 1. in *Lit.* a cold or foal i i an ass $_0 Ja$ $_1 J$ $_2 J$, in, of a collaborated lama who was tutor to $Roj \ \mathcal{Q}$ is rab

Take pre-hol n, of a deity propitiated by mothers cin Tibet; for the well-being of their children. According to some this deity blesses methers with children.

য় থৈনৈ go-list 1. pure gold picked out from a mine. 2. also spelt মুগ্ৰিন go-glos, gold embroidered cloth or sits: মুগ্ৰিন উজ্জ ইম প্রস্থান্ত having presented a religious garment of embroidered silk (to him)

म् वे godo in W. for कई gade slowly;

form of the Chinese title of Kangin, which is conferred on Buddhest monks and religious men, but it is evidently the corruption of the Sanskrit title of gaucie, the lead of religion or guna-gri; in Tibetan \$455.500 yan-tan-dyal, the blessed, learned or talented one. In Mongolian Kan-gri signifies a Pandi or a learned man.

The Mongolian of the Mongolian, in Tib. called The manager of the Mongolian who belonged to Gus'ri's impress.

garment, dress (Ja.).

प्या प्राचित्र gag-ga, bean an oblation cup: युव युवन्त्र के इंद के उपार्थ, gag-ga kean-ni Hor-gyi tifi las lod this name is now applied to enamelled cups made in China (Jig.).

া পুলপুথ guy-gul, ১. পু পুথ gu-gul.

त्रुव dad-pas gra-pa वात-चन bent as in reverence, to bend in salutation: वृत्य-वात with humility, humbleness, modesty. 2 In B. to rub or scratch gently; to tickle.

হৰ্ম gug-gug bend low. গ্ৰাপ্ত হৰ্মজন্ম ইণাইন হন mgo-las gug-gug gramguis phyag-hyas he saluted thrice, bending low his head and body.

दुवलेव gug-ge-na bent; bent downwards (of leaves) (Fai. इतं.), v. दुवय gug-pa.

পুৰা শ্বহ' gug-sran weight of gold according to the standard formerly used in the province of মুখি Gu-ge, a Sran or onnce of মুখি Gu-ge; আনম মুখ্যমন আধুনাত্র মুখ্য মুখ্যমন ক্ষায় ক্ষ্

J5' 1: 6'nd an imperial title, belonging to the second class of nobility in China; it is second only to the distinction of Wang or Prince, and is very much prized in Tibot. The recipient wears a ruby button and three plumes of the peacock.

The fifted variously applied (1) to a species of leopard-cat found in Tibet.

which is smaller than the Himalayan leopaid, and (2) to the broad-headed tiger of Central Asia, kharakula of the Mongols, which lives in the forests of the Amur and of North-Western China. The flesh of latter is used in paralysis, and also as an antiblete against oxil spirits.

J5 111: the middle; central; also generally the meridian; noen; midday; as well as, less frequently, midnight; 34 % hin-pul midday; noen; *** J5 midnight

雪⁵ * god-h in the middle: 新島県 ** 質 god-hyi god-nag then taken or come out of the middle of Upper Tibet.

25 5 5 4 gmi-du bycd-ju to divido through middle; to dissect anatomically; 59 5 5 5 4 degra-gyr gmi-la in the middle of summer; 50 5 5 4 naw-gyr gmi-la at the midnight hour; the middle watch of night.

गुर गुण Gun-rgyal n. of one of the oatly kings of Tibet (Yig.).

2^{5 a} gun-ja midday tea; also the religious service conducted in a Buddhist momentary at midday when tea is served to the congregated monks.

पुर वीभ guñ-gñis the two middle times, midday and midnight.

m. of a part of Ngari Khorsum; n. of a monastery in Ngari.

No Sec. 18. district of Gungthang in western Trang, the birth-place of Naytsho Lo-Isa-ua Tshul-khrims rgyal-ua, who brought Atis'n to Tibet.

ge at an incarnate Lama of Amdo, who

became the high priest of Tashi Gonna monastery of Amde and erected a lefty chorten-temple 360 feet high; and founded a monastery with a library containing 20,000 block-print volumes.

The games of Milaraspus the poet and saint.

पुष्प yun-pa = अप्रेट व hbrin-po सभाम the second of three brothers; the middle one.

दुर २६६ ४ yuh hbab-pa to take rest at uoon on a journey; दुर देवा yuh-tshiys dinner (Sch.).

कु वह व guh-hdsug मधाकु वि also geng-n.o. the middle tinger.

हुर १६ वर्ष Guh-re guh-bisan the son and successor of King विशेष १६ Khrisroh lidehu-bisan who reigned in Tibet about 733 A.D.

पुर पायुप gun-la phug or पुर ६०० व स्व

पुरुषारक व guñ-sañs la hyro-ua to take a walk about midday, also generally to take a walk पुरु केंद्र guñ-lon at moon.

75 gad 1. slepe; declivity (Cs.), 2. separation; solitude; seclusion (Sch.).

शुर्द gud-dn= वैष्य शुरुभ होर 5 logs suham sger-du aside; apart : भद विष्य शुष्ट दर्भ व व शुद्द दुष्युद्ध व again Joho spoke to Phyag-dar sten-ps while slone in a solitary place (A. 5).

মুধ্য বৰ্ষ ৰ gud-du hher-na 1. to place asiant or to one side; সুম্পুৰ্শ ৰ gud-du grgs-pa to separato (Ju.), disperse. 2. to buy dear, at a loss; synonymous with 34 বিষ্ gun-god; in Lad. heavy or thick of hearing; সুম্পু gud-nag quito deaf; deaf as a post. 3. সুম্মুৰ্থ yud-du hjug-pa — ব্ৰুষ্ণ সু ক্ৰম্মুৰ্থ (১৮৯৮)-pa or মুম্মুৰ্থ ক্ৰম্মুৰ্থ (১৮৯৮)-pa or মুম্মুৰ্থ ক্ৰম্মুৰ্থ (১৮৯৮)-pa or মুম্মুৰ্থ ক্ৰম্মুৰ্থ (১৮৯৮)-pa or মুম্মুৰ্থ

shan-du beng-pa to humiliate; deprecate; to place in a false or inferior position.

95'4 gud-pa = 95'4 hgud-pa.

E

गुर् व gud-po dear; expensive, v. भूरव

পুর gun loss; damago: ম আনুর বিশ fia-la gun-phoy in W., I have suffered loss (prop. damage has come to me) (Jū.). মুন্দুৰ্ভাত to make up a losa: পুন্দুৰ্ভাত আমি কুল্টুৰ্ভাত বহঁজে লগা দুৰ্ভাত বুল মুল্ল in all other places, on the other hand, they out of pride almost daily tried to replenish their loss (Htrom. P 33).

J3 54 gnn-dum a bottle-shaped or cylindrical basket for fruit in Ld. (perhaps akin to rkon-pa) (Ju.).

344 gan-po in Ld. expensive; dear.

पूर्ण gum-str=ने का çi-aus er ने के çi-ştr having died er been dead र देवा पुर्व के देव कर इस देवा के te-nus yan mi-rir uar Bram-si gum-ste then, not long after, the Brahman having died (Hbrom. 162).

मुअप gum-pa, v. ब्युष्ट hyum-pa.

Syr user, were a tent; also a house made of hay or straw or grass; 59 35 deninger a sleeping tent; 6498 35 behogs ger a tent used by a great man for his residence; 35 36 ger yof the ceiling of a tent; 35 600 ger-klabs the cover or canep; 500 35 cyyal-gar royal pavilion; 500 35 deningsgar a military tent; 35 600 ger-klab ger-klab; 45 60 ger-klab; 45

as a kitchen; <code>\$T\$_AWS</code> gur-yyi çam-tathe outer canopy-like cover of a tent; the
upper part of a double tent; <code>\$T\$S\$ yurphir</code> the pegs or pins used for pitching a
tent: <code>\$T\$AWS</code> gur-yshol the walls of a tent;
<code>\$T\$WS</code> gur-yshol the other cown of u tent;
<code>\$T\$AWS</code> gur-hyram lattice in the side of a
tent; <code>\$T\$WS</code> gur-leam stakes supporting
the roof of a tent (\$Sch.).

qx ps. gur-khań the imaginary pavilion or mansion of the gods, which is formed in the sky, canopied by rain-bows, walled by rays of light, supported by diamond posts and carpetted with variegated clouds, for the use of the gods when they come to witness religious entertainments or performances of the pious on this earth.

বুমপুনাৰ Gur-gyi mgon-po a divinity of the Sakya-pa School.

35 59 Ger-diag u. of a Buddhist deity of the Sakya-pa School.

33.49 gm-nag those of the black tent, or the Black-tent Mongols; 33.595 gar-dkar the White-tent tribes of Mongolia; 93.535 geod-gar the tent used by itinerant mendicants or Stamans.

文字母音 ** gar-po grha-tshan a Buddhist congregation at Sいき Gyan-tsc.

3. 244 gar-lyngs a perforated skin; a hide full of holes (Sch.).

3000 ym-ser the tribe of the Mongols who used to live in yellow tents. The Taranatha Lama of Urga (Tah Khurch) in Mongolia still uses the yellow tent.

मुर्भात्र gur-gum or भूरभूम gurikum कुद्दम, कमोरण saftron, crocus, murigold, सुद्धान्त्र yar-gar in Lt. a small chain used for proparing tea (Ja.)

पुरानेष gur-tig a kind of drug used for healing or drawing seres, & . ; । वस ह क्षेत्रकार केंद्र gust gus yes tshad nkhris nad-set it inflames seres, cures bilious fever.

सुधा पुरा gut gut a quaking; shaken as if by a strong wind - विशेष्ट क्ष्मा करिय के क्ष्मा करिय के क्ष्मा करिय के क्ष्मा करिया करिया के क्ष्मा करिया के क्ष्मा करिया कर

ন্ত্ৰ বৃদ্ধ পুৰুষ্ট কুলুৰ পুৰুষ্ট কুলুৰ পুৰুষ্ট কুলুৰ পুৰুষ্ট্ৰ কুলুৰ পুৰুষ্ট কুলু-কুলা ক্ৰন্ত-কূল, n. of a medicine.

पास या que-pa भवा, समाम, चादर, मिन गौरव, अभिवादन, सौरभं, धमाप्ति, नव, मान, sbst. humility, respect, reverence, devotion; also adj. respectful, devout; very common in the phrase que-pas phyay hishal-lo, saluted with reverence; MENA net-que-pa unsubmissive, underout; gu a sa ass a ma-na das beas-per unite respectfully; with dignity and honour; THURSE gus par hygor-na to be respectful; to humble one-self (Ck.) इस दब होर वामुमावका वसाधव वर्क के 1 offer Kalutation reverentially with the three-my heart, speech and body : gwulla Swalla यर प्रेम्पुंच ह्रेंपम que-pa chen-pos beten-par bym-guis-riobs may the blessing be granted to maintain the greatest devotion. 54 45 THE gas-yer begrinepa to behave with respect; Swatty, gas-par has user to The or attend respectfully ; to listen with respect : 19143 8512

সুখাই gus-po in C. and W. exponence, costly, dear, e. মুখ্য gud-po er ধুংই rgud-po.

5º ₹ 946-80 FAR becomes very lear; respecta; worships.

P grane, for 93.

If I generally an marking parameter signifying did (emphatically), which as a general with a subject of the foreign and the man, we say in each way department of the appearance in an year-to that ye and by the appearance to his breast, by his lower task he opened wander up to the forehead (Wren. 189)

¶'X Gera n. of a courtry: ₹₹\$ ¶™Z*¾™ 9™ № Gerahi ryyal-po sheapahan byun-hduy also there was ere, called the King of ₹5 Gera (K. du. № 281).

T ge-ça a kerchief for the head hanging down behind from the shoulders.

নি কাল, কালেনিক, ছিলনা ছুবনিল্লা, কাল, কিছাক, কালেনিক, ছিলনা ছবনিল্লা, the corolla of a flower. There are three kinds of কালেনিক, ছুল-sar vix:—ব্ৰাইন্স na-ga ge-sar লালকিছা, মুন এইন্স put-pa ge-sar স্থানিক, and এইন্স্কিম put-pa ge-sar মুন্তনিক (Mish.). Acc. to Cs. ক্ষম is a flower; it is said to grow in Nepal and is called এইন্স্কিম put-na ge-sar; nee. to Sch. pistil, but like ক্ষম se-blra it signifies undoubtedly the organs of fructification in general.

† ¶ N. II: Ge-sar n. of a powerful king rading in Shensi in China, who on account of his martial valour was deified and raised to the position of the God of War. There are various accounts of him. The people of Kham in Tibet own him for their national war-god, while the Mongolians say that ¶ N. Ge-sar was a king of Mongolia. According to some authors, he lived in the 7th century A.D. According to the collection of heroic songs called the § N. E. Ryyal-druß, King Ge-sar lived in the 8th century A.D. His origin is, however, lost in myth.

The works called \$5.50 gs. Ling and Jang; also extracts from the fabulous history of General.

THE SA ge-sar-can that the lotus flower; the filament of a lotus.

के अस्तुस्य व ge-sor dmer-po, मू के glu-çin. Naga Vykşa (अनेका.).

N 5 ye-hya, ¶\$N yout a secret abode used as ¶N N youh-skad in raystic word) in the Tantra (K. ¶ y, 215).

मोमास gegs== गण्य gags विश्वस, प्रतिबस hindrance; stoppage; clistado; नेणभारणभ gras-chans = 48, 45 bar-chad interruption by an accident; danger, a Fuge commune c to remove doubts and hindrenees (Mil.): नेजब 😘 पनेजब & mailgnant spirit causing mischief or impediments; In als Wen a भेषभाद्रिय to hinder effectually religious doings; Men gu & Jo ca ben al four obetacles to the attainment of Buddhahood. इत ततु होताम प्रहेतम क्रेनमानी पर्वे ११९१०) प्रमृत hgroham gegy-su hgro will you bely me or hinder me in obtaining; व्युक्त वेन्य harub-nahi g-gs impediment to the attainment of perfection.

में विशेष g. I-pa the trunk of a tree with a spiral top: वेदा के दिन है है दूर हमा ह व हैंस के है है कि वार्ट के प्रतिकार के हैं कि प्रतिकार के कि प्रतिकार

and ar gel-cist was a log; a post.

মান বি a king of birds. (K. my. ম, 18).

ৰ্ম 1: go 1. numerical sign for 123. 2. abbr. for ১মু-অ dgu-bcu in the ninetics; শ্ৰষ্টৰ go-geig 91; also শ্ৰম্ম yo-gāis 92, atc.

II:=in mystic language price khyu.mchog ywa, was, wa the chief of a herd or company (K. g. P. 23).

4 III: 1, place; room; space (prob. == A qui) : on this sense it is used in setom De ar intsterns not par, without intermediate space to close together, continuous; 29 # Landadunks is gu him enadshops go noticious radepute skipes grain of every kind grow donedly, loxuriently; में अने अस केंद्र वर सुद्ध-4 granther is med par gainera closely fill al. An important compound of 42 is found in A St you look the spone is cut off, or filled, . . . the neatter is done with, settled; satisfaction has been made; colleg. Also I have and emough : I am tall : da see at \$1 \$ \$5 \$4 if a rand-right more enorgy a live this the victory has not yet been fully decided: इस करण होंस बादार के के इस दो अन्देश कर कारण प्रतास प्रकार : go go-ched there is intermission of hearing; thinking; moditation; BY FA ST 45 for things of more abod publiches dogtring not satisfy force to your given gow 等屬本軍副馬 hart has ha springs cliphoir 192wheled why should it not be sufficient that I be banished instead of my son? 2. pince, position, rank, condition of life: white properly gor in the place of his bither; \$ 18 group according to; in proportion to slade \$ \$884 on registers when rank and diguity are grown old and gone; when the position in life has been lost; ** & & AM that is may place amy business. S. : the nore general sense a way, a -EAGER S on Man springyi gower phy uns hole have come parting the cleads: to see The a most go not as the place of my mother; with my mother (Ja.), Tire go thou-pa to change place, expecially to turn to the continue (Sch.); 48 4 read-postice soul of disease (30h).

নি কৃতি poskubs অধনাৰ, আন, আন, আন, অনুমা, বাফ interval; loieure; কুনতে; opportunity; in the meanwhile; আন্তর্ভান To fourth with companion words go-plads signifies slowly, at leisure, or in power; just at the time: also takes and time is also takes and time is a constant to the time is a constant to the time in the time is a constant to chance of my sitting at course for a constant for large algorithm of the time in the time is a constant for the constant

*I've ye-that the share or portion due to a person in accordance to his rank (Ja.).

स्मा yo-khah, इन्द्रिक्टाय yo-chahi khahpa arsenal (Sidr.).

質角9 go-khrab = 東京 (本語) go-cha daß krab cost of mail with beliner; armour, v. 可き yo-cha.

** § 4 go-gyon-pa, \$ * § 4 go-da gyorpa to wear a coat of mail, etc.; to put on war doesa.

Byn, বিশ্বল you gos; প্রশ্ব এন ব্যক্ত আনুদ্রের yyr chus shuys-pu; অবস্থ বিশ্ব yu-lad byns (Mhon).

শীস্থাৰ go-grad or শীর্ম pa-year rank; dipnity (Cs.).

To go-ca, v # 5 go-cha.

নিটি gends মাজ, বন, মান, মান, মানত বাবুৰ বিন্যাল, ব্যাল summer; harness; gear; implements; tools; আন্থানি বিন্তু কৈন্দ্ৰ-pi-kyi genda the implement of good lick; an numbel.

Byu. अवर ya-kai; अध्यक्षि, सूर्यकाताekyab; दश्रेष विश्व-१८५०; दश्योकः विश्वनान्तः; पुगवर्षेन विश्वपुर-५०३; स्टब्स् कोर्यान्याः, प्रमस् dra-ret ean; এইবার্থিম hkhrug-gos; প্রথম ট্র মুল্ ব hags-kyi kgo-nu; প্রথমিলট; মুল্ rmog: মুল্ টুন mga skyab; মুল্ প্র rmog-sku; প্রথম হ leags-sku; মুল্ প্রং rmog-thu; চুন বুং জ khyah-thur em; শ প্রব ga-khrab (Mion.).

के के बुद्ध प्रशासिक प्रशासन्थाः प्राचीक्रिय हात प्रशासन्य or के वर्षक्ष य हुए केप्रशासन् र

*প্রিক্রি ব্যাপ্ত gooder defi কুলার মন্ত্রন (Selen) Killie, T. 139) with a ball.

*শ্বি প্রস্থার প্রতি প্রতি করি। Şkong byrd-nər. (29 B.) (Schr.)

*भे की बहु 35% good att. Pshyad-byad-ba. (Salar) - (82 C)

• 實施 : Man gondadis Resempling, (Sound) (21 A.)

•曹昭美妻多典 如此无强 最为重要 形心

• चें की हैं है भेगम ६०० gordocht Edu-Zir is insdpit. (11/18.)

*新野科教 goodald Rumested. (D.C.)

क्षेत्र अन्य अन्य अवस्त क्षेत्र क्षेत्र

*** 新年 養年 養年 (1) good the Ramits by of re-Schr.) (23 A.)

- ・東京 様 型 goulochi Tragodi kir. (Schr ではまま)

্ৰা কৰি কৰিছিল go-chah Gela-gu-na (Schr.) (21 C)

資本等等等等等等等等。
 (S.Lr.) (20 B.)

The in go-chedy person that is including to useful; serviceable, an the area to an appear was be a few of the area to a subject kyak begandana paham mitur phyor pahi naba go-chod-po or the term yo-chod-po is applied to a roan who is successful or who accomplishes any husiness or drift successfully: A the term is the different position.

ৰ্শ বি go-sñod প্ৰজালী commin seed (Zam. 24).

्रशृद्ध मारे 40-da na-ri the Gadavari river. इत्या है क्वा व्याप्त कार्य है कि व्याप्त कार्य है कि व्याप्त कार्य है कि व्याप्त कार्य कार्

‡ में হ্যান good no há no of a drug

Byn usus of yell per om; \$ 新 m verno om; u 以 uu un teng an mag; mu u un un un un shanena; sas uu u u dod go gèranu; 如何 shanena; sas uu u () 如何 shanena; sas uu u () 如何

which is easily understood: \$55.00000 or he which is easily understood: \$55.00000 or he make up operation in he interest un excepte with a view to make in easily understood. Sin. 101.

s প্ৰহ্ম polydon, Johnsol mak ^pৰ্থাভিদ্যান্ত ইন্ধানত ক্ৰিনিয়াৰ আনুষ্ঠান কন্ত্ৰ what you like of deforms kinds

ৰ্ভিন্ন স্থৈৰ geolody edition on except ই গৈ ইন্ধ্য to be friendly editionaly (A. 145).

* A 7 you la with the # 7 7 2 4 \$5 (looks think think to you (S. 15.) (To. 2, 88).

ক্ষাৰ gachplan এই বুল্ম rank; place; position . বাংগ্রান্থ মান কুম গুলা বাবাৰ স্থান ক্ষান্থ may the blewing be seconded me to gain the rank of an emniscient Buddha (Mil.).

May go sea to understand; to perceive mentally: 54 May 75 34 34 May of pan-ti-la kins-gyr go sea hyusi first of all it was understood by all the Pandits. भ व इन go-us cun = अवस्थ a learned, clearheaded person; भ व इन के भ दूसमा wise men.

শ্ল বি go-bo or ভাগৰ bya-go-bo a kind of vulture: ভাগৰি কুলা-ছাল্ড হৈ, জানুল ইব্ছা- গ্ৰহ্ম কুলা-ছাল্ড হ্ল-ma sha-ica dai, ma-sha-wahi riys-ruma hin-war byathe laryux of the vulture causes indigostible meat and different kinds of food which are not digosted, to become digested (Sman.).

#\$5 yo-byed ace. to Jd. is a quality of the air.

শ্ৰীৰ yo-balog (yo-ing) = শ্ৰীৰ yo-log misunder-tand; misapprehend; to attach a wrong meaning ,Sita. 110).

- ‡ গুণ্ড goryn (Bong, পুৰা) areen nut; গুণ্ডাল ক্ষমত ব্যুৱিষ ৳ শুনি ব্যুৱিষ নাম is the best orsence for the teeth and cures kidney disease (Suan.)
- ★ জ্ব yorri= বইন ম্টাজন-ri jail: prison.
 জিইল yorrim order, arrangement: জিইল
 মন্ত্র মন্ত্র মন্ত্র প্রস্থিত have arranged it so as to agree with the order of things, etc.
 (Site, 191).
- + জ্ই gare আইল্মান relsoys-per perfected; finished; completed.
- shing-put or प्रस्ता केंद्र a rai-dical met-put spectaneously; at a matter of course; without power to exert one's self in any matter; necessarily (K. du. F. 175).

দ্ব go-le, ৰু প্ৰথম ইণ্ট ৰু কৰিং নীয়াৰ ryyanay ge era-rtsihi ryya-se çik-gi khu-ua 1. a kind of gum, prob. seacia imported to Tibot from China; ashes which have burnt without ignition. 2. পৰ্যন্ত কৰ্ম্ব ক্ষিত্ৰৰ lime of burnt shell or cowries. 3. the areca nut brought from the sub-Himalayan district or from India is called মুখ্য amon go-la, i.e., the globular medicine; ৰু ৰুখ গ্ৰিষ্ ryya-yar প্ৰথ কুছ go-lahi-rluk দুৱা অংশ ছুল ইছুছ বুলি the wind which, acc. to Tibetan astronomers, keeps the sun and the stars moving in space: ইন্সাইল্ড বুলি কুছ বুলি কুছিছে বুলি কিন্তু কিন্ত

ৰ্মী বি go-k = শ্ৰ gu-k or গ্ৰহ dal-po slowly.

শি P. go-so., উপ্তেপ্ত ৰাশ বহৰী ইনিট্ৰাইৰ নি মিল n of a town in the way to Udyana, prob. in Ancient Kabul (S. Lam. 17.).

ৰ্পাৰ্ত-log the reverse; epposite to what was ; back again ; also for र् भावेष्य 40-84 log-pa degraded; position changed as in the case of a superior officer subordinated, or an inferier officer premoted to a higher position:- \$54 & mon dpon-po gyog master made a subordinate or servant, or প্ৰায় বাৰ gyog-po dyon, a servant raised to the position of a meater; अन्यम क्षम व वर्षे वर में 434 phan-per suras-pet le gnod-par go-wa tta-bu to take a useful advice as intended for mischief; also ইৰ্থ পূৰ্বিৰ opposed to charity or misunderstand charity; 69 BM ¶ 49 reversing, misinterpreting character or morality; als a few bead-pa go-log, affa व्याभ कें वेण brtson-hyrus go-log to misunderstand one's forbearance or industry; aus-बार्ड में बेंब perfermance of the wrong Dhyana; Awsa & Say perverse or distorted knowledge or wisdom; & & Tag snift-rie go-log tired of showing sympathy or compassion; guara fide byams-pa go-log tired of loving.

ই ম yo.s., — ই প্ৰথম or ই বৰ্ণ rank; office; dignity: ত্ৰ মুক্ৰ ই কুম ইন্ ইব্দ টুই মন্ত্ৰুত্ব hir-na nahen-po rygal hlon soyş-kyi yo-sa ita-ba-ta like unto the position of the lamas, professors, officers, etc.

र्जेष gog in W. for र्वेट ए god-po a lump. रेज रूप gog-thal ashes; burnt fragments.

★q = gog-pa 1. to crawl. 2. to crumble
 off r to scale off (of the plaster of a wall)
 (Jū).

জ্ব ব gog-po = ইৰা মানুহ ব .hig-ral byah-ca or ক্ষমান্ত্ৰ হৈ ই ইনান্ত-chap byah-ca dilapidatod; damaged; in ruins; worn out; সুদ্দ স্বাচ a temple in ruins; প্ৰস্কৃত্ব বিভাগ chotten in ruins; দ উন্ধান বিভাগ কৰে কৰে কৰে স্কৃত্ব কৰে কৰে হলাছ আৰু বিভাগ কৰে কৰে কৰে কৰে there are some who even die worn out when they crawl about (as little children) (Khrid, 13).

প্রাধানী বিশ্ব বিশ্ব প্রাণ্ডিক বিশ্ব বিশ্র বিশ্ব বিশ

শ্বিথ প্রাপ্ত go-licht ri-no পারে (Kölac. I. 52 58) a circle; circular.

 grounds). The serves got date method, the serves gothedate halander, the also gothedate, there is above (nationed); like the above or aforesaid similar to the above.

TE and gos-hkhod stated above; TES Mar gon-du god-pa existing above: Ta's and as gon-du goal war, set forth or elucidated above : To a gon- ai the former ; the above: The me assur gen-gi de realing those troppeditur: To a au fur qua-que thes samepu the above statement that; \$ \$4 \$5 \$ 34 4 she gon Bod kyi ragal-po the ancient or former Tibetan kings; Te & ass a ge gongi by A-pa fear as has been stated above; TE'S god-die over it; above; Te Saugu c goh-da hphags-pa 384 taken upwarde; gone upwards; improved; progressed; ** 545 qui-du phud placed in a position of dignity; kept on the top; \$55.5 \$ con-de hpho-ua, अर्ड बोसा spiritually developed. lit. gone upwards; #4 5 4 4 m. f. die shoor. He TEEN ready: To Sha a non-in cos-po the above mentioned; To a general on it; above; Te 14 gon-nas from above. इंदिइस केंद्र हैं gou-nag gou-du अश्रद्धा कर more and more; higher and higher. The a gon-pa ■fa very much (Lex.); one above; the senior (one) = # The syc god-da over the door; un I fix gage nab-kur geni-de belag died before his father; 38 at 5 dehr gon-do before that or that time; a squares ma-takous god-du before they assembled or congregated together.

To Got-dkur-ribin n. of a fort and town on the Tsang-po, where convicts are generally sent for punishment. It is situated S.-E. of Idasa, in the district of Mal gre.

र्क क्षेत्रक करण करण Gost khri-bdal, hod-bber n. of a Bon saint believed to exist in a strai



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form in the north-west quarter, (G. Bon. I).

हरत gos-po=क्या gos-ha सम्बा ह meeting; assembly; fame: ronown; glo-

Kr454. yon-phud-pa=Kr5354 yoh-du phud-pa to lift up; to ride up.

Fr Dan you, the last or the figure Dan you got gibth ships the instructions from higher authoration; also those actived or received earlier.

Frequestin W. collar: Frequesting and not be the collar.

मॅद्रि'म goft-bu 1. विष्य, भाषा, पार्चि, मान a globalar mase, lump, heap; केंद्र g का gon-lu-can विकास elot; clotty; in lump; in heaps; ₹ g v k gos-bu su-so प्रतिकार, प्रतिकार estarth or cold; क्रिंड्स स्म yel-lar-hars made into globular mass or homp. 2. agglomeration of atoms: \$ X 34 वाउदांस वह है देश हम वहेर बहुम होंद व लेन लेहें। १९० १ grings lishingto ratid rating by grad halus gothgin ace, to the Buddhist metaphysical concertion that which produces the sensation of smell, taste, touch and sight is forned of the following eight atoms:-(1) 343% rdul pi rascah, (*) 美可智, rdul-phran, (3) 董明》 gu lengs-ribil, (1) seu cha-ribil, (5, 22) हुल ri-lof-ribit, (ii) श्रमाहुल lug-ribit, (7) 🕸 Ru glan-gelal, (8) 3 ma'en In ga ni-mat. hod-zer-qui rdul (Sorig. 7.)

All 31 gob-ma whi well, whi, who, who superior; the former; the first-named; he gob-matche or he had gob-ma chen-pe the most high; gob-ma Ryya-nay gob-ma the Empero of China; he was gob-ma-rang the gods and superior beings. He had gods matched ruy, the six superior

things of the TAT Bon-po are the following:—MAKURS we geodene holes-po my-ticism; KT get-glav; Nyu-kundan metek ham lege; A MAKU yi-çe şûih-po; KC KT A şaabera yalog-can.

TEMPERE GE TO Cheft-ma Chen-line range! pe the Tibetan name of the fourth Monchu Emperor Kyun-lun is Was at h Llosthuck rayal-no, the king protected by the क्षात्रीत् । वद्रीकात् हुवै कुष क्षे व्यक्षेत्राचान्त्रस्य अस्य नद्रत्येत्राक्षेत्रस्य कुर में अब जीतान देवार एक हेत् दश्या क्षत्र ही जीव बादत बहे अने में स मान कर्त्वा वाचा हरा है। याच्या बचारा हेन अया है। यदेश्या वा के बाधा ter an meret gug Editen auf eine The position very nowerful, was devoted to Buddhism. paying the Pan-chen Kin-po-che called To bi Lama Pal-dan Ye-s'e ofriend of the first Governor General of India. Mr. Warren Hastings). He erected many tenndes and chaityas, and his life was a record of miracles. He reigned unwards of sixty years.

Fr and Any some meloginar the Dala Lama being the spiritual lord and the Emperor of China being the temporal lord: Fr and Angly spiritual spiritual lord: Fr and Angly spiritual spiritual

ক্ত জন্ম পুল-ma kehn = ইব পানী shon-ma behin মুখ্যন as before; as the above mentioned; like the aforesaid; as the previous one.



बाँद अ 1. mui-mo the upper one: अन्यवे क्रिक्र lag-pahi god-no मधाक कि the middle finger, 2, the white grouse, but applied to various birds in Tibet of the Tetraguida family : that by a gon-mo is the Crossopt don Trictango, and goar-good the Phagine groffenni, etc. (Sad. Hok. pp 110-1). knis continuo la suras-per the two little Coka birds said to the grouse Ries . अभिन विकास है। १०६५ हनका अपने अपने अपने पाति note creas retur that ar would sel the flesh of the grouse stimulates the sexual desire and also cures discharge of whitest 首に Ka sig m ga A K A 100 noh min 1 - grati moderal of the feathers of the group cure temale diseases: The Avy Land of men 45 44 a monate squales in Mathe get out I go the eggs of the groupe core Blacecaused by the demons of the firegod.

- 新年第2回 julionの ing a pheasant Ithelanno field the .

Fig. pairaboux Fig. 9 god do alto 1. as stated or praved above. 2. a paper barbon (Jan); in called. Tibeton "jam-on"," a lantern.

ৰ্ক্ত ইবা god-hog ক্ৰমূপ (eig-hog) পুৰ্বাধানা upper and lower; প্ৰতিক্তি gold-god folio; ক্ৰম্ভু প্ৰকৃত poli-skir godings a title of he arms, signifying his highness, excellence, et-

FREE Jordenstein me Engenandele er Free phanels, hel so, prior to, some gred Free nature the nar took phane.

The a gon-la above.

শ্রুপ god-sa স্বয়ন one in supreme authority or position; the sovereign.

₹5.8 × 19.5 yet... yet physio-pa = **2.08 ₹5.0 ye.rabt yed-net those superior persons gone before; passons in superior or more explict stations পুত loss; damage; ক্ষেত্রত god hyynr-va to suffer loss; ক্ষেত্রত loss of money and property; ক্ষেত্রত god-kha, ক্ষেত্রত and property loss in property or in cattle by disease and other accidents: ক্ষেত্রত god god ci-lyas kyań god-mad there was no loss whatever whether he performed meditation or propitiation.

र्के भ god-ma == व्येषाय hjig-pa भव, अव; fear, loss.

ন্দ্ৰিক gon-pa (প্ৰাৰ্থ) to put on clothes, shows, etc.; প্ৰথ ৰহুৰাইই yon-pa hitro-na re-re the cost of a set of anything to wear (Rish); প্ৰাৰ্থ প্ৰাৰ্থ হৈ put a cap on the head. 2. coat, clothing (Sch.).

** ** gon-sum* (3 **) serge or broadcloth for making robes, etc. (Atsii.).

ৰ্থ ৰুত্ৰ gon-physis felt used for wearing.
ব্যক্তি gon-tham = বুৰ স্কুল gyon-tham shoes
to put on.

প্রতি ক্রি gob-nen (spelling uncortain) in W. to tense; vex; irritate (Ja.).

মুন্ত gem-pa ure, ue, মনুসন, মান a pace; step: কং প্রথম rhan-hyros to make a step; স্থানে বিংল্প gem-pa bar-ura to pace: বিধান মনুস্কিংল gem-pa ban bar-ura to make seven steps (as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible).

र्ज्डायवे **ह्या** gon-pahi stahs any peculiar manner of stepping whether in procession or in dancing. প্ৰথম gom-hyros walking in step like soldiers or a procession: এই ব্যাহ্ম hyro-na gom-hyros hkhyor in walking he missed the measure of the pages.

क्षिक्ष gone stats पद्यक्ष the manner of pacing; walking in measured step.

क्रिंड्युम your-grant विषाद three paces; fig. the heavens, earth and the nether region.

र्देश व्यवस्था gar.-पुनः m-pa one with three steps.

र्णम वसुन पहेंद ann-gen a guon, मुग्नव्हव kyeb-५७०५ - विकिसर

Vishue when he deserved Ball in his Binnam or Owarf in acoustion (Mon.).

有文 gar or garts physics-gar=新 編 normal contrain A. 有 (ed).

শ্বী বি genela 1. পদুৰ্থন quadrangle. এ সম্ভিকা violen

MXIN graves (NANSER projects shows by appear of terms of inspect for stone, or a general name for stone (Cs.); large and small publics. Homes; rubble; boolder stones (Sich.).

4 河東 시 法司 gar-nat large জ্যুত্ব প্রত্যান gar-ma hkum-pa, কাইগাল্ড the takem med or ইমার লিক্ডা-pa কুল, লিক্ষ্ম certain; sure; indulatable ইম্বুমান্ত্রম ক্ষম ক্ষ্মী de-blygulera gar-ma melag-go his coming is quits certain.

+ 作品 gor-mo= C rdo, 東に取る 強いいないに 低号 sdah nuhi sems-la yah hjug 年代第 gormo is also applied to signify an irritable or angry temper.

‡ कें ने न gor-çi-çu, मोमीवे a kind of sandal wood.

र्ज्ञ व gol-ica, v. व्यक्त a hyol-ica.

শ্ৰী পূল্প ৰক্ষা, বন্ধল, ভাৰণ, নিমন্ত্ৰনায়, নৰক্ষা, ভাৰা, ন্ধলক, আভানে, আজন, ভাৰা, দাংভ্ৰান্ত, থাকোৰ, ভাৰাক cover; drews; gunnent.
The common word for cont or dothing; there are seven kinds of stuffs for prieste,
Ke.: অবস্থি kal-পূল্য woollen cloth; ল গ্ৰাম্থ ক্ষা
ca-ment yes cloth of flex; সংক্ৰিক্ষ

mah, ges linen; 52 42 Tu du-kha lahi gos silk eleth, sumigiffu pagebaleggi ans cotton clock; Monaa Tw ko tam-pahi gog jwo cloth; भूदेशकी केंद्र रां-hog-gi ए छ Buropean cloth, &c. Tu 3 43 age gen uss gog kui rgynhe blych-khuis bstan-pa enumeration of the materials for cloth: ---Mig a min mik-worm; Those & gon & श्रु रुष्यामुख्य श्रू श्रेणुक्षः अवः bay dan चीन्दीनपुरु-केपूरी spa-last pags-pa gardsbogs various baies and skins of sheep, goars and wild mimals: An fragen beit er fibres , An fingung fruite; equipmental sage wood, cettern, etc.; \$12.48 Ac dockha-lahi rold silk cloth, satio, etc.; on our gog-gran new eleth; 1 45 delenied clean clah : THEN yeg-scans new of from date, \$ # 35 drama can dirty sloth; Tules gos phin-pa oid, wern cut clothes; Wa sadopa or MA herbyn rags or ranged dress; \$5 %# stud-tos merer upper garagent of Baddhist menks; E 54 bla-gog =: KN BK toam-thyar the racred raiment coattaining thirty-two patches: #5 क्षेत्रम १८०४-४५७३६ tipper cover: अत्रार्देश sand groups or Both smad-yes lower garment; \$3 \$3 m baā-tsa-li-ka an apron of five colours; a suns an hadoms dkris folds round loins like the dhati of the Hindus;



Ą

as the send-their the back relie of their as the send-car under cloth or guranent; set in original the pattient-like clothes we also by the Tibetan mocks; pyper-positive cosing clothes; pyper-positive messing clothes; pyper-positive manager particle; phospos mole dress; bings an appet garment; phospos mole dress; bings an appet garment, a kind of toga; and only a weman's gown; grad-pos heliday or gate clothes; in in a particle particle particle in the set in

pu to lay or fold a coat together.

ৰ্মপ্ৰক্ৰিছ yos-kyi khyim inig. মুখা a tent; a discused men's wordrobe; ইনপ্ৰত ges-kyi yor শ্বীপ্ৰত a bambeo or bar to hang or keep the dress; ইনপ্ৰতি ক্ৰাণ yes-kyii chey p.s-pa শ্বীব্ৰন্ত one who lear enough of clothes; ইনপ্ৰতি স্বতীয়া yes-kyi gadi-gis নাৰখনত a repe or string to hang clothes.

ৰ্ম পুন্ন goy-dkar white drees; ব্যাধ্য তেওঁ gog-dkar our ক্ষত্ৰবাদিন one dreesed in white, the Goddess Sarasynti.

Twist gog-skind yern or silk thread.

क्षामाञ्चलक्षा gos-khe hygga-tham-pa one hundred breadth-monsure of blankota.

ৰ্থান প্ৰক্ৰমণ gos khung-pa ৰ্থান আৰু মন্ত্ৰণ, আনুহাত কৰিছি a cloth tolded as to look like wates or writelies.

Gegs get-yer a tent of cloth or min; § 9 physin-yer s tent of fall; I strates \$ 9 re-ger tent of yek-lash blanker or felt.

The six n gos hypel-pa situations the folds in the garment of a moust; one who tolds of the s.

Tu gr pay-poon a square ray made of Chinese satin.

र्षेत्र श्रद्ध gos-spec skirt es thap of a coat or robe.

Maga gapayan box ; clost or ; so is a clothes; wardrobe.

শিলাপুৰ দুৰ্ভান বিশ্বস্থা বিশ্বস্থা

Two yos-can ween a kind of sandal.

*The Stymphen 1, Africa (Sthee, Lebend Stip withhold purphess of thath. 2 - The sets: The governmental-ykar africa satia.

Things green all fabries; Chinese setin, of which the different kinds known in That are tooks to the transposition of which the fabricant, AS Tanger's north chall between, AS Tanger's particular of the transposition of the fabricant, AS Tanger's grand broken, AS Tanger's grand tray received as the proper disagram, AS Tanger's as Alway to be a grand the proper as

新聞 gogodengun 5.50であり desku liki rie silk-oloth (単知の).

Massa yes-notog the home solin et elk-cloth.

शुंताः, केंद्र पन्न-कृत्यन्तिः अत्यादेशेष केताः कृत्यकः प्रकृति व्यक्तिः व्यक्तिः व्यक्तिः व्यक्तिः (विकासः)

(N) joy-in tenger is pure insed dress; is cloth fit to be purchased.

This gos-raid to the season of roat or dress.

Syn. S. S. sud-po: 344 hrul-po; 544 dug-pa (Miles.)

र्षेत्र वह que falan श्रीवरणस्य a mendicaut who pre- on a ragged garment; e ragged de so. Tugs gos-then trousers.

Turma yog-nathan skirt of dress or robe.

ইম হ্ৰাণ you day-pa old cloth; ragged cloth; torn cloth; ইম ই ম হয় you dri-maera dirty clothes; ইম ই মহ you dri-matcient cloth.

देश रहता gos-foling or इ.स. charges bothing ob th.

र्ज्य 1. gos.po (स्त्र, pf. of ब्लॉप hygoror, to apply on; to paste or rub. 2. अवसंप a limment.

4435435 gos-phyel phieduñ sheeveless relie or garment (in Sikk.).

শ্ৰিপু gos-placa খন্তম fine-silk; muslin.

र्मभद्रेर १७७३-^११७**४ प्रतिमन्ति** द्वांम; acceptance, pertermance; honour.

ইম প্রথ gestral ময়, বিৰক্ষ maked; without dress or cover for the body.

विश्वेद्ध gos k'yed-pa चौतर-गोपक one emoraling his mendicant's clothes.

প্ৰথম ges-mis বছৰ a roof; veil; film over the eyes; multitude.

र्में केंद्र gos-med इसच, नग्नक, निर्धे व्यक n devotee who has cut off worldly ties.

विश्व देश है gas-dmar sek: नावधादीय classes of Buddhists who are drossed in red.

Mu te gog-team winn ratin.

कॅब्रायडेमस नेस य gos-hisens - मॅट्ड-put, = कॅब्र कॅब्र्स डेंस ६५ य badly-sewn elettres.

विभाव gos-shig-pa किया a wave, a plait or fold in a garment.

ৰ্ষ হ'ব gos sad-po worn-out clothes.

विश्व का तु दिशास gos. 2018-kyi htshos. on पर-वासिनी a female mendicant clothed in suitable dress; one who lives doing nothing more than cating and dressing. र्षेभ देवभ gos-neys worm out clothes; eld clothes (Rtsil, 5).

শৃশ শুণ পূল্য-পূল্প piece or cloth or satin, enough for making a robe.

भूभ भन् gog-lag coileq. (in Slkk.) "ki-lak," a cont; dress; elethes.

क्षेत्र 54 gos-ser our, पीतासर a name of Vishou, one covered with a yellow Goth

ৰ্বীকাৰ্য (no-po or ইন্ম (gos-p) মান্ত father-in-law; ইন্ম ক্ষুত্ৰ গুল্ড-post-post-subper মান্ত্ৰবিদ্যালয় protected by one's inther-inlaw.

সূ gya mam, used in the abbreviated form, in the place of systybey, above 80; প্রাণ্টি পুরুষ্টের প্রাণ্টি পুরুষ্টের ৪1; প্রাণ্টি পুরুষ্টের ৪2; প্রাণ্টি পুরুষ্টের ৪3; প্রাণ্টি পুরুষ্টের ৪3; প্রাণ্টি পুরুষ্টের ৪3; প্রাণ্টি পুরুষ্টের ৪3; প্রাণ্টি পুরুষ্টির ৪3; প্রাণ্টি পুরুষ্টির ৪3; প্রাণ্টির ৪3;

 य

gras gya-gya-can yes, yesta crafty, deceifful, fraudulent.

33354 gya-gyu bycd-pa to intrigue; to plot.

হু हुन्य gya-gyar hgro that which goes not in the direct way; a frog; smoke; a snake; a river: १९६०-५४ व gya-gyar hyro-va serpentine-motion; to move circuitously.

2 8 3 yya-mayya (meandering of rivers, &c) quiet; calm; gently flowing along (Li). Of a man: cautious; scheming so that one does not know what to think of him.

5'38 yea-fer marvelleus; inexplicable, of men, occurrences, &c.

4 9 A gya-tho=151 rma-fyjan un crisoment for the car; un ear-ring.

To gyardo serves a broast plate

+ H'AT' FL' and-nog smik 874 beat-

9 देश हुट व पुत्र-non spoi-na n. of a celestial man-ion, the residence of the gods

4. शुर्देश है। युक्त nom-pa, धुरासुक विकास phin-same shops-pa ईमाख, समाध, प्रणीत; ६०६: इ. के व क्षा कर्ना ! an che-ua one in abundance; in planty; p.socoed of wealth and power.

J'I ggn-pa or 27 gga-nampswor Samp-pa we spoiled; degenerated. Acc. to Cs. deformed; disfigured; having lest his or her former beauty.

4. 9 Est gya-tsom or 2 and gya-tsom pres its become dry?) acc. to Cs. huste; hurry; restance.

+ 9 केंड। gya-tshom, सचता; শংক্ষণ । ma briags-pa momentary; unstable; without deliberation; consideration: গুইন সুৰ্থ কেন্দ্র & gya tshom-du bgro-war mi-byaho should not go all on a sudden, without deliberation.

of the Magadha tribe. 2. one in doubt.

+ भुषा प gyag-pa=चक्षण brlag-pa कद्यर destroyed; ruined; see, to Cs. diminished, ४. ९५७७ hygag-pa.

gyañ er \$5 gyid elay stamped into moulds, and frequently used as building material in Spiti, Ladak and other parts of Tibet; \$5 \$5 gyañ-skor earthen wall round an estate or village; \$5 \$6 gyañ-sgron pisé meuld.

353 gyah-two pisa terrace; wall of dry earth in Ludak.

32.4 gyan-ra cattle-yards constructed of clay or mad

50.84 graff-run pied layer or one layer of pied, i.e., as much as is stemped in at a time, about one cit in height; this frequently serves for a measure of the depth of the snow (da.).

दृत १४ gyah-cis freed or wall painting: धुष वर्षे कुरश्चित्रका phag-pahi gyah-ris edysla in the freedom, &c., of the dayes (Yasel, 45).

235

35% gyad-rdo 1. giant stone; a quoit. 2. n. of a tribe in Tibet.

ুপুৰ্ব gyad gyan-po দুদ্ধিৰ, দুদ্ধা কাল (Schr.; Lebensh. 98) n. of a barbarous tribe.

JA gyam a shelter; a recess in a rock, large and wide but not deep; 973* braggyam a shelter under a rock: 453* gadgyam a grotto beneath a conglomerate rock; a shelter in the steep side of a rock; 253* phost-gyam or 4553* pha-bod gyam a shelter under a beetling rock (Ja.); 383 gyam-bu a little cover or shelter (Cs.).

TX Y gyar-gyod, probably \$5.5 gyod-kha \$5.4 god-pr., loss, damage (Ja).

্ৰী, ggi for বী gi, after ৰ, ম, হ, অ, v. ই kgi.

The Gyi-glai Kulti, n. of a place.

मु क्ष्र Gyi-tjañ n. et a place in Tibet.

ত্তী বিষ্ Gyi-than n. of a place and also of a tribe in E. Tibet: বাং বাং নাই আৰু বিশ্বীয় in the middle (country) are the two, viz, l.v-hje and Ray-ce; মুং বাং বাং বাং নাই আৰু distance dista

JAZ gyi-na-na 1. coarse; poor; miserable, of food, clothes, &c.: §44% a miserable, starving life. 2. unsteady; fields (Sch.).

3 23 ggi hphyo, in The was one was 5 ch 55 gram-yas byrah-yas gyr-hpho dad, n. of a number inconceivably large (Ta-sel. 57).

मु दि न्याद gyi-nah gyañ = क्रियम क

thub-pa, state of inactivity, idleness: গ্ৰন শ্ৰম ব্যৱহাৰ পুন্ধ ব্যৱহাৰ log chos thams-end gyi-nahi gyan to betyar threw all heretical doctrinos into the aby-s of inaction. (A. 158.)

DOR yyi-lin name of a good breed of horses from Ando where there are twelve different breeds, § SK yyi-lin and MANN ynam-sa being the best among them (Jiy.)

ষ্ট্ৰী বিষ্ণানী পুন-lin charges about po= ১৯৭৪ quick-silver (South 118), ই এ-১৯১৯ জি yyi-lin charges discrepa = ইম্বেই helicopa glarges not a mineral medicine, probably mercary, (South, 17.)

📆 gyig caoutchou; India rubber

ইপ্রাইন পুরুপু-çiri or ইপ্রাইন পুরুপু-s-dori enoutchoue tree (Sikk).

JE Gyin n. of a deity, prob. It is Kin-kan.

कुट अ yah-no in W. gently el-ping: gradually descending or subsiding.

DA gyal, v. 3º kgal.

- पुत्रा'यम् guindag emalgam; दुस्यः वैष्णदुव्य to gild in the fire — (Selfe.)

चुम प्राप्त देश हैर्स व Gum-çon Rin-dan spois-pa n of an astrological work.

4 पुरुष्टि gyin-qii, रवस rotino music, e, mbati

My gois 1. instead of 30 kg/g, after the letters 4 na, 4 nn, 8 na, 4 ls. 2. imp. of My hypid-pa, work honestly;



behave well; do (so): \$50年第四 draf-purgyis do it straight: \$100 Au gyis-cig, 家里 do or let him do.

+ T q gyn-ua=are henour; to esteem.

ZE ₹ gyaft-ra, v. TE ₹ gyoft-ra.

Two imp, and pf. of age a

\$5.5 % gyne-da zin=\$5.56¶ gyne-da zhag.

\$^{NA} ggar-ur আন্, অস্ত্রিভান if it so happened; if it became so.

दूर वरे कृष्य grar-publi rana-pa परिचान anything changeable; subject to change

ygram we crookedness; curve; hunch; hump; crooked back; \$38584 ggr-gar gyar-pr from double hump-back; met a Bactrian camel.

₹ Gye-gor u. of a Bon-po deity.

B¹₹ Gye-re n. of place on the Tsang-po, to the south-east of Lhasn: B * Y Gye-re Lha-pa n. of a very old noble family of Tibet.

TE gych, v. 35 gyoh

मुद्दा gind-pa, v. बहुद्ध hyjud-pa.

প্রতী বু ggen-du up; upward; uphill: ব্রথ ১০ই ggen-du-hgro ভর্মান, ভর্মান going or flowing upwards; ইণ্ডাব elimb up; ব্রথ ইণ্ডাব-ggi-dri ভ্রমান fragrancs; aweet scent; fragrant; ব্রণ্ডাব ggen-du httana=এই প্রবাদ বিশেষ ভ্রমানন to look upwards.

DA I gyen-rgyn I gaga gyen-rgynhi bu-yn (P'A I khu-dah-ma) the mouth and the nose through which the wind passes upwards or downwards; Ingassy gyenrgynhi mihu n. of a disease (Med.). ৰূপু gyen-rgyu অহাৰ that runs upwards; fire; names of the five vital (মাৰ-ৰাষ্ট্ৰ) winds in the human body.

34344 gyen-rgyug-pa to gallop uphill; to pass upwards; to climb up.

24.25 gyen-chad in W. (opp. to 44.25 man-chad) 1. the upper part of a country; \$18.25.25 Pu-rig Gyen-chad, the Upper Puris (Ja.) 2 an ascent.

देन इंड्रेन्स्य gyen-du hdegs-pa to lift high; to praise.

345.484 gyen-du hdren warun drawing upwards; also marriage.

देश पुर्वहेश्वय ggen-du bedvis-pa जन्मा to turn up; to cock (a hat or cap).

3453*** gyen-du lus-pa to keep above (water).

दुत भेष Oyen-miy विश्वास, दिवस the second of the seven lower regions under the earth.

देव बाह्य व gyen gzar-po a steep a-cent.

देन भूज व gyen-belog-pa जन्मार, to vomit.

दुर्भ दूर्य gyen-la dran-po in W perpendicular; vertical.

⋽≭ gyer, v. ₹3×4 \$gyer-wa.

3 same gyer-lagon the kind of meditation practised by the Bon-po.

चुर वेद gyer-lift । rta इसीय a high breed horse, or pony.

In gyes = # # 20-50r, v. aga hyye-1ca.

देश भीन gyrs-hrjes जनम raised up; magnanimous; noble.

कुषा gyes-pu विकास: to analyse, resolve, separate; to split saunder.

পুঁ 5ুম gyo-dum= শৃষ ka-ra মধ্য, তথক 1. rngar. 2. poteherd. 3. brick tile (Sch.). gyo-mo war 1. gravel; grit. 2. potsherd. 3.= 3 of gye-mgo clay vessel.

चुन्। य gyog-pa crooked; curved: वर्षेत्र rkan-gyog bent or crooked leg.

ৰ্বাই gyog-po left-handed; awkward (Sch.).

পুৰ্ব gyogs for বিশ sgyogs cannon; a large gun.

The gyof want; need; indigence: 35. agra gyof hkhur-ua to be reduced to want.

JE I gyof-po ut, uu; = \$4\$\$\$\text{urig} dkah-ra crooked; rough; hard to understand; \$\text{p} \subseteq ka gyof-po hard-mouthed (i.e., pulling at the roins); \$\text{km gyof-po harsh; resembling a horn or hide that can hardly be made soft; \$\text{km gyof-po a crooked man; an obstinate man (A. 13\cdot); \$\text{p} \subseteq k \text{kad} yyof-po imperfect languago; \$\text{p} \subseteq k \text{kad} tahig gyof-po imperfect languago; \$\text{p} \subseteq k \text{kad} tahig gyof-po impelite words; \$\text{q} \subseteq k \text{d} tahig gyof-po impelite words; \$\text{q} \subseteq k \text

Jan gyon-wa winn; FJan kha gyonche very rude; impudent (Ju.).

TE 5 a gyon-ru-un una rough.

+ JK-XQ yyon-ral= 4 aq sa-shag a film of dirt, formed of dust and other substances, on the surface of water; scum.

Jar. ₹ gyon-ro dried body; a mummy (Sch.).

The good, v. 9350 hgyod-pa.

95 | qyod-kha remorse; quarrel law-suit.

and gyod-gehi======= hkhrng pahi risa-wa the basis or grounds of e quarrel or fight: वास-क्षण हर ने कुँद वी the last is the ground of contention between lust and passion.

মুখ্য gyon-pa ঘহিছিল, ঘহিছিল, বজিল to put on; to dress; to wear: পুরুষ্থার দ পুরুষ্থাইজ gyon-pa lus-la gyon-pahi gos putting on the garment that one wears:

THE gyon-po = 44444 gnabs-pa or 4444 na-brah was the garment or dress to be worn.

পুথা gyol use green shoots of leaves or twigs; ইন্ট gyol-po নীজনভ a blue-necked jay.

म् गुस्य द्वा : ghos-po बहार wife's father; father-in-law : गुँभ दिवालकुर व बहार-

Twin gyos-no mother-in-law; the matron of a family; also any old lady of a family: Twigt gyos-tgyng parents-in-law.

The gra-rgyas thick and abundant (as of the mane on the neck of the lion, horse etc.): The graph of the lion, horse etc.): The graph of the lion of the lion of the land is well-preserved) as curds carried in a sheep's paunch or like the thickly-grown mane of wild animals (youth in good circumstance is also so described): The graph of the gra

Tem gra-sgrig to make proper preparation or arrangement or equipment for any business. &c.

স্থান gra sgrig-po everything put in order; also looking neat and clean.

সক্ষাই gra-chapp-po 1. nice and smooth or glossy; very fine; fit and outwardly appearing nice. 2. appropriate; elegant; looking well (A. 126).

মুখ্য gra-dol abbr. of the two names of places called Lho-gra (Lho-da) and Nangdol (Rtsii. 25).

সূত্ৰৰ gra-silebs proper order, arrangement; also মিনা- proper order, arrangement; also মিনা- proper order, arrangement of the front and of the right and left sides (fitsil.).

4 3 Grs-phyi (da-chyi) and 2 4 Granah (da-nah) are names of two villages in Lho-kha (Risii.).

TRUE TAIL OF A Phys. tshon-hous n. of a great mart of trade in Line-kha during the 11th century A.D. (A. 99).

সুত্ৰ gra-sbug, also called পুৰৰ পৃত্ৰৰ rgya-nag gi sbug-cha, a musical instrument of Chinese make, perhaps the cymbal: THERE gra-slug cha-re-re the cymbal each pair (Risii.).

1. awn, beard, bristle, the ears of cereals and wild grasses have: ११४८ व्युवः सम्बद्धाः स्थान ११४८ व्युवः सम्बद्धाः सम्बद्धा

मुक्त अभाषा दूर भिन्न हुन व क्षत्र क्षत्र के gra-ma hann gra-zur nu man grun-po rham-day ni in the (irregular corneted) cell many learned and holy men lived (Jig. 36).

মুখাই Gra-ma che n. of a king of ancient time; মিআগল্প হ্ৰম্মান mi-las skal-dan gra-ma che among men the blessed Gra-ma-che (Yig.).

¶ 43 gra-zur (da-zur) v is the corner or junction of sides also called ¶ graca.

সু বিশ্বন্য gra legs-pa (ta leg-pa) or মুখ্য বিশ্বন্য gra ma-legs-pa the hairs of wild animals such as tigor or loopard, &c., when thick and glossy are called gra-legs-pa.

I: gran (ta) 1. And angle; corner; side \$\frac{3}{2}\frac{4}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{4}{2}\frac{

II: a school; MI klog-grun a reading school (Cs.); MI syom-grun a school for meditation; MIII stags-grun a school for mystical Buddhism (Cs.); ASII bdulgrun a training school; seminary; MII sman-grun a medical school; MIII risisgrun a school where mathematics is taught; MIII yig-grun a writing school (Cs.).

Tire grun-khan wes, wit 1. top-house; a dome. 2. school-house, cometimes also monk's residence.

THE grea-graft (ta-dai) the number of candidtae meaks in a measury.

grace-than (da-than) with a corner or nook in a plain.

¶^a gra-pa (la-pa) wiw 1. a school boy; a scholar; disciple. 2. generally a monkpupil or novice belonging to a monastery.

I SM gran-dpon school master; chief taps or monk.

মুশ্ৰ graca-phrug a little boy who reads.

school where monks are instructed in sacred literature; a section in a great monastery, where the monks belonging to one particular school of studies live together.

gation or convention of monks.

মুখ্য grua-hehir (ta-shor) আছিলিয় in the four corners: the real meaning according to Tibetan authors is আন্তানীয়, on the four sides of a house.

\$\frac{1}{8}\frac{1}{9}\true \text{grad-zur} \text{ a corner room or monk's cell.}

Twist green (tasa) a monastery; Twist green a chen-po (tasa chen-po) great departmental school attached to large monastery; *** } \$\forall \forall \foral

9 grwa-ti plate; dish in Ld. (Ja.)

প্ৰশাস্থিয় gray-ston echo; described as প্ৰশাস্থ্য কৰিছে frag-ohe l'a-bu ston-nig kyi syra, a name for anything of empty sound as an echo from a rock; skys-med grag-ston tshing-gi ka-ro sgrays an echo without any real existence proclaims a loud cry of words (A. 140) b shay bya-ka gray-ston sam-padi plu-dhyans a low noiseless refrain is called to (A. 140); নি মেল্ড মিল্ড ক্রিম্বার্থ কি কিইট্র মুখ্যাম মে ৪খ khyed-kyi gray-ston bsgrays-pa yis; kho-bohi blo-gray gas-war lyas the echoes (or revertorations) of the sounds you sent forth have split my senses (Hlvon, p. 10).

The gray-ya or The grays-po 1.= 2.24% gray byind-passes the tone; pitch of a sound or voice. 2. fame; noise; rumour; talk. 3. the principal or most distinguished amongst several persons (Ji.). 4. occasionally=2344.

ন্মনাথ grugs faut hope; contempt.

স্থান I: grays-ps 1, see, to Jd, to bind or fasten up a load; so also in the collog. 2. pf. of অস্থান byjay-pa.

स्पृत्रित्रा II: तकः, अभित्या, कीर्थि, आत्या, स्थानि, खोक, सन, अभान glory; also fame, reputation, character by report; मुन्द्रश्य notoriety; ill name: bad repute; rumour; report: देश मुन्द्रश्य हो द्वरः the report of it spread, was circulated (in most cases it signifies good name, renown): १५७६ मुन्द्र सुव्य क्रांग्राम् वर्ष पुरस्का कर सुव्य क्रांग्राम वर्ष पुरस्का कर सुव्य क्रांग्राम वर्ष प्रमुक्त कर्मा कर सुव्य क्रांग्राम वर्ष प्रमुक्त कर्मा कर सिमान कर्मा वर्ष प्रमुक्त कर्मा कर filled with his fame and renown; १५ मुन्द क्रांग्राम क्राम क्रांग्राम क्रा

मुष्य वर्त grays-can 1. famous; renowned; beautiful; splendid; glorious; proud; haughty; भूषा भूष प्रमुख chen सद्वायमा; of great fame; celebrated; renowned; well known. 2. बार्चवाप a merchant; भूषण दूर्व प्रमुख प्रमुख के प्रमुख प्रम

• প্রকাশ কুল দার, Grugs-pa ryyul-mishan বার্মান্ত (Schr.; Ta. 31), lit. banner of glory; n. of a governor of Tibet.

সুৰ্ধ শংশ grags-pa-can= হৃণ সুৰ্থ শংশ কৰিলgrage-can মনিল, বিশ্বন, অবস্থা, মনীন, নাহিন illustrious; renowned; কুণ্ডম সুৰ্থ শেষ ব great renown; of celebrity, fame, glory; কুণ্ডম কুল্ম শেষ কৰ্মণ greety of gain and fame.

चुन्यपर्वेदप gr.193-pa thob-pa = अव्याद कृष्टेकाइ-pa, a learned man.

• शुक्का व देंद्र हैंद Grays-pu hod-ser n. pr. (Schr.).

• श्रृज्यायदे यनेषाज्ञेत Grags-pahi bçes-güen यत्रोतिष n. pr. (Sohr.; Ta. 2, 205).

সুৰ্থান্তির Grage-byin মহাবিশ one of the devoted attendants of the Buddha: এইন মুন্তব্যান্তির ভূ টুংবর সুৰ্থান টুন্তব্যান্ত্র ব্যাক্ত

and grays ma Paldan Lhamo, also called and Dpal tha-mo, i.e., Cri-Devi.

হয়পথ চা Grags mu-khyud বজানিখি n. of a legendary king, the sphere or circle of whose fame was very wide.

क्षा बाद अ Grugs hdwin-ma (dag-dsin-ma) वर्षाच्या the wife of the Buddha S'akyaशुष्पाध्यक्ष Grags-yas 1. विषयात of world-wide fame; of boundless celebrity. 2. n. of a number. 3. n. of a district in Khams.

प्राप्त grafica (fungira), also प्राप्त भीत, adi, cold, cool; collog, partakes of the nature of a verb in such phrases as To 3 459 araf-ai haug, he feels cold : The grafi-ho it is cold. In such phrases, however, it is common to insert the word 944 nam, the sky, e.g. (collog.) nam tang-mo re, tho sky is cold, i.e., "it is cold"; Is As grafi-skyol and protection from cold; warm woollen clothes: Truck a dwg a gran-wa din dro-wà shes-byahi bya the bird called the श्रीनोश cold and warmth: this fabulous bird is a native of the forest called in Tibetan 200 24 45 494 Sarib-p. shon-pubi nags, the primeval shady forest; its sight relieves one from the effects of cold or heat: 95.43 \$ 45 the cold will be changed into warmth: The aurage frozen or congealed by cold: TERM GRASH it will grow cold.

Byn. श्रुष्ण प्रः lhags-grafi १८५७ hkhyays; श्रुष्ण प lhags-pa; वर्षण प bul-ua; वर्षः प bur-ua; प्रदर्भ grafi-reg; प्रदर्भ yesh-had (Mison.).

कृर व वेच grafi-ica sel चाँचार warm; where there is no cold to remove.

कृष्ट की पुरार्थन wahi dus विविद, जीत-काब the cold season.

N 45 55 grafi-cabi-nad nfanta the cold fit of the ague; § 9 9 gram-pa gout; rheumatism; arthritic pain; № 5 grafi-do cold and warmth, temperature; № 5% grafi-cum byed-pa to shiver with cold.

चुद्र वर्षे अवस grafi-wahi guas u cool place.

The graff shaft lit. cold valley; n. of a large village under Kamba Jong on the other side of the Kangchen Junga mountain.

ma and grad-dayal broyad the eight cold hells, v. 5444 dayal-wa.

कृष्य gran-gshi disease induced by cold, gen. dispepsia.

क्रारेन वें १ brak-reg pho-स्त = ६ पुर न byagkyuk-ka the jack-daw (Mion.).

grafi-rluft win a disease allied to rheumatism, also cold in the stomach.

TEN graft (dafg) trust number; any times; graft as multiplied number, many times; graft many times; graft many times; graft many times; graft many times; numberless; graft or without number; numberless; graft to count; also an accountant; graft to count; also an accountant; graft grafts-byda symbolical numerals of certain nouns, which in some books are used instead of the usual numerals, for instance and mig, the eye for "two" (Cs.) 1. They right 2. new astrologer.

केटम. है. रंश. केटम grafis-kyi rnam-grafe arithmetical enumeration; enumeration of the numbers used in the sacred books of Tibet as compiled from the work called (MK) (A) mdeod-bgrel are:--(1) 484 geig one; (2) 🐴 behu 10; (3) 👊 brgya 100; (4) K. stal 1000; (5) & khri 10,000; (6) and boum 100,000; (7) and sa-ya 1,000,000; (8) \$ 4 bys-sca 10,000,000; (9) 55.35 ded-phyur 100,000,000; (10) \$5.480 ther-bbum 1,000,000,000; (11) के बहुआ के वृष ther-hbum chen-po 10,000,000,000; (12) 日午日 khragkhrig 100,000,000,000; (13) 日午日午24年 khrag-khrig chen-po. 1,000,000,000,000; (14) रुप प्यान rab-bkram 100,000,000,000,000; chen-po (16) \$\quad \text{qtams} \quad \text{1.000.000.000.000.000} : (17) 4544'34'B gtams chen-po 10,000,000,000,000,000; (18) \$ mq dkrige 100,000,000,000,000,000: (19) 5합하다 34 전 dkrigs cheu-po 1,000,000,000,000.000.000. Next, the following are progressive numbers increasing by multiples of ten up to 60 figures: 20, A 454 mi-bkhrug; 21, श्रे क के व mi-hkhrug-chen-po; 22. हा बहुन khyad bbyin; 23, 55 484 34 khyad-bbyin chen-po : 24, m. 34 spafi-rten : 25, m. 34 34 5 spuh-rten chen-po; 26, 3534 ded-hdren; 27. 37 34 4 ded-haren-chen-po; 28, sma ye mthah-snaft; 29, smaye da to mthahsnad chen-po; 30, 4 244 rgyn-rigs; 31, 4 रेक्श देव म rgyn-rigs chen-po; 32, वद अर्थ hod-mases; 33, 45 with 25 th hod-mases chenpo; 34, 500 dican-po; 35, 500 8 34 5 duan-po chen-po; 36, Aquian leas-hbuin; 37, क्या बहुत के म leas-hbuin chen-po: 38. हुँब्यावर्ष rtons-haro: 39, हुँब्यावर्ष केवाच rtonshgro chen-po; 40, 48= 54 hbyin-rdul; 41, AGE 34 H bbyin-rdul chen-po; 42, 4344 rgya-rtags; 43, 4394 44 rgya-rtags chenpo; 44, for affix stobs-bkhor; 45, for affix 34 E stobs-hkhor chen-po; 46, and An brdub-ces; 47, = 4 Au by th brdah-ces chenpo; 48, awage mam-bound; 49, awage ag ti rnam-bbyuf chen-po : 50, you Aq stobsmig: 51, Jan Aq 34 & stobs-mig chen-po. Up to this number there are Sanskrit equivalents; from 53 to 60 there are no Sanskrt equivalents, the Tibetans having introduced new names to replace lost originals. 53, grave byams-pa; 54, gan a 34 a byams-pa chen-po : 56, 2 2 minrje; 56, 1 1 1 4 4 fill-rje chen-po; 57, Seria doak-wa: 58, Seria da doak-ien chen-vo: 59, 155 for blad-snoms; 60, 154. four by a blast-snows chen-po. These sixty numbers are used in astronomical and astrological calculations.

मुश्याक्त grafis-can सम्रायम् 1. a countless number. 2. व्यक्तां कृतेश्वाकृतिक वर विद्यास्त rigpa-sta aften an intelligent man; a learned man (Hion.).

इ.स.स.प grabs-can-pa साङ्का the oldest of the atheistic philosophical sects of the Brahmans, called Sidkhya.

\$58 988 grafts best. Sat the dawn, or the goddess of the dawn. C. lit. "together with the number."

पुरुषा सुरुषा कुरामीह-मेरियाना **अमेन्सर** numberless: countless.

पुरुष शरक grafts mufi-cha [चतुरम्बन. repeated four times]S.

The BS grade and I. The counties; numberless, 2 The States white hopeony: The States grade and kyl king alpha the distinction of being countiess, numberless; The BS of grade and a United States grade and a United Supreme.

कृष्य मेर् प्रेण प्रत्येत्नात् क्ष्मण (the namberbessone). In the work called Manier gramild Tanter sewson \$ \$50 the following numbers are said to have been in use in Ancient hadia among the brity for worldly surposes :-- From 1 to 10, i.e., man geig to benge ther-bham and 11. AEA cu-choy: 12. "In 34 mo hog-nal; 13, 4 Aga skya-Sph jie; 11, 9 a bye-ma; 15, 49 20 milliones; 16, 18 was not bornus; 17. gan Is (dals-phyor; 18, Erds, -all these being each a multiple of another by ten. In the work called was phateposche the numbers vary after the eighth, i.e., 3 9 bye-wa; such as 155 \$5 khod-khod. \$552 thad-chyn, 自可負用 khriy-khrig, अल स्टब thang-thang and so on up to 128 places, increasing by multiples of one hundred, In the Lalita Vistora there are thirty-two numbers, also increasing in multiples of a hundred.

E-WAR grains-gger to enumerate; count the number one by one.

প্রথম কর্ম grahf-su hyro প্রায়া মঞ্জনি goes into numbers; is counted: প্রথম সূত্রনা geahf-su heug-pu, put into numbers; counted: সুমোপু আরু grahf-su yan প্রয়াদ্দি even in number.

्यापातुम् gentergente pride; boasting

메디지 I: grade 마취 BS acous-land: 및 함께 gra-sgrig 1. preparation; arrangement; measures; contrivence; 294 \$54 to make preparation for; व्यू वर्ते कृतम केट्य राज prepare to got नहेंद्र हुमा जेंद्र यह केंद्र just us prevurations were being made for slaughtering them Mills 2 defined as \$ 8199 2410x 2321 A Ke "signifies the certainty about the time of introducto action", We gas egs amigrees helig was on the point of coming. or and just coming; are ganiguige britiefgirl's lyas you was about to boat or Ariko; A Pan Su St. ciopalis byas byun was almost dying or dead; " पुत्र प्रमाश्रम हम हर grad-grade i gar-by-si, was shout to kill: र्वेष पुष्पभाषेत्र was about to get or gain. मेंद त्रवस भेद is about to slip or run away; 🙉 युवस भेंद्र is about to finish; बद बद विश्व युवस *** on mutual agreement. 3. deliberation: 373x Eco 35 34 459 they were deliberating about me in W.).

পুনাৰ II. বিজ্ঞান্তৰ place or object of reflection, thought, etc.: প্ৰথম প্ৰথম হয় grabs-yul fla bu, প্ৰথম হুল grabs-gyis, ক্ষুম মুণ্ড stonmo fla-bu.

마시 gram (dum) 1. 44 가 및 chu nah-gi gdo a kind of steno found in water (Nay). 2. 전체적 gram-pa swamp; marsh; 'fen (Lex.). 3. 학체적 hyrem-pa (Mih.). THE Gram-pa kham-bu one of the places of pilgrimage of the Bon (G. Bon. 38).

क्षान gram-sa प्राचीर stony.

प्रिय gral (dal) भीर म hphrefi-wa पंक्ति row, range series; also a rope, cord; भासार, चासि, class, stratum.

gu na gral-mgo or gu 3 49 4 gral-gui thog-ma the upper end of a row; the uppermost place; the seat at the head of a table; aww na quas-gral the right hand row: প্ৰাৰ্থ প্ৰথ guon-gral the left hand row: In we teloge graf 1, the order or file of monks in a religious congregation : \$1400. द्यापार्का होत् प्रमृतिषा इसा स्थापन स्थाप sitting in rows without being awry ; 934" To behugs-gral the order of seats, also the order or row in which lamss and chiefs, high and low, sit according to their position or rank in any public or social gathering: \$1 77 row of religious symbols; als, Tow of offerings for the gods or offerings placed in one or more rows; @ 20 the order or row in which the images are placed in a temple; A me row or order in which men are seated; Tage house-talk (Ja.); The the row of supplicants waiting for henediction: भड़र, ब्रुक्स. रट रेक्ट. क्षेत्र. भवेर. दे स.स. when you are sitting with your brothren (fellow-believers) in one row.

Name of the strange of Asia gradual spring prate arrange in order, dispose in rows.

graf-tshes=Kugku tshes-grafis date; a consecutive date.

To Ru : gral-rim The line; row; file in which monks sit in any religious service or congregation: 44 444 The Ru rgan-gehon gral-rim the order in which the young and old sit; the right of seniority; grant Res of the perfected saints according to the order of seniority (Zam.).

Syn. পুল চ্ট্রশুকার gral-du syriys-pa; কাচ্ চ্চা tshar-du ghar; মুচা প্রতিষ্ঠিত di; মুন্ত মুচা hu-gu tyyud; ছিলা ফল্মা প্রতিষ্ঠিত chags bkod (Mhon.).

The art (dal-rim) acc. to Ja. claim; title.

To Ja gral skyon-na with a shadow.

বুখান gral-pa a beer-house customer (Ja).

역기회 gral-ma a small beam; rafter (Cs); 무대명 전 2^m gral-ha gral-phyam roof-laths; sticks which are laid close together and covered with earth (Jū.).

IN gras class, order, series; rank, dignity; tribe (Cs.).

प्रसार gras-pa 1. to bind, for 5 अप draspa. 2. (Bengali) काउकरि wooden beams or rails.

ু gri (di) শবি, মঞ্জ, মনি a knife, weapon; মন্স sabre. Different kinds of weapons:— এ বি chu-gri, মূহ gri-thun, মন্দ্র দ্ব griegug, মূহ্বিত্র gri bkhyog-po, মূহ্বিত্র বুলিং rul-gribi bkhrul-bkhor, মূহ্বিত্ব gri-gyn, মহ্বিত্র বুলিং rul-gribi bkhrul-bkhor, মূহ্বিত্ব gri-gyn, মহ্বে sa-ran.

Syn. ak ak (ah-lah; aka'a hideg-cha; ku najakyoh; ka najaka (Man.).

I'm gri-kha the edge of a knife.

gri-gu= মুধ্ব ইব khug-cig niche: corner (A. 57): অংশী ব্যুক্ত সূত্র মুখ্য ইব yak Rdo-rje gdun-gyi gri-gu na bug-med cig again a woman in a niche of the temple, &c., at Vajrā-ana.

ที่ ๆ 🧸 gri-yu chun कที่โจ small knife.

भुष्य gri-guy क्षेति a short crooked sword.

ী বুজ মধ্যে Gri gam-hisan-po one of the ancient kings of Tibet, son of Srib-khrihism, who was assassinated with a knife.

भेकि gri-non wan, of a disease.

ইছ অধ্যাধী শৰ্মা গছৰ gri byn yng-yi geogpet fa-ba অভ্যা: কৃত্ত-एककएन a knifo of the shape of the wings of a cock.

গ্ৰন্থ ৰাজ্য a knite of the shape of the crow's bill.

শ্বিশ্ব gri-may, v. ইবন grib-ma.

TAME gri-dmar (lit. the red knife) knife of superior quality manufactured in Tibet.

₹ # grihi-so sharp edge of a knife.

क्षेत्र के grihi tse-mo क्योर्थ the point of a scimitar or sword.

T3 gribu a small knife.

The gri-ca explained as TWGS with a second from a skyes-pa dar-ma gri-la ci-wahi ca, flesh of an adult man who has been killed with a sword (this flesh being used in sorcery).

93 4 grin-pa (din-pa) prob. 14°5 sgrinpo skilful; elever (Jä.).

grib (dib) shade; defilement; stain or spot; filth; contamination, mostly in

a religious sense: Ta We grib-you contamination, pollution will arise : The rowib defilement by or from a corpse; 94 44 arib-set the removal of defilement; also one in whom there is no defilement; u. of a Buddha. swift zas-grib unclean food or pollution of food: Tw 30 dirty clothes, or defilement in clothes; अवभाष्ट्रिय प्रमुखgets or pollution of widowhood; ag 29 or the defilement that is brought by different people assembled in a marriage; SAR IA dimer-grib or pollution of blood or anything slain red-handed; 54 29 pollution by the breach of a vow; unchastity; and In defilement by quarrel or fight; and In defilement in slaughter pertaining to butchers, or defilement from murder; **** 24 defilement caused by oath or by the barbarous custom of killing animals and swearing over their blood (prevailing among the Kham-pa tribes); 🙌 🖫 defilement from incest.

মুণ্ডান grib-kgi phu shady valley, generally on the north side of a mountain range (cf. মুন্দ sribs); মুন্দু মুন্দু grib-phy: ys the shady side of a hill or mountain, the side not exposed to the sun.

To a grib-khrus the washing of defilement.

 $\mathfrak{g}_{a} = grib\text{-}can$ stubborn; refractory (Ja).

Tanks grib-miles offerings made to Bon deities for removing some defilement.

भूष नृष्ठ grib-gnon 1. जाजारस, साधा shadow, or 2. व्हेंजू को के his og-puhi grib defilement from unclean things, filth, night-soil, &c.: डम भूष जून इस सेव ज्यान समुद्रण chos-gruar grul-bum grib-gnon beruhs in a religious school there should be protection against defilement from harpies (Zam. 2.).

किन्द्र देन्द्र grib-quon gyi gden a demon . that defiles and poisons food; a harpy.

মূল en grib-mu shade; shadow; মূল প্রেমিন এই মূল grib-daß grib-mahi grol (Zam. 2) আমা: প্রিমিন প্রেমিন gi grib-ma the shadow of a tree.

পুৰ শাস্ত্ৰ বুলি বুল্প Grib-ma shon-pohi nags forest of the dark-blue shade in the fabulous northern continent of Uttara Kuru.

ज़ूद करें वस grib-mahi lan **कादापक** the milky-way; also a path by the shady side of a mountain or in the valley.

वृत करें दुस grib-mahi lus कायाच्च, the shadowy body, i.e., body of defilements.

in an arrival of any symbol, image, sacred books, or offerings by religious rites.

মুৰ # grib-so the quickly vanishing, at sunset, of the shadows of trees, &c.; মুলামা কাই, বে মন্ত বেলৰ ব অধিবয়ালালী hanging down, also lengthening of shadows before they vanish in the shade of night; মুলামান্ত ব্যাহন হয় হ্বাহন ব্যাহন ব্

भैष मुद्र grib-sgust guarding against defilement.

कुष समस्म grib-banks cleaned or purified of defilement; purification of defilement.

च्चेव क्ष्मभ grib-thags cool shade (Sch.).

ब्रीअप grin-pa to hasten; to hurry (Sch.).

वाअ है grim-tse, acc. to Ja. a pair of scissors (in Sikkim sounded "kyimtse").

ব্যামাণ grims-pa, ৰাণ, বহু clever; skilful; dexterous; also careful; on the alert; প্ৰাণ্ডিকাণ rig-pa grims-pa to be careful; on the alert: মুখ্যাল্ড-pa grims-pig be attentive in the monastic school: প্রিপ্রাণ্ডিকাপীৰ on a hill range take care!

বুলা (dil) (cf. ক্ষিত্ৰ hyril-wa) a roll; বিশ্ব a cog-gril rolled paper; a paper roll: বিশ্ব বুলাকুৰ কাত্ৰৰ দ্বিহ kept rolled up in paper: বিভাগৰ gos-gril a roll of satin or cloth; a garment folded up (Cs.).

hards gril-kha byed-pa to make up a parcel. (Sch.)

I: gru 1. a figure, corner, tip, anything with length and breadth; [4] grubshi a figure with four corners, gen. a square: [4] yul-gru a country with certain dimensions, i.e., the division of a country in provinces or districts. 2. lustre; [4] gru-dmar a reddish lustre from precious stones. 3. a district of Tibet lying to the east and north of Phus (Jig.).

या II: नी:, नाच, तरवी, धोत, बान general term for boat, raft, vessel; also यु: १४ gru-çan a boat, ferry.

Syn. १९६६ वर्षा वर्षा प्रशास geum-pa; कृष्णिक gru-yi rab; वर्षा वर्षा है, इgrol-war byed; क क्कर वृष्ण pha-mthar egrol; केर के क्कर-ge-can; इ.का क दांग-mgo-can; कि नेर ह chuḥi-çih-rta (Mion.).

शुःर्गार gru-dkar (du-kar) a kind of turquoise.

on water strikes it; an oar (Maon.).

Syn. JS 38 skyod-byed; apa ak Ak 3 bsgral-wahi cih-rta.

gru gru-kha or graff gru çan-kha or graff gru hlaff-sa landing place on the side of a river, etc.; a ferry. See maps in Survey Report of A. K.'s journey.

ng gru-khug the keel of a slip.

शुःभव gru-mikhan नाविन् navigator; a forry man. 3 7 Gru-ga 1. clew; hank. 2. n. of a country. 3. stone or paint of whitish-blue colour.

133 Gru-gu Egya-ra n. of a village in Kham (Lo4. 27).

Ta gen-gla passage money at a ferry; a boatman's fee.

J'S gruedar 1. rains; rainy season:
an gagar price edges of extra yul-grue kun-ku
khyab-par bbebe-pahi char rains that fall
over the whole country and produce a good
harvest. 2. a fine, fertile rain (Sch.).

g'Al gra-ma (du-ma) angle; corner, convex or concave; also edge, border, brim. (Cs.).

वृश्चित् gru-chod or वृष[्]चित् grub-zm क्षेत्रच corner; angle.

হু পদ্ধ gru-quun দিকীৰ ধ triangle; হু দ্ব gru-bahi a square; হু দ্ব gru-draf a right angle; হু বাঁধ gru-yon or ছু প্ৰতি gru-gyel oblique angled.

ৰুমী gra-bahi n. of a stone: মুম্বীমান্ত্ৰ a শ্বামীৰ ক্ৰীমানিত্ৰ gra-bahis klad-pa geo shiftchu-ser bden the stone called Grab-bahi heals the brain and draws out pus.

A 4 gru-pa ferryman.

ます gru-ho主要可能制 gru-guing ship
(Ja.)。

+ guin grubtess boatman's fee; guing grubtest-pa, guing grubtest-pa, guing grubtest chu-lakhral sdug-pa-po tol collector of a ferry.

n Gan gra-tchugs, gak m gra-gion-sa a ferry or ghat: do nas Se-dmar gyi-gru-tshugs-la byon-nas, then he arrived at the ferry of Se-dmar (A. 91).

कृष्णिकाय gru-tshums-pa=हाईक्काय or हाईका वृद्ध to sit silent, without speaking.

पुर्वोद gru-hdsin पोतस्स, पोतस्त 1. n. of a mountain in the south of India; also the residence of Avalokites vara on the small island of Puto off Shanghai; n. of the residence of the Grand Lama at Lhasa. 2. an harbour.

इति व्यापन gru-yi yan-lag=चु चु gru-skya an oar (Māon.).

बुधित्रम gru-yi r.b=बु नद gru-çm a ship (Mon.).

and the wings of a boat (Moon.).

Nyu. Kun an gruhi yan-lag; Angs gyob-hyo; Ka skya-na (Mion.).

यु जैश हैंव gru-yis sgrol नावित्र a navigator चू जशवद्य प gru-las hibis-pa प्यतिनी: one who has made a voyage.

ৰূপৰ gra-çan = ৰূপী ৰা gra-yi rab a ship; মুপ্ৰতি gra-çan kha = ৰূত্ৰ প্ৰচ্ছত graf-gtan sa starting or landing place of a ferry; মু প্ৰতি gra çan-pa ferryman; মুখাৰ্থ grala shon-ps to go on a ferry-boat.

gru-mo (du-mo) the elbew; লুই gre-mo, মুই ku-w, জুম্ব the elbew, or সুন্ধু ই ka-au-ni ভাষনি, বৰু এই ইৰ্ম ব ব্য এই ই ছব lugpahi-tshigs-pa bar-pahi rise-tog the topmost piece of the middle joint of the arm: ইতিমুদ্ধ বৃত্তম a gru-mor khu tram-ka holding a trilent in the hollow of his elbow. বৰু এই lag-pahi gru-mo is defined as neuahi dpuh-pu; ই মই নুৰ্ the hollow of the elbow joint: aqua gut tat gu na haif aqua lag-pahi gru-mo re jo-nohi pus-mohi stok-na bahay resting each elbow on the knees of the lord (A. 185).

মুশ্ম gray-pa to break into small pieces, to crumble; to bruise; মুদ্দ দ্বিৰুদ্ধ gray-path through bruised rice (Sch.); মুদ্দমন্ত্র grays-ba something breken.

T: I: grun-pa (dun-1) = T: a grunκα, sta glyan-po, Rau Lewu cup-pa grimspa 1, very intelligent; unt clever; wise; pendent. 2, meck; mild; gentlo (Cs.).

grad II the corn seed that is not rotten (Alg.).

The grade (*: (dab) pronounced rab, in the upper Humalaya's and Shar-Khorabu, signifying in Let all: The A The grade-pi-sol all are dead (dat). Rub-tr: altegether, jointly.

पुन 11: विष: क्षेत्र स्व स्टब्स् सु सेर्ड्ड स्ट स्ट देस दूस में शृत्यी-कृत-कृत वीलक्षक राज्यी-कृतक एकी-कार्य अंक gradique anything accomplished or dense by itself without ony agent.

युव भर्केण produmehog = पुष्णेत a great saint; दुव भर्केण मा probugahog-ma विश्वतिकार व female saint.

बुद १६ grad-thab, विकास a saint, occurs in the following passage of (Zam. !): — युद ६६ १६ सुद्ध १६ दिस्तुलके-thabetm-grayest-root bokin बुद्धिक yest-before one who has gained perfection.

बुराकार 1: grahmathab t. विश्वापक समझ्याच्या ostablished conclusion; opinion; theory (Zam.): व दूर ने बुराकाराम वस्त्रवाध (hero being no conformity of doctrinal principles between the Prahmana and the Buddhists.

कुष क्वर पा: = क्यांत्र हो कि that path (the greet resolution for liberation from miseries; the termination for obtaining Nirvana (Maon) বুলিন grub-pa I: 1. বিৰ, ছিবা, নআল, মধা-দৰী, জন, মান, আৰক; pf. of বন্ধুলন to accomplish 2. ৰুলান উপৰ্যুল grub-par byed hang নছান, বিহন a saint: খুলনা ত্ৰুলনা ত্ৰুলনা ক্ৰিছিল a saint; খুলনা ক্ৰিয়া বনীৰ accomplished by a saint; খুলনা ব্ৰুলনা ক্ৰিয়া কৰিছিল problem general by a saint; খুলনা ক্ৰিয়া কৰিছিল grub-par general felexing he it ready, complete, perfect.

सुवादा । अव sin-pa free, fast existing; success; अवृष्य ma grab-pa not existing (Ja): व्यवद्वाद grab-pa dan bdc-na ain द्वा the happiness arising from 1994 or union with the supreme (pirit (in Beakmayism) and with the eternal Gingati or void in Baddhism: वृष्य द्वा grab-pa lag, the formed body, either the frame, the structure, the body, or more prob. an abbreviation of दुवाद व्याद व्याद द्वा (aggregates); वृष्य द्वा अव्याद and the body that is made of the five Actual's (aggregates); वृष्य द्वा अव्याद व्याद का had bear with the charms of necronancy for propitation; usu mustard.

na un sac get gradepahi dicah-phyrig m get In ge declar great raint (Yer, k. 11).

पुर की वर देव हुद का पुरिषक (in depath ratiology spyanerus grips the saint originated or existing by himself; the self-formed Avalekites vara; दुव दुव ilane-grade or दुव है प्रकार प्रकारिक self-originated or self-formed: देव पुरा Don-grade or दुव प्रकार का प्रकार क

AND gram-pa the Tibetan badger: grams Ryng officeran is year of the sems histor-pa physicia-dan gram-parkyances gand he said both the badger and the marmet knew how to suspend animation



and plung—a reflection upon the the practices of Tibetan accetics or nal-jor (A. 70): ga at gam g at at an grun-puhi rgyu na argyu-gzer hjom the intestines of the badger overcome colic.

¶3. I grum-po a maimed person; a cripple.

AN I grum-ha (dom-ha) or \$\% 45\$ grum-had also called \$\partial trem, gout or rhoumatism.
\(\partial \text{s} \partial c_grum, acc. to \(\mu \). \(\partial \text{s} \partial m \) dragged drag-grum podagra; a feeling of lameness in the limbs;
\(\partial \text{s} \partial m \) ray-grum gout affecting the bone;
\(\partial \text{s} \partial m \) ray-grum gout affecting the bone;
\(\partial \text{s} \partial m \) ray-grum rhoumatic pain in the muscles. \(\text{s} \text{s} \partial m \) change and dragged and prum-nag seem to be varieties of small-pox.

বুবাৰ a class of vampire-ghouls feeding in cemeteries; সুৰাজ grul-hum-near gentle females of the above.

30'33'85 Gral-bim-can n. of a medicinal drug; an esculent root, Arum campanulatum (a cure for piles).

Syn. इयम etsub-mo; वर्षेत ga-gon; कर 4' बहेबब arga-hjoms चर्मोंच that which cures piles: वर्षेक bra-bo eyod; वरेड के क्रेंच had abyed spost-po (Knon.).

Mail Gal A a a a short a state of the following three:—

2 34 klu-dug (44 nag), 42 54 genh-dug (54 dkm), 434 34 gänn-dug (4) kha (5man.

350).

grain-po (du-po) a yak only two or three years old (Jä.).

ब्रिट (des) पूर्ववास्त्रको the eleventh of the twenty-seven constellations mentioned in works on astronomy. Syn. at 34 mtsho-skyes; 5'6 rta-chu; 45 34 htsho-skyes (Moon.).

चे हैं व · gre-skyes प्राक्षाका भीमव born in the constellation of प्रवेषाका भी.

वा वा gre-ga a sheet of paper (Ja.).

Gre-qua n. of a place in the province of Kost-no in Central Tibet.

ল green i (de-wa) = শীৰ্ষ myrin-pa or মুখ glo-yu খীৰা, কজ the fore part of the neck, the throat, both wind-pipe and the gullet; voice: ইন্ত্ৰ প্ৰক্ৰি gre-wa bik-no a good voice; ইন অব্যান gre-wa gays-pa obstruction in the throat; hoarseness; ই ব্যান gre-wa, dow-wa a stertorous voice; ইন্ত্ৰ gre-wa, dow-wa a stertorous voice; ইন্ত্ৰ gre-bal blak-hyed in W. to hawk; to hom; to clear the throat (da.).

মু ত্ৰ'ৰ gre-bo a species of demons; মু ই gre-mo female demons of this kind.

awn of barley or of Pos grass.

বু মৃত্যু gre-mog blu in W. ant; emmet (Ja.).

A gren occurs in ABKS, 125, 125, 125, 126, 126 & A gren-gyi don-du heiks-pahi ri-mo can. (Jig. 32).

विभूजी gren-tshag plaited wickerwork in straight rows.

+ বীপ্ত I: grehn, or বৈ drehn, a young bear: মানাল বিজ্ঞান কৰি কাৰ কৰা co-ros grehn-grig phul-mas Cho-ro having presented a young bear (A. 63).

बुद्धा: साथ pea, peas; क्रेन्स्चे monsran grehu a kind of pea growing in the Sub-Himalayas. विभेड़ gres- ms 1. the flashing lightning (Schtr.). 2. देण dres-ma a kind of plant: विष्-को देश विद्युष्ट देश विश्वास्त्र क्या प्रदाunhi ge-sar srin-good glast-thabs Ajons the patil of dresma kills worms and overcomes the diseases called glast-thabs.

व्य gro बोप्त wheat; भाषा gro-stam dry wheat.

With gro-dos the winter granary of wheat in Tibet; an under-ground cell where wheat is kept during the winter.

49 gro-tshag sieve for sifting wheat.

₹ a gro-uca or ₹ a gro-mo reddish grey.

second or twenty-third constellation in the astronomical works of Tibet and India.

Syn. ATS hphrog-byed; Un'd bon-po; Tid bya-sbo (Maon.).

इं को है ? व Gro-behin gyi äa-un पायची पूर्णिया the full moon in the month of July-August.

4 444 344 Gro-bahin-gyi sla-na or 444 445-wa bdun-pa the month of Cravana.

pro-pakin-byed (do-skin-chd) hole under the ground where wheat is kept in winter (A. K.).

I was gro-yes (do-ye) parched wheat or corn.

The gro-ril ball of dough, or lump made of moistened wheat flour.

Time gro-sog (do-sog) stalks of wheat, wheat-straw.

If gro-ma (do-ma) AVIRM, WAR 1. the sweet potato of Tibet 2. name of a herb (Vai-sh.) [the grass Scirpus Kysoer]S. If ryya-gro or India: grass weet is cooling and stope diarrhoea.

The north of Tibet (Ka-than. 168).

Tight Gro-last n. of a village in the province of Lho-kha.

ৰূপি A gro-lo-ma (do-lo-ma) প্ৰাথম goschen a kind of satin; silk stuff.

¶ ™ Gro-sa village in the district of Phenyul.

To Gro-ho (do-ho) IT giana's phyaggagya gnams-so a mystical word used in the Mahanudra Tantrik rites (K. g. T 215).

পুৰি grog=খ্ৰ'ৰ grog-ma or খ্ৰ'ৰ grogmo (dog-mo) বিবীক্ষৰ, বুলা ant; enumet.

Syn. A4'94 * srin phran-ma; § § * rgyu-rgyu-ra; * 494 £ 8 gein-rjedi-bu (#hon.).

Manager grog-sked waist of the ant; also narrow as that is.

Mar grog-mkhar amie ant-bill.

grog-po 1. w a deep ravine in which a torrent flows; the sides of such

ৰ্থান্ধ to grog-sku, v. ইশ্ৰম grog-ma, ant (Nag. 52).

भूषाहर grog-tshan = भूष भन्ने हर grag-mahi take t ent-hill.

ition in uneren narrow ground away from villages or gen in wild places where cattle are pastured.

र्जान दिन II: अद्भाव का सुर को साम है के renerdan goor skrans thu spread n. of a medicine which cures obstruction of the urine: a kind of most growing on the sides of chorten, and old walk, etc.

質明明8年 grog-gyan lateral gully on hill-side: 整年表 grog-chu, brook; rivulet, v. そ年至 grog-po.

Expans grog-gave a torrent pouring down a raviue.

ৰূপ gam-gross bed-fellow (not only concubine); মেশু ব্ৰিশ dmag-gross ally, confederate (in war); মাইপ্ৰ las-gross colleague; journeyman; under-workman; বৈশ্বিশ, tshig-gross an aixiliary word. [N.-B.—In pop. works and colled, language the word term to imp. To give a polite term to any request; "rang-ro-mang" please give; "the-roy-ming" will you kindly show," etc.

Equita groys-han a bad friend.

ईक्स ६३ grogg-dan संशोधना help or assistance

देव्य देघ grogs-bdes mutual friendship.

र्भूषभाषे grogs-po (tog-po) समा, मिन, पन friend; allv.

ጀማዛ 38 4 (: groups-hand-pa to be friend, to make friendship; to assist; to be friends, ዛላ ፋላ ጀማዛ 38 4 to cultivate friendship, to be mutual friends.

वैगम देर ।। : सकाय, यव assistance; aiding.

ৰ্শিশন্তির *groys-byrd-pa* is synonymous with ৰ্শান্ত roys-ram; in writing sometimes ইংল হ্ৰিণ sdess-groys is also used.

₹¶₩¥ grags-ma a female friend; also a metress.

Syn. 4年 2/4-100; ANMM au māam-ma; 省3年 pho nu-mo; M1g5mgcum kan-gpyod ntshuhy-ma; 《皇皇皇祖》 hphrin skyol-ma (Mion.).

र्ष्त्रभ करः group-basi or र्ष्त्रभ करः है groupbasi-po सीक्ष्यम्, सस्त्रा friendship, also sweetheart.

The least or gross pf. of ages to die; Market gross-hang resurrection bringing life to a dead body, translating

the soul from one body to another: भाषा बहुद दून बहुद के स्थापन हो कि बहुद का वहेद कर कर का किया कि का कि का कि का कि का किया कि का कि क

মতিং, সাল, এখন, মুং a town or city; a place which is surrounded by a wall, originally a palace. That is called a country or খুল yal where there are 100 likhs of households, a place where there are 100,000 households is valled খুলনিং yal-hkhor or province. In a city (মৃত্যু ফুলনিংkhor) which is gen. fortified there should be at least 10,000 households; a town with population less than 800 is called a মৃত্যুক্তা kans. মান.

Syn. শ্বাহাৰ্কৰ pho-bran bkhor; Aশ্বৰ mi-groß: খিন ট্ৰন্স groß-khyim; রশ-৪ৰ প্ৰথম buscan-groß; ব্ৰহাৰ প্ৰথম dmiss-bable-babl-groß; ধ্ৰমপ্ৰী mur-ga-ti: মান্ত্ৰীৰ sa-bskos; ধ্ৰমপ্ৰতি প্ৰথম গ্ৰহণ spyod-pabi phur-bu; ব্ৰশ্বৰ প্ৰথম কুল্ডwed-groß; মাৰ্ক্ত্ৰ প্ৰথম mi-bskyod-groß; মুন্দ গ্ৰহণ sruß-byed; ধ্ৰমপ্ৰতি-byed (প্ৰতিচা.).

IS IN Groi-Phyer dyra Buft the onemy of the city, S'iva.

भूट द्विर व्हेन Gron-khyer hiig पुरुष्य India.

देश हैं है gren-khyer rje= चुन है व्यक्त yulgyi bilag-po or चुन वृद्ध प्रा-hkhor grenh sheriff, also the chief of a city; also and a regular phran a petty Raja (Maon.).

Crow. Gron-khyer spyod met. for a crow.

* মুহান্ত্ৰহাত্মৰ জৰা হয় großekhyer dpal-yonem নীহাজিনসং (Schr.; Tā. 2, 166).

• 氧化丙基甲基丙 gron-khyer nector 東東東東 (Schr.) lit. the city of flowers; it is the same as Pataliputra or Patus.

कृष्णि वस्त वस्त groß-gi gem-genn कृष्णु र met. for dog (Milon.).

इस्ति बहुत gron-gi bijod-pa पौर प्रकारां acidism; country or rural language; कर किन्दु gron-gi ne-hkhor धानीपक्क the suburbs: इस्ति बन्ध में gron-gi hthab-no feuds and quarrels (among villagers).

र्कें देविष्य Gron-gi bdag शामाचिष, शामची the headman of a village.

ইংছিল প্ৰ gron dra-ua-can সমস্থাবিল (ইংকিন্দ্ৰ বিষয়ে বিষয় বিষয়ে বিষয় বিষয

ৰূপ্ত প্ৰদেশ groń-grańs the number of houses in a village or town.

শ্বন শ্বন্ধ gron-monog chief city; also scene; sphere.

चैद खेद gron-bisien a चैद दुश्यक्षण बहुत हुन a lama who performs meditations or asseticism remaining inside a village or town; दुनेद मिन्ने में बहुद खेद चिद्र बहुद हुने कि का manifesten-path gront by firm dar-wa dan one not performing the practice of asceticism by going to any solitudo (Xa-sel. 31).

য

grof-giam country speech or language.

बृह व्यव groß-hang=बृह व्यव वृहें groß-pahi geso-ho the headman of a village or city.

ब्रेट १९ gron-ydal = ब्रेट १९९९ gron-bedal खन-पद, निमम a large town (which is not enclosed by a wall) together with its suburbs.

#E: #8 m seems gross-sidehi phra-ma nakhan = 17mm 7 k \$1 am 4 dhrugi-çin bycd-nakhan one who causes or excites brawls, feuds, etc., among village people or communities.

\$5.4 grof-pa a villager; one holding a house; a tenant.

項に4名 Ma grod-pahi chos= 新 東京 東京 中 phohkhrig-pa sexual union (現代の).

ইং এই ১৬ টুল ফার্কার groß-pahi choş kyişna gaş-pa=হু ৯ ইং মন্ত্র ও bu-mo pho-daß ma phrad-pa virgin purity; a maiden not touched by a male (Sman 289).

वृह्म groft-dpon सुहसकी, बच्चा, पुरी-भास the chief of a town or village.

Ja used for \$10 grafi-wa: cold.

Is as gross-war the middle of a village or hamlet.

इत्याहरण gros-spass निर्माण one who is liberated or has abandoned the life of a layman or householder.

ৰূপেৰ gron-tship utw provincialism: ৰূপেৰ প্ৰাপ্ত প্ৰস্তুপৰ, gron-tship gis-ma şla-dpar ক্ষমেন্ত্ৰিপ্ত ক্ষমেন্ত্ৰ gron-skad kyis-ma-bdres par not mixed up with provincialisms.

Mc grod-take large village; town; several hamlets taken together.

Mak at a Grof-misho mer-mo n. of a village in the district of ₩ E in Lhokha:

के अब है बदब हिंद अर्थ केया है E lab-kyi bilab Groß gatsho sucr-mo (Loh. = 50).

Town groff-gahi an estate; farm (Sch.).

Town groff-yell country place (Ja.).

ণু- প্রাম্প großs (doßy), v. ৰহিংল resp. to die; ৰংগীয়ালী বাৰাণী মান্ত্ৰান is resp. for natural death.

In grod-stom (doi-tom) a large belly; also the dried paunch of a bullock to keep oil.

35.83 gron-can (don-can) disadvantageous; injurious.

¶4 gron-che very noxious (Ja.); ¶4 qron-med harmless; innoxious (Lex.).

Is a replained by A 44 2am as a saw as a saw as a mi-than cheham hand-cheham hand-cheham hand to a great or illustrious family, to one who is very patient or forbearing, a thing that is very durable and hand.

14'4" gron-gas ATT hyro-syo item of expenditure; also the account of the distribution and lending of grain.

JA'U J. Grom-pa rgyan (tom-pagyang) n. of a place in Tsang which contained one of the twelve temples said to have been erected by King Sron-bisan syam-po (Ya-s. l. 41).

সুঁথ grol (dol) দুলি (Schr.; Kālāc, T. 5) release; deliverance.

ውንች Grol-āin (dol-āin) the day when the annual assembly of the lamas dissolve.

類形 Grol-ston (dol-ton) a festival on the day when lamas relax after the term of the special devotions is over.

ইপনেই grol-hdod ৰনুত্ব wishing to be emancipated or set free from transmigratory existence and misery, etc.; abbreviation of বৃত্তিনে হয় মুল্ডানুত ইল্মান্ড আনি ক্ষেত্ৰ হয় মুল্ডানুত ইল্মান্ড আনি ক্ষিত্ৰ হয় মুল্ডানুত ইল্মান্ড হলান্ড বিশ্বনার বানি-চ্বাল্ড বানি-চ্চাল্ড বানি-চ্বাল্ড বানি-

ব্যি uprotect (dot-na) pt. of বৰ্ষণ ন hyrotect; also shot. বি: রংব, দীন্দ, নাং, দীন্দ মুন্দি deliverance; deliverance from worldly existence.

र्वेष व 84 grol-sca can नीतिक 1. relating to emancipation; deliverance, 2. shat. pearl: नका that has been delivered from the oyster.

Syn. 839 na-lig; 44-94 na-le çam (Mion.).

1937 W. Grol-buhi tha-tha the five demigods or, perhaps, Naga demi-gods.

कुंब के द्वारा Grel-med hjom नव्यास्त्र the killer of Namuei; an epithet of Indra-

মি I: gras (doi)= মাৰ mol-ica 1.
advice; counsel. 2.= শুন্দ glam speech;
talk; পাণ্ডাৰ bkah-gras conference; com-

II : acc. to Cs. care, heed, caution.

ৰ্থাইকৰ gros-grogs (doi-dog) a consulting friend; anyone consulted with.

Twiss gros-can careful; cautious.

+ শ্রম প্রকান gros-gram 1 consultation. 2. = শ্রম ইণ্ড gros byed-pa to consult.

¥ *43 as gros mthun-par unanimously; by unanimous decree.

Tu? w gros hdri-sa (doi-de-sa) the place where advice may be asked; an oracle.

Musical gros helds-pa giving advice.

¶¶ ♠ q gros hdri-ua to ask (a person's)
advice; to consult (with one).

ছাৰ gros-pa (doi-pa) adviser; counsellor; senator; also ndvice; জনপ্ৰথ gros byas-pa (doi-je-pa) to have consulted; জাখলা consultation; conference; জাখন to consider; to deliberate; to resolve; decide after conseleration, deliberation, etc.

Man Gros-mi (doi-mi) consulting man; an adviser; sometimes in Sikkim the headman of a village.

Marks gros-med without asking or consulting anybody; self-sufficient; caroless; heedless.

years, gros-tshod (dci-tshoi) the real points or object of a conference: Years, grade Years, grade Years, grade Years, and the leading and salient points in a conference (Jig.).

The gros-ya (doi-ya) a secretary; a councillor.

미

মূল gla-na মন্ত্ৰিমন the musk deer, Moschus moschiferus, of which there are three varieties of perhaps even species in Tibet. Another species occurs in Ando: Moschus Sifanicus; মুন্দি অবুধ gla-rada pags, মুল্ড মুন্দ্র মুল্ড বুবি-na dañ raa-nahi pags-pa the skin of the Nao antelepe and the muskdown

37.41

Syn. L'an (an i dri-hean duan-po; a b en gla-rini can; m'un sa-lus; ha an phùhereg (Unon.).

ग्राचित्र विश्व qua-gor sho-ça n. of a fruit. इत्रास्त्र qla blass-pa has taken or received his wages for work.

अ. gla-syah स्त्य, नागर n of a medcinal herb; स्वच Cyperus rotandes: नागर the root of Cyperus pertennis.

#14 gla-rhan, abbr. of #15 25 4 gla-duh rhan-pa, wages and remuneration.

Till gla-pa or 面面 gla-pa or 面面 gla-in one who works on wages; a servant employed on a fixed salary; also a day-labourer or hired workman; 可可用 gyog-gla 可要 service money; salary.

I i ≪ gla-phor a kind of tree the wood of which is good in turning and for making plates and cups.

mid gla-phrug the young one of a musk-deer.

g A gla-mi was, tin a servant; a hired workman.

श्रृष्ठ gla-no 1. a hired female servant.
2. musk-doe: श्रृष्ठ विष्युच विषय ५९ पुर देन्
gla-vahi nor-buş şbrul-aqyş dug-sını byeğ
the jewel of the musk deer (the muskpod) is a protection against snake poison,
etc.

श्रुडे gla-rini सद, खननानि, कस्तुरी munk: श्रुडे क्रिकेन सद्दु glo-rini gro-yi tshig-ma hdra musk is like burnt-wheat grains:

মুটাৰ্ফা ক্রিৰ্টাৰ্ট বিষয় the musk that is slightly soft, tough hesides being of strong scent, is good: মুটাৰ্ট্ৰি মিন্দ্ৰাক ব্যৱস্থা নিজ্ঞান কৰিছিল আডাই eradicates snake-poison, kidney disease, plague.

Syn. ⁸ বৃত্তা দ্বিল ri-dlays fte-rea; ৰুণ স্থা প্ৰস্থা কৰি কৰিছে লাগুৱে-pahi mishan-ma; ⁸ এ ইছি dri-yi thad; ⁸ এ উল্লেখ্য dri-yi thad; ⁸ এ উল্লেখ্য dri-yi yop-our; ⁸ বৃত্তা কৰিছে ri-drays class; ⁸ বৃত্তা কৰিছে ri-drays class; ⁸ বৃত্তা কৰি ri-dbags rtm; প্ৰাৰ্থ কৰিছে gla-wahi nor-las (Mison.).

a देश हैंन Gla-rischi meetog n. of a flower, the Pedicalaris megalantha.

a gla-lto food and wages.

All glay or say hya-glay a hird described as resembling an eagle, but smaller than the vulture and larger than the hawk, of blackish chocolate colour; carries away kids and lambs. This bird is numerous in Mongolia, Central Tibet and Kham. Probably the lammergayer.

a可具質 glag-khra-mo a spotted species of eagle.

+ 到可以glig-pn=無可以liag-pn upper or back part or side: 新聞等可可加gobi liagpn the crown or upper part of the head. Defined as 到5年度整定可以, the upper back part or blunt side of a knife or axe.

भूष देश (flag-pa lam n. of a place in Tibet (Deb.).

you glags want opportunity, occasion, possibility: nawata a glags htsholua to reck for an opportunity: 5 naw is as a a glags rived-par hang now the favourable time seems to have come; esp opportunity of doing harm to another, of getting a hold on him (Jā): মুল্মাইণ্ডেম মান্ত্ৰৰ glags bñed-par mi bgyur ho will not get an opportunity to do you harm. লাইণ্ মুল্মাইন intolerable; insupportable: লাই মুল্মাইন there is no possibility of helping him; he is incumble (Jā): মুল্মাইণ্ডিম not able to do injury or some interruption to one's actions.

中国可以以 glags-pa to go; be going; to proceed; to be on the point of.

III. I: Glass n. of a place in Tibet.

स्ति II: खूच, ख्यम 1. ox: bullock. 2. one of the signs of the Zodiac, the Bull: क्रम में अनुसायम हुन देन या चन वर यह glati-ge mikhris-pas objar-day mig-la phog-par phan the bile of the ox is useful when contagious poison strikes upon the eye: क्रम में अने माम अन्य माम किए के माम किए के माम किए के प्राप्ति के प्राप्त

Syn. AND hyro-hyrd; ASAS hdrenbyrd; YAN NA stols-ldan; An & hzañ-po; B NN khyu-yehog (Mñon.).

 AS^* III: or AS^* so AS^* glain-thats, also called AS^* grains in the stemach and similar affections (Ja_*) .

ac san glah-thabs=ã§S, glo-bar 1. sudden; suddenly: ac san 35m 354 was suddenly defeated by the enemy. 2. n of a disease, prob. hysterical fit.

हाः द्वित gina-khyim गाँपुरी, मोपुर a shed or fold where cows are kept; an ornamented gateway.

श्रद्धिक glass-khyu mehhog चचन a bull; ox. ak:5'व glas-khyu-wa चल्लवान् a bull kept for breeding purpose.

25 25 glan-glad 1, the brains of the ballock or ox. 2, in Tsang = soap.

আছ ইন gloi-ryed a wild ox. This term is applied in Tibet to the buffalo (in Tib. মুণ nuch-le).

MC 33 glafi-chen = N 4 glafi-po-che मातकः, राज, पश्चिन्, नाग, शृक्षीषय, पौलु, पश्च, पुक्र, इस, दिलन्, बारच the elephant; elephant in rut : ब्रह केंद्र धनाव पवा ब्युका दवा दर वा बन the skin of the elephant is useful in black small-DOX: Brigign dindelagiant tegiger. After-Do rp s-su mthen-pahi rakus co-sohi min, i.e., the momes of various apparatus necessary for an elephant are the following: - 4 cram कम ; श्रीम वा म çrim-ga-ma चक्क ; श्रूट देवे कुद glafi. pohi ranan : a nu ua ma bdons-pahi ka-ua ; क्षा व क a - la - e ; बाबान the post to which an elophant is tied; 2943 leags-kun the conductor's hook; 47, 47; Man mehiluu : Bunguse bri-kea ku-kea la-ra-ta अञ्चल-चवरटार हार विवेश्यय glan-pohi thug-pa. भग में यह है hak-ko gdsa-dsa केंद्रोगका == वर्षेद्र य वेस 454 hl od-va shis-hdun (Mnon.).

Syn. উপুৰ xo-ldan; ম লুগুম so-gñis; অল্পুৰ lag-ldan; এপুন্তব্ৰু gñis-hthañ; চন্দ্ৰ ব্ৰুদ্ৰ makpo hthuñ; উন্ম প্ৰদান্তৰ miros ham-ean; বল্পা কৰ ব্ৰুদ্ৰ nags-tshal dyah; মইন ইন্দ্ৰ ক্ষান্ত কৰা triglo can; মাইন কি কা hthor-lohi thañ; ধৰা ক dsa-la ka; উন্ম কুলাক myos-thul can; ব্ৰুদ্ৰ ক বুজা, dhyng-pahi tha-can; চন্দ্ৰ ইন্দ্ৰ কি pachodten hyed; ইন্দ্ৰ stobs-lain.

ক্লাইৰ বৰ বৃদ্ধ glan-chen that-dkar the white elephant, or one having a white fore-head; the chief of the elephants (Nag.). মুন্তের সন্মান্ত বৃদ্ধান ক্লাইৰ প্ৰতিষ্ঠান কলাইৰ বিশ্ব ক্লাইৰ বিশ্ব ক্লাইৰ বিশ্ব ক্লাইৰ বিশ্ব ক্লাইৰ বিশ্ব ক্লাইৰ বৃদ্ধান কলাইৰ বিশ্ব ক্লাইৰ বৃদ্ধান কলাইৰ বৃ

elephant (taken as food) cures the diseases attributed to devils (in W.).

श्रुट के glas-chen risi गोरोपना the secretion of the elephant; also elephantnuck.

Syn. Tas gi-was (in magic) or and mystic term (Mist 3).

क्षा करेड ज्य Glas mjist-yon a name of Prince Sad-na kez-mjis yon, son of King Klwi-ston ldebu-desan. He was so called on account of his provess: श्रीर व ज्या क्षा कुरवर के दशक्ष करेड ज्या कुर्व के दशक्ष करेड ज्या कुरवर के दशक्ष करेड ज्या कुरवर के दशक्ष करेड ज्या कुरवर के दशक्ष करेड ज्या कर ज्या कर ज्या करेड ज्या करेड ज्या कर ज्या क

gr. gkin-to the Indian bull (Bos taurus Indicus).

REAL Glas-than n. of a plain to the east of Lhasa.

at 500 Glan-dor-ma 1. a youthful ox. 2. n. of the King of Tibet who persecuted the Buddhists in the ninth century A.D.

grass glan-hded = Trans thon-mkhan the husbandman, a rustic.

क्षा है glas-jo-skyos = क्षा है gl-d-rdsi गोराण a cow-herd; one who tends or looks after cows (Mson.).

हर वास्त्र glash-po-mehog सम्बद्धिन the chief of the elephants, lit. a scent-elephant.

Syn. Kr til ga a glas-pohi rgyal-po; fa In- a 1908-kyi glan-po; Banga a; khyuyi mgon-po; 🖪 चे व्यक्ष ta khyu-yi bdag-po; 🗪 १४ thal-kar; अर्थ व इत्यक्ष mche-aw drug-ldan; वीभा १३६ ५०६ च gñis-hthuh dicah-po (Mhon.).

art बर्ध ह gka-po gtum-po= art ज्या gka-po myon-pa a wild, mad elephant (Maon.).

at वर्षक्षण glan-po hdod-pas dregspa = at कार्क glan-po rgod wild elephant; an elephant turned wild and mad for union with a she-elephant.

Syn. क्षणाया जुंभ प chags-pas myos-pa; दृष्णा पुणापुणा प्राप्त व kags-kyus gdul-dkah-ra; पर्णाय क्ष gyo-wa-can; श्राम् क्षित glah-po tgod; श्राम मार्गाणा प glah-po chah-gis myos-pa; श्राम मार्गाणा प glah-po gtum-po; क्ष्म भिणापुणाय chah-gis dregs-pa; श्राम glah-bei; श्राम द्रिम प्राप्त-po smyon-pa.

斯斯爾斯 Qlan-po mahi glin-mad n. of a place within the district of Shiga-tse in Tsang.

as दिन्दिन Qlan-po çons n. of a place (in Tib.); also one which was situated near the ancient city of Kapilavastu.

n प्रकार glan-pohi kha-lo-pu = n है glan-rate conductor of an elephant (Man.).

gr रहे दुव व glad-pob: ryyal-po= प्रस्य भरेन glad-po-mehog (Maen.).

कृष्ट दिन दिन Glah-pohi stobs, एकिया n. of a very powerful giant-like king; अर देन अर वस्तु कृष्ट कि देवल spah-rten भागत-hann glah-pohi stobs (Ya-sel. 57).

बुर दिरे क्रम glus-pohi-gnas :: ब्रुर दि देरे क्रम glas-po-chehi gnas the stable where elephants are kept (#son.).

at an glast-phran=at an glast-phrug a young elephant (Mson.).

ac वेस glafi-bres सीमास ox-manger; ac विके वेस glafi-pohi bres elephant-stall.

श्रुष्ट वृक्षित-ma 1. s medicinal plant: क्ष्य अक्ष में बहुद्द है केद् य केद glan-ma cures fover and

female diseases. 2. a large kind of alpine willow.

মুল মু glon-mo or বৰ পুৰুষ lay-lidan-ma sheolephant: মুল মুক্তি নথাৰ বাতু ব্যাহ ইন the milk of a she-elephant is very sustaining: মুল মুক্তি ব্যাহ মুক্তি বিশ্ব কৰা কৰা he skin of a sheelephant cures female disease and fever.

gril: glas-rds: nife a cow-keeper; a chief herdsman.

हर है । : गोपाचा the keeper of an elephant; keeper of cows; Krishna.

Syn. grafipa glad-pohi kha-lo-pa; grafie glad-po skyod (Moon.).

gr-व्यव्य दे इस glun-gyay dri-ldan 1. विश्वद gl-kudi गोरोक्या the musk-like, scented secretion in the brains or in the stomach of an elephant. 2.= द्वारुक्षेत्र dom-nykhris bear's bile (Sman. 353).

ge ? as spa Glaseri luse bitan n. of a Sutra in the Kahgyur, said to have been delivered by Buddha when on a visit to Li-yul.

25 gian-ru a bullock's horn; also a large forked stick used by the Tibetan soldiers to rest the musket on when firing.

garaga g A Qlas-lus quas-khra-mo n. of a place in Klum.

Mar As: glas-cis = Mar a gliss-ma-cis or with As: maleo-mo-cis a kind of tree growing largely in Tibet, the leaves of which are burnt as incense (94 Mar mystical term) (Mis.).

AL glas-çu a kind of sore-hoof.

JEN DIN'U Glass-khams-pr n. of a learned lama come from a place called

Glan-khams, who was invited by King Khri-spon idebu-its an to his capital on account of the same of his learning.

s glad-raya = \$5'42's glad-pahi rtsa the veins of the brain.

K'4 glad-pa generally written as K 4 klad-pa (Sch.), cf. K llad or K4 slad-pa.

মান glan-pa also ক্ৰম glan-pa 1. to patch up; to mend: ক্ষম্পন্ত বিজ্ঞান ক্ৰম আৰু বা বিজ্ঞান ক্ষম বিশ্ব বিজ্ঞান ক্ষম বিশ্ব বিজ্ঞান কৰিছে বিজ

Ma glin-glen, v. Maa glen-pa dumb.

子 到外口 glam-pa or 如何可可 snam-bu hthug-po a kind of thick blanket.

as As a glas hisho-sea one who subsists on salary or wages.

ह्याद I: glin दमे, इस a kind of sacred grass.

A. II: 1. THE, THE island; isolated place; limb or part of the globe; division of lands, large or small; continent, in

fabrious Indian sense; ইন প্ৰথ বুল টুল্য গ্ৰন হ' ইণ্ড ইণ্ড প্ৰথম প্ৰত্যা প্ৰথম - mas ekpes-partsind-byefea lalge-an বিশ্বভন্ম হীমালছা: being of other continents they are of a different manner of birth.

AF III: a large menastery; a monascery isolated in its greatness and separato from other jurisdiction.

RE 25 93 934 alid-olon ben-anis the twelve continents according to Bon cosmograthy are the following: - (1) THE SK AFE 45 gr (Ax) Guari-dran blo I-rahi-gian; (2) इत्तर अत्र अधि हैद (क्षाप्त) Dont-ldan Ha-yi glin , (3) ang an Ban f na , 四年4) Hilal-la Kiringkur alif : (); 455/254/294 Bilat-Adal Maus-kui alin: (5) #ging Binge (2) Tru I-med that na glift; (6) harman walks ANTE Shipu-pa nith theyas girl : (7) & Ala นหมายรง อิน (34) Mi-gyo heim-glan gloi; .स. दले कुम भेंद्र रह दूर . लम्म) Dgr-ryyas you-ton Wing (B) to Ex BANK ST GE (984) Tohn I-wed Samue-maki glai: (10) 明新な名が著る豊富な (日本) Guert-strain wer-agi gloi; (11) 44 55 44 62 BE (пин, You-tan ray is publight, (12) 24 केंद्र सुद्रक की ब्रेंद्र, मार्थिक, Rin-clan spring-palit glin; or Tallas (San, Hel-min glin (G. Bon. 5). The seventeen sub-continents attached to the twelve continents are the following :---(1) बुध देवास बुधा सारहेंद धर्वे हुँदा Ryyol-rigs -qual-sa lulsia-pahi plin ; (2) 23 575 58 25 Rjehn bkod-pothi glift; (3) Er graffaga gu Drak-stok hgro-haul-glin; (1) y Ky ky ca ak Mya-han med-pahi glin ; (5) gull qic qa ge Bram-re gtsak-wahi glik; (6) 34154 KEC Brum-se kaş-mo glin ; (7) ağı da nit d fic Bbri-mig mtsho-yi glift; (8) SAKN SAN அட்டுக்கிக் Dmags-rigs udol-senhi glin; (9) Bantens Bac Stob-clan gyad-kgi glift; (16) अवद्दर्शीय A-ba-da-rahi glin; (11) ağ arasaral fiz. Hyro-ıça hdul-ıçahi glik: (12) Begenganage Khri dan hthab-pahi

glin; (13) শুর্থা বি শুরু ই Ryya-lay hod-mahi glin; (14) শুরু ই ইউল এই Ryyal-ma mo-khros glin; (15) শুরু ই উপু ইছ Mkhah-hyro miykini glin; (16) হিন্দু ইউ E Mhan ri-ya glin; (17) শুরু শুরু ইউ Lla-khi man-dla şırıka glin; (3, Ben. 6).

\$5.7 Glin-ka a garden o, pleasure grove.

BEER glin-nun dispute; quarrel.

ইন্দেশ্বন Glin-gkur rdson n. of a district in Tibet.

ই- 5 glin-dir पुत्र n. ci a kind of cloud. ই- इश्म gloi-tfaa-ma, क्र missio होपवती. होषी a lake which contains islands.

মান্দ্ৰ gloi-bo बंस, धनित्रत a reed-pipe; a musical reed; flageolet; the commen musical instrument of herdsmen, and consists of two pipes joined together; के कि phod-gloi flate; phosdo-flate, mostly of metal; ६६ कि dgo-gloi, generally written \$25 rgya-gloi, a larger musical instrument like a hauthey, used in sacred ceremon ites; का \$25 kai-gloi trumpet made of the human femonal hand.

As glident star the margin of a lake or river.

শ্লিম'আৰ্থা Cfin-yags-pa n. of the chief preist of Galdan who was been at Glin-yags.

প্রতিতি glin-ley revolution; internal dissension: বৈৰ্থ দুমানৰ দুমানৰ কুমানৰ কুমানুহ there are much civil disturbance there in Dikhuñ, i.e., among the members of the Heri-khuñ monastery.

ही glu गीन, नेय, अवन, प्रवत्त song; ditty; also a tune; बुल्द्द हेमासुब्देवत्यः,व accompaniments of musical performance, etc.; इ.५.५ bha-ra-ta, भरत; व्यद्व gar-day an autor; a stage-player; क्रायोह्नवाहुद thahpahi stabs-syyur falling of the feet at the music or cadence of the song; and affective or cadence of the song; and affective of the drummer; and affective of the drummer; and affective of the drummer; and affective of the capper; and affective of the flute-player; and affective of a summary of the capper of the capper

TH glu-syra time in singing.

a'ss' glu-chuá a little song ; ditty.

हु भूद केदाय प्रीत-लिंबत len-pa to sing a

श्रुरम gla-dhyane यंगीति singing; म sacu Benangs glu-dhyans-kyi nes-pabdun the seven kinds of harmonical pitch or measures of the compass of the musical tones. These are: - 45'H bar-ma HAH, इह सुँद' drait-sroi श्रापम, भ'वर्षे sa-hasin माञ्चार, इव इर drug-ldan पढ्या; अय क्रिक-pa प्रथम ; Bana blu-gunt Ban, affer 35 hkhor-nan Then, too, there are various नियाद. definitions of songs and modes of singing. Nuch are: बुदाद्दास्त्रीत् वसाब्रेसाववीद्युद्दस rgyud-dan mgrin-las skyes-pahi dbyahs, afer 34 ac Ta was hkhor-nan glah-pohi sgra [tahu, B. अर्डेन व श्रद सर् श्रे स्था khyu-mehog ba-glaft skad-kyi slos, 3 aka (# 45) gw 4 x 6) 45 dri-hdsin skyes-ni ra-yi şkyad, Ş@Buruga ufaging drug-skyes rma-byahi skad-ltar sgrogs, at a BE BE W MAN bar-ma khruk-khruk sgrasgrogs bshin, श्रामाभाषा अर्भू पुरुष कर blo-gsal rtaskad lta-bur htsher, श्रूपको ईपाय्य ५ भाष, वाञ्चप क्रेंच्या पाष्ट्र दिवा-pa me-tog-fdan dus-su, khubyug sgrogs-pa lta-buho \$5% for us gs & \$ Wast Bas no sasu rised-mo riom-par blan-wani, tha-pa dah-ni bar-mahi dhyahs sun u sa u tur, tha-pa dah-ni bar-mahi dhyahs sun u sa u pah-po deng-po fa-pat-har-da, drug-skyes khyu-mehog-te-lehin-no maku su aku su sa sa khu-mehog-te-lehin-no maku su ahasin-pa dah hkhor-han dhyahs, shih-ejehi ro-tu hlahs-par hya anu u aham su ahasi sun dahahs sa hasin-pa dah hkhor-han dhyahs, shih-ejehi ro-tu hlahs-par hya anu u aham su aha

कु ५६८ भ के १८४ व gla-dbyans kyi khan-pa भेगोति-भाषाद a stage; a place where singing is done.

3 SQLW MAN glu dhyans-mkhan a singer; one who sings or instructs in singing.

Syn. y & a gla len-pa, y 1994 gla-nakhan (Ulan.).

\$ 34 gla-res alternate songs.

शुक्तिम glu-l.n-ma = मुम्बदम gla naklaarma a songstress.

মুন্ধু a thing given as a ransom; মুন্ধু a ransom for life: ক্রিড্রেন্থ বুৰুল্ব khobi glud-du lay bryw-good slaughter a hundred sheep as a ransom for him, মুন্ধু বুচন glud-la blan to ransom a scape-gont.

gy **a glud-tshab the ransom offered to some malignant spirit, consisting of one's effigy made of barley or wheat-straw, and its interior filled with grain, edibles, cloth, medicines, and precious articles such as gold, silver or coins, and then thrown in the direction from which the evil spirit is supposed to have come. There are several varieties of this kind of ceremony.

AN glum or at an state-glum fresh fermented rice, barley, or wheat, used instead of malt in browing beer. An at a specific are at a specific a

chah bisos phah biah befal-nas lake-pa chahgi glam-nam elah glum yah-zer.

য়ী Gle a small uncultivated island; also a grove; same as ^{এক} təhal or ছীমশ্ glin-ka.

है विद्यालय gle hadang-ma 1. one having the disease in which urine and forcal matter pass together, i.e., by the rectum (K. du. 5 413). 2.= विश्व-सम्बद्ध : अर्थ-विद्यालय का कार्य-कार्य का harmaphredite; having neither the sign of male nor of female.

শ্ৰীপাৰ glogs table: plate; board; any flat piece: জীৱনশাৰ্মণ স্থান প্ৰতিক্ৰিক gahug-yo there was a door panel placed.

in a picys-chab a buckle, clasper ring attached to the thong.

देवस स्व glegg-thag a thong, &c., fastened round a book.

द्वेत्रभ वस gleys-bam पुत्रक, पुषि a volume; a book; leaves placed between flat boards.

वेद्याम gleys-ma, v. वेद्या glegs.

Agai Ar. gleys-qia the wooden boards which in a Tibetan book supply the hinding.

ন্ত্ৰী নি gled-ua or ছিল্প gleds-pa ধৰুই to easy, converse, relate, describe: প্ৰদেশ দুৱি ব glam-du gled-ua or প্ৰদুক্তিৰ gend gled-va to relate a story: অন প্ৰদেশ ইম্মাইন্সান্ধ lim-ki me-thar shee gleds-nas as the word was sent, ह्येदान् glefi-ica-po or द्विष्ट्रां कृष्ट glefi-mo mkhan a story-teller.

atories; the title of a book in the Haulwa division of the Kalagyur or Tibetan Buddhist scriptures, which contains different stories on the behaviour of devotees, monks, nuns, &c. who adopted the Buddhist faith, and who violated the rules of monastic discipline laid down by Buddha.

हिस्स gleft-mo or अवहिस lab-glef हेर वहूर gleft-brjod कवा, काचिनी, वार्चा, चालाप talk; conversation; story; account.

ন্ধ- আৰু gleft-gahi or ন্ধ্ৰ- মন্ত্ৰণ gleft beliefepu तोचे, निदान any subject; primary cause: ন্ধ্ৰ- আৰু কি আৰু কি gahi hdi-li আছিল নিহান in this narration. 1. narration. 2. the subject of a discourse (Ca.). 3 table of contents; index. 4. place, some of a conversation or discourse.

মান্ত্ৰী glen-lkugs, abbr. of ইন্ত্ৰ্ হ্বৰ্ণ a glen-pa dah-lkugs-pa, very stupid and idiotic: ইন্ত্ৰ্ৰণ কৰিছিৎ ইন্ত্ৰৰ্ভ্ৰ gkn-lkugs bkol spyod-kyi sduy-behal the misery of being stupid, of dumbness and servitude.

श्रीप glen-pr बुचे, जड़, चड़, चिह्, दह stupid, foolish, ignorant; a thick-headed fool; an idiot: दुव विश्व अपने हैं के fools that you are each of you: है दे व के अपने के muddled ones.

Syn. 32 a lelar-wa: 25 25 glan-glen; & नामवा म net anal-ma : कें बनेटम lto-huefis : वे दें व le-lo-wa: 4 44 tha-cal (Mhon.).

East alch-pu, pf. 294 alche, to make flat. plain (Cs.); da As Da leb-mor-gleb make flat

न श्राप्त प glels-pr, famm to trample; to tread down; to press down by the feet (Nag.).

श्रीआ uhm-pa to press, equeeze; to crush, squash (Ja.).

Il ulo or I Ido, in Ld. resp. 9594 gshops, 1, the side, esp. of the body : awaqq glos-plad-pa to lie down on one's side. 2. a cough.

A STE alo-dker or alk of hthofi-ket mare a small window in (the side of) a house to let in light.

A Glo-bkra n. of a country in Tibet (Jig.).

हैं देवभाय glo-lkons-pr अत्यासन to cough; to clear the threat.

五明 ulo-skar=直5年 glo-dkar or 明明氏 skir-klish a small door or window.

IF glo-klin n. of a colour like the blood of the lungs; pale-red.

首用可 glo-khug a small money-bag attached to the sash or girdle of a Tibetan.

Magana alo phons-ba= magana or m eq a glo rayag-pa to cough; to feel stifled (Mnon.).

gagest glo-hyrams wa, n. of a disease.

Town glo-rayer a disease of the lungs; asthma.

E at glo-good a disease of the lungs which increases during the night.

AK alo-don wind-pipe (Cs.).

I (a alo-rdog = 195 alo-lar sudden (Rag.).

I (4 alo-rdol = 19 (4 ruag-rdol excessive expectoration.

The glo-spir n. of a kind of shield : "" द्रमुद्र बुद्य के ब्रह्म य के लू है. शें भेर के दे बय और के बेद धेद kul-dkur phylome othela sho-lha-ste, alv-spir sho-re plud -skor sho-placed nin the best Kuldkar shield costs five sho and that of Glospir costs a sho for each disk on it (Jig.).

237 gla-play place where things are kept-either in a wall or a corner of a house, &c.: डिम ध देश क्रोर इससाहें पुना हैना र यह क्रक that boy kept the gold in a niché.

श्री a glo-uca अस्तुस् दिन्स the lungs : \$952 glo-un bu-the five auterior lebes of the lungs; Many glo-na matha the five posterior lobes of the lungs.

2) 93 alu-bar wasara sudden; adv. # \$ 3glo-bar-da suddenly; all on a sudden; instantaneously : ब्रेंबर दुःभे अद ये ने वरे पूज बहुक glo-bur-da mi-men-po ci-wahi sdau-benal the misery or calamity of many men dying suddenly. Figs 5 Men a glo-bur-du hohs-me चागल्य one who has come all on a sudden ; Das 45 4 alo-hor-reakt don the signification of suddenness.

Tara Glo-bur rapul-po a name of the King of Tibet about 900 years ago.

1933 45 alo-tur-and a disease that arises suddenly.

¥ g = a glo bur-wa suddenness.

A 29% glo-blur sura a projection : uprising : 95 5 7 4 hbur-du sdod-pa to rise up into sitting posture.

THE glo-shub wind-pipe.

I'a gio-lu-ua convulsions of the lungs: cough.

श्रीया glog विद्यात, तक्ति, श्रादिनी, चावा-बिका, बमनि, बपका, बचका, रहकेंद्व, बचा lightning; flash of lightning; 64.44 64 can a an gr a sprin-phan-tahun hthab pa his byun-wa that produced from the concussion or collision of clouds. The names of different kinds of lightning are mentioned in the Kah-quur :- IT als 34 alog gri-briid-can the lightning with flash ; 19 #9 35 alog-stug hod the lightning of dense lustre, sheet-lightning; aquatu 35 34 glogmakes phren-can the lightning of beautiful strings or zig-zags, &c. (K. g. 4, 115). The lightning that comes from the south is called 45'96 4 skid-brgga-pr, that of a hundred rattles; that coming from the west is called \$5 38444 hod-nums-pt, that of fading lustre; that which comes from the north is called 1934 Typun-gyi beligpo, lord of streaming flashes (K. q. 4, 324).

Syn. बहुषाय बहु व hjug-p i bryya-p i; विशे हेंद हुंच gahi-shon skyrs; हैत है हुंच बच sprin-gyi kuy-mr; कोर बॅड्ड ger-hod can; खान lusphra; बदे बहु - bde-hthuñ; बहु डेग बॅड skud-ciy hod; बहु डेग कावाब skud-ciy gnal-wa (Mñon.)

द्रम ३६ glog-plan तड़िमन full of lightning; flashed cloud.

Tibet proper and also in Kham.

Knar. Mand a monastery and temple in Kham.

Aga glog-pa ton silver.

Again glog-pahi-nad n. of a disease mentioned in grammar, but not found in the medical works. Acc. to Ja. Again is another name of the disease called Again thog-pa=cancer.

Is a glod-pr= Kalhod-pa to relax; to loosen abruary being-pa-glod alacken binding; design to relax the mind, be at ease: Kall 15.0444 glod-la regun-du behuge you may stay here always with easy mind; agree Kall mu-glod-par without any regard to taking or giving.

NY glon-pa or MAS glon-pa 1. to return an answer; to reply: 2 to patch, mend.

子到N'U glos-ps: or neua rmons-pa stupidity; ignorance.

ৰূপ কৰ ব glos-phab-pr to lie on one side or on the side : পুলাই ক্ষান্ত কৰ ক্ষান্ত স্থান ক্ষান্ত lie on the side like an oxlying down.

द्वाया व dyny-pri, fut, of बनेन्थ व to hinder. द्वाय प्रस्थाय dyny-pri din brut-ka=६ववप १६व daay-pa med-pa निवस्तिषे प open; with-

out let or hinderance; unobstructed.

९वन है dyng-phyc, v. **९९ग९डे डे**९ dgag-gbyc beed.

্ৰণ্ড dy g-dbye=্ৰণ্ড dyay-phye মন্দিন stopped; obstructed.

্বশ্ব ট্রির dgny-dhya hyed স্বাবেশ me who steps or obstructs.

द्यम् अयु dgag-tshig or द्याप एवं अयु dgag pahi tshig न चेत् word of prohibition; objection.

६क्टर्यम् व dgań-dkah-wa, हेटभा५म् व kheñsdkah-wa फ्रोरना hard to fill up.

प्यादाय dgun-wa, fut. of बनेदभाव hychews, to fill; fill up.

रक्षक dyan-blug पूर्वाङ्गतियाच a ladle to pour butter in eacrificial fire.

द्भा कम dgan-gare साची sucriticial spoon or ladle: हुन भेना सुन्य दे श्री श्री कमा द्वार हुन श्री है sbyin-sreg bings byed-kyi gear-be dan skyog tia-be there are two kinds of spoons in home

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sacrificial fire, one is large called *Dyan-gent*, and the other smaller *blug-gent*, which is used to your butter on fire.

र्पाद पात्र भेद ' Dymi-gam çiri n. of a tree, the tree resembling tiger's feet.

Syn. कृष्णी करण stag-yi ykañ-pr ; इर भ केन tshev-ma shim; भ वर्ष su-htsho; अवकर tshig mai (Mion).

গ্ৰহাৰ dy n-streat full to the brim; replate: ইবি মুল্ডমানালয়ৰ snod-du khens-ma khens.

্বিশ্ব dy depa, fut, of আঁকাণ চুপুণ্ড-pe, গ্ৰহ dyabilya garment; dress (Mion.).

द्वार य वृष्टारे कर सदन, सभीत, नन्दन, प्रवयः स्मृष्टा, भानन्द, मीद, रमम, प्रमा, रित, प्रमद, भीत, समीप, भागीद, न्यम, रहम्, कौतुम 1. delight; happiness; joy. 2. vb. neut. to rejoice; द्वार वीदा to be pleased; द्वार वीदा to be displeased; also द्वार देवर to make glad: मैद्य was displeased; न्यप्ट

593 48 rejoicing greatly.

Syn. अनुष mgu-wa; रहभाय rañs-pr; ध्रीय spro-wa; त्री प्री-श्वर çin-tu dgab; भार द्वादक yañ-dig dgah, श्रेट्ट yid-riñ; रच्चिय dgycspa; अञ्चय मूर्तेट्ट मा; किया thim-pr; स्टेड्ट bdc-ekyid; श्रेट पर yid-bdc; केम्बर्ड अया sems sum-pa; स्टाइक rib-rdgab; वहें हें यो hdsoster red (Mion.).

५७९ कुर dg th rkyan (भूरभा पुरुष) n. of a large numerical figure (Ya-sel, 75).

্ৰণ টুৰ প্ৰাণ - skyes ছহ very pleased; glad. ্ৰণ টুৰণ ব্যান dynh-skyo zut-gsum the abbreviation of the names of the three places situated to the west of Lhasa, viz., ্ৰণ বৰ্ষ Pynh-wa-gdon, টুল বুং Skyo-no-lun and হৰ'ই Zut-po, in each of which there is a monastery. ্বৰ প্ৰথম dyah-grogs lover; spouse; wife; an intimate friend (Mion.).

বেণ ব্যু dyeh-dye ধনন intercourse; association; merriment; বেণ বুছ টুব্ ব dyah-dyer spyed-pe ধনন মুক্ত to perform conjugal rites; also to includge in sexual enjoyment.

द्वार इत कुँ भई Dyah-em gyi-qado, (he Sátra of द्वार एक Dyah-en-em in (K. d. व. ११), which contains:—स्वाव्य ६ वर्ष हेम द्विवस वह सम्बद्ध प्राप्त-pah केन्द्र-dangs के प्राप्ति १ हे दे हैं वह सम्बद्ध वह हे केन्द्र-दिवस प्रस्ताव के हे ट्वांत्य केन्द्र (10); क्टाइट वह हे केन्द्र-दिवस प्रसाद के हा टोक्स केन्द्र वह वह पहे हेम्द्र-दिवस वह साम्बद्ध का क्रांत्य केन्द्र वह वह पहे हेम्द्र-दिवस वह साम्बद्ध का क्रांत्य केन्द्र वह वह पहे हेम्द्र-दिवस वह साम्बद्ध का क्रांत्य केन्द्र-विवाद हेम्द्र-दिवस वह साम्बद्ध का क्रांत्य केन्द्र-विवाद हेम्द्र-विवाद वह विवाद विवाद केन्द्र-विवाद होन्

५९० हैं dynh-ston अस्तव, चय, कौतुकं festival.

Syn. MMS 4 mehod-pa; SMFS des-ston; 新5 tgod; 外5門 ner-dgah (Mhon.).

५९% में देन dysh-ston shgin चर्च an astrologer; water.

्रव्यापे dyah-bde, colleg. "gan-de," joy and happiness.

্ৰথম্ম dgah-dar or মুখ্যমি শ্লেগ্ৰাম dgahmahi kha-gtags a scarf presented for pleasing or consoling; a scarf of congratulation.

squages: Dquh-qdon n. of a monastery near Dapung which has an oracle and a divinity called Ga-dong Chokyong, whose duty it is to cause rain during a drought.

549(2.25) 1: Dyah-tdan Gd-dan) given a paradise of the Buddhists; the residence of those sainted beings who enjoy beatitude, which is the peculiar privilege of the Mahayama Buddhists. It is presided

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८षार ३५ II: (pronounced Gándan) the great monastery of Gandan situated 35 miles N.E. of Lhass, which was founded by the Buddhist reformer Tsong-kha-pa. It contains twenty-six divisions or wards for the residence of monks. Twisters Gresset Dath-blan the quarters for the re idence of the morks of Gandau are divided into two sections I. called Tite Te BE & grr i-tshift gon Byah-rtse which has the following divisions or pass of khamstshan :- (1) se afte Har-gdon; (2) ann g Beam-glo; (3) 2 8 Kre-bo; (4) #4 Tehaur: (5) max per Gser-khan; (6) K Rdora; (7) 2 298 Klu-hbum; (8) 999 Brag-ai; (9) # \$ Spr-ti; (10) 4 " (Rgyal-roft; (11) 南口 Go-104; (12) 南木石 Koff-po; (13) MRQ: 24 Manh-ris (Los. a 14). 2. called g se to get & gro i-tshak hoy Car-rise, which has the following divisions or pass #4 khams-tshan:-(1) Kra Rdo-khan; (2) Tipe Pho-khaf; (3) \$ 4 \$ho-pa; (4) 39 \$ Sag-re; (5) \$ \$ Co-ne; (6) \$ The-bo; (7) 15 4 Zufl-chu; (8) 14 5 Sog-po; (9) gus Rta-hon; (10) ME4 Lu Manh-ris; (11) ** Cha-pa; (12) 35 5 Nast-po; (13) 92'5' Guf-ru (Lon. 4, 14). The usme (landan is generally fixed before the names of monasteries and institutions which belong to the *Dgvb-ldan-pa* or Golug-pa sect.

হ্বাই পুৰু কৰা আৰু Dyoh-latin Khah-gaor 1. formerly the residence of King Dyon-po Mi-Durah: হুট ইংবুৰ দুৰ্ব বুল Dyon-po dirah-qi pho-brih near Lhasa (Loh. ২, 18). 2. the residence of King Dyah-latin Tehe-wish is situated to the back of the royal monastery of Teho-mo-ghih in Lhasa: হুবাইংবুৰ মুদ্ধ ইংবুৰ আৰু ক্ষিত্ৰ ক্ষিয়া,

文章 変音 Dyah-Idan khri-pa the Encal successor of Tsong-kha-pa in the occlesiastical throne of the great monastery of Gandan. He is the chief of the ordinary non-incarnate lamas and occupies the third place in the hierarchical procedence of Tibet.

হৰ্ম মুধ্য মান্তৰ দ্বৰ Dynh-film chos-bkhor glin n. of a monastery in Higher Tibet. It is a very common name by which several monasteries are designated.

Type 1 19: Dyah Idan pho-bran also called Yunga Shepa gahun the Government-house in Linasa, also the Government of Linasa (Rini, 14).

্ৰে বি dg h-spyod সম্প্ৰা entertainment; merriment; also good behaviour.



दम हैं अब danh-spro-can कवितः possessed of choerfulness and enthusiasm.

the all-good; that exists by itself; the emblem of purity; purity typified. 2. n. of a gem. 3. the king's palace.

Kyn. Much gruh-druh; gatil figer egyal-pohi pho-bruh (Yhon.).

इन्द्रश्व Qyah-ua bṛṇ-pa (त्व व्यक्त है कि) one of the names of Vishnu; one of a hundred joys (Mām.).

्ष्या स्व danh-wa-can कृषास cheerful; merry.

Syn. ১৭৫. ম জুল dgah-ua myok=১৯৭ a hkhrigpa or huad bu khyim-pahi chos, soxual enjoyment (Mhon.).

548.4544 dyah-wa dwan-pa sorlid pleasure; one delighting in sexual pleasures; met. a cock.

হৰণ ন এই dyah-ica bahi the four pleasures or delights are the following:—(1) বিশ্ব ন ন হয় অংশ keg-mu mi-bde glu-la dyah; (2) হৃদ্দেশ ইন্তুল দুকিল হ'ব dmaks-riys stan-mtho la dyah; (3) হুল ই'লইন অংশ dbul-pe gtok-la dyah; (4) ইন্তুল ট্ৰাইন মহল shiñ-ryan-po guhin-nu-ma-lu dyah (Cûn.).

হৰণ বাৰ্থ Dath-wa hod-hphro n. of Atis'a's residence at Nye-thang near I.ha-u: ধন্ত ব্যক্ত কাৰ্ড কাৰ্

•६व्युव्यक्षे श्रृष्याय ११: नव्यकीर्ति (Schr.; Bull. 184, 294).

द्वार वर्ष पुरान dynh-wnhi bu-ga रातक्रण the female organ.

্ৰহ এই ব্যাহ dynh-nuhi duah-po ছবীজন; প্ৰত্যন্ত khyab-hyag a name of Yishnu (Mon.).

इत्यादक के कि Dyah-wahi tshal= हुव देवे के इंड क T.Iyal-pohi skyed-tshal royal gardens; also नव्यनका the celestial gardens.

ব্ৰণ কৰি বৰ্ণ Dynh-wahi bahin প্ৰেণ ট্ৰন্থ gulljohs) n. of a place : শুন ট্ৰণ্থ car-phyogs the Orient, the East (K. d. ২, 267).

५१९ वर्षे dyah-uahi ro रतिरह sexual enjoyment.

*९७९ परे धनेभः कोन dyah-wehi bçı इ-यून्ता सन्द-भिष्य (Sehr.).

લ્વલ્વરે મ વને dyab-wahi sa-gshi the female organ.

Syn Asque mo-rtags; And mo-ndshan (Maon.).

९७० के इंद dyah-mahi slid कियाय for the sake of pleasure.

্পাৰ কাই dgab-uar byed= গ্ৰাম dgabgrogs or ভাৰ প্ৰথম masab-grogs or উই kych-ho a friend; eweetheart; a hubsand (Mhon.).

६व्यायमा व्हेटम dgah-was beins प्रेममञ्ज lovebound; bond of love.

•540 1: dgah-neo == (Schr.; Tā. 2, 69).

स्वर के Dyth-byed राज, तव्यक, तव्यक, तव्यक, त्राहक, स्विक, स्विकार, मुद्दिर Rama, the hero of the epic Ramayana; n. of a cloud.

n. pr. (Schr.; Ta. 2 102), dear to or fond of Nanda (the delightful).

হৰণ ইংকাৰ আ Ugah byed Dyra-sta-cin unmus the third accepted incarnation of Vishnu; his other names are—হলাই-জ ·

Dynh-po dsa-mu; 如母\$% 與相 Ag-nihi sras; \$525.54 Duań-chen; 異性 as 'ya Blul-bzah skyas; ***\$5.50 Mishon-cha nikhan; \$5.50 Good-chad; 對 \$1.50 Bull-chad nikhan; \$5.50 Good-chad; 對 \$1.50 Bull-chad nikhan; \$5.50 Bull-chad nikhan; \$1.50 Bull-chad nikhan; \$1.50 Bull-chad nikhan).

A

san के कि dyth-byed çin कृषि the tree called है कि कि spyi-shar çin.

Nyn. 1952 Is gelañ byed; Ants las nan; La ku-ni; Ng 24 hod-lelan; Tan d hklyog-po (Mñoa.).

इत्यादक्षमा dg-h-hbyams प्रमश्न she who is tall of enjoyment; a number.

इन्दर्भ Dyah-ma रति, रस्या, श्रष्टा, वनिता the beautiful; a name of Rati, the wife of Capid: इन्दरभ्ये दहन Dyah-mahi belog रतिपति the husband of Rati.

६क्ष में dyth-mo शीति good; lovely.

হল্ম বি danh-tshan = অপ্ৰ yap-po, অহ'ব bern-po and প্ৰথম legs-pu good; fine; hand-ome: ইইন্ধান্ত্ৰী মানুহৰ কাৰ্য্য among them there was one article which was very pretty (A. 14).

५ वर्ष दे व dyah-tshad-pa = बेभाग ५ वर दे द द्वार प to be sufficiently pleased (Khrid, 32).

द्भार विषय dgub behi-pa चिय-चनारः possessed of the four joys—piety, wealth, men and lands: ध्राप्ति भिन्नविश्वीस्थ्ये द्भारविषय तिस्कारिक कार्याति क्षाप्ति कार्याति कार्याति

्क्ष्णम dgah-yas विश्व boundless joy or pleasure.

san a grave dyah-yi skye-war विश्वजन्मा born or grown out of joy or enjoyment.

spread Lama of the Edwarden sect of the Rhin-ma School (Grub. 7 13).

the Lord of Love, Cupid.

squ'as dyah-rins and a met. for the hog ["long in copulation"; a dog] S.

বৃদ্ধি dgar 1. n. of a place; n. of a district in Tibet. 2.=১ জন অং dgah-vear ২৯ ১ জন rai-dgar at pleasure, ad hbitum; frq. ইংকং chi-dgar what is your pleasure; according to Ja, why?

হৃত্য ত dgar-na ব্যাহন to separate; confine; place apart (men, cattle, goods): হৃত্য দুক বুলা dgar-byahi phuys cattle to be penned in a fold (Cs). প্ৰশ্ন শংক্ৰাৰ gnasnas dgar-nea to banish from a place; to exile; হৃত্য কেই হৃত্য বুলা-reshi don-du in special sense; in particular (Sch.). In B'. ' gar-te hor-ce'' to set apart, exclude, shut ent; to lock up, shut up; to lay up or by; to preserve (Jú.); Dgar-tgya co-ce to store up.

दुव्याव dgal-wa, fut. of विवेदाय hgel-wa.

र्षभ प dyas-pa, v. श्वभ प hgas-pa; बेर-द द्वभ प ser-ga dyas-pa to have cracks or be cracked.

59] dgu 1. nine; 59/45 dgu-bcu or 59/ 45 and dga-ben tham-pa ninety. 2. as met. = many: इतुभावतभा माध्यम dgue-thabs quays gathered by many efforts, with great difficulty. 3. also sign of plural: Past quar 159 khams-gram skye-dgu the people of the three worlds: श्रे श्रे भे नेवाद्यानेवायवद्व this man says many things he knows not. मे नेशर्य नेश्च one who knows everything; \$ 54 or 5459 many talks; many things to say; \$ 332 9594 Skye-dyuhi hdag-po प्रजापनि the lord of all living beings; 1393 usqu Skye-dguhi bdag-mo प्रजापति, प्रजापती the name of the step-mother who nursed Gautama Buddha; 4559 those that are; the existing many or beings: \$ \$ \$ \$ \$ \$ \$ the goods that one has; property; ax 3 the many good

and brave; also gwaif sys gara lug-holod daur savar-wa to be changed, transformed ad libitum; 5459 19 4 fan-dgu thubp. one who can suppress the wicked; also to overcome every evil: 和身气型勇气和成气气型 Mr. mi-byed dau-byed mi-von dau-yon, according to Cs., Ja., if you do many things which ought not to be done, many things will take place which ought not to take piace; A a as fire a a as i not counting apon death among things to be thought of; STE dga-khri the chair or convoyance for the many, i.e., for the dead; litter; bier (Ju). 53 1 545 43 4 4 4 4 4 glin ben-gais the twelve continents inhabited by living beings. Here don would seem to act as mere plural sign.

ব্যুপ্ট dyn-gtor offerings made to evil spirits on the 29th day of the last month of the Tibetan calender in the monasteries of Tibet. বুৰ্দ্ধ লয়ন্দ প্রত্তি নাম্প্রতিষ্ঠিত কর্মিন এই সুন্তুল প্রতি লবন্দে প্রত্তিশ্রতিষ্ঠিত, ইন্দ্ধ বহন বহুন লাইক্সাল্প্রেই উন্টাইনিক

5339 dyn-thuh able to subdue the many; one full of resources; the all-conquering one.

53'' dyu-pr the ninth; having, comprising, measuring nine, e.g., মু বুল khru dyu-pa, measuring nine cubits (in length, height, etc.); বুল dyu-po সবল the ninth, the nine, those nine; ব্যব্য km-dyu nine times.

stage of meditation which is dependent upon the regulation of the breath; as a function of the breath; as a function of the present days and the function of the breath in the art of meditative concentration.

53'9 dyn-ica 1. vb. to bend; to make crooked. 2. abst. the act of bending,

stooping, bowing; inflection. 3. adj. bent; stooping.

Sa \$44 dga-rinegs n. of a yellow flower (Cs.).

sq अनुभ dyn-tshiys or sq अनुभ मुझे dgutshiys skyn-no the milky-way constellation.

Syn. ক্ষাল্ডী বুৰ্গা nom-gellahi şkyerays; অইণ্ট্রশ্ ক্রিণ ক্রমে guod-şbyin kha-cians (Mnon.).

- প্রাক্তি বি dyn-zi gl d-po sna n. of the enchanted sword of Gri-yam htsan-po; one of the early kings of Tibet who was assasinated (Yig. 58).

53 935 Dyn-gshuñ n. of a place in Tibet (Rtnii, 70).

द्वुषा ध तुम्रातु-pa, v. ब्युषाय क्रम्रातु-pa.

53শন্ত dyng-tynd urgent call; ১পুশ শন্ত্র dyng-gshug=১পুশ dyng-çngs id.

535 pa dgun-khug division of time.

sgrape dout-nikhah midnight sky.

STEEL dynk-char=22.4 char-pa rain. (Moon.).

53x \$ dguh-shih a year; a year of one's life.

ব্যুম ইব dgun-thiy tho meridian line; ব্যুম ইবাৰী ব্যুম কৃষ্টিম প্ৰথম dgun thig-yi dkyil-hkhor the meridian circle. रदुर:5 dgna-du or रदुर:वाचनेष्याय dgua-la gc:qs-pa gone to heaven, i.e., dead.

535.454 dguñ-hdun seven nights; a

192 139 dgust-do-nub this evening; to-night.

रतुर वर्षक dgun hdegs = क्यां केर क क्षका वर seated steadily without moving or leaning on any side: raised to the sky.

53° # dyuñ-mo την the early night; evening; the time from 4 π.м. to 7 π.м.

535'49 dguń-shag a day's halt; halt.

sky; the meridian.

SAC & dyun-io the age of a respectable or high personage; & and I SAC & sku shabskyi dgun-lo what is your honour's age?

system agua-lo mthon-pa = 44 ryanpran elderly person, 61 to 72 years old (Mion.).

रहर विषय dguh-gseb or रहर देव dguhdkyil the middle of the sky.

ব্যুৰ dynn লিখিছ; ব্যুৰণ dynn-ku the winter.

• 131 3 ga h dgun-gyi rgyal-mo (Schr.; 84 C.).

ব্ৰণ কৰি dgun-ni ideg the winter solatice: ব্ৰণ কৰি dgun-ni ideg-gi thig or কি বৰ khor-thig the line of the winter solstice; the tropic of Capricorn.

sas & dgun-stod the first part of winter.

sya of dyun-ymad future the after part of the winter season; \$34 \text{F'} \text{5} \text{3} \text{4} dyun-ytod that duy hemanta time of snow in the beginning winter; \$34 \text{5} \text{3} \text{5} \text{5} \text{5} \text{5} \text{5} \text{5} time of cold, about the end of the winter (Rithii.).

Tan dan dyun-tshigs = Tan (dyun-dus) winter time.

1344 dyun-sla the mid-winter months, prasiu sla-na heu-pa, prasipso sla-na heu-grig-pa, prasipso sla-na heu-usis-pa.

5343 45 dyun-sla tha-chun was the month of January-February.

ব্যায় ব্রিমার dgun-sla Mbrih-po তীৰ Decomber-January.

55% শ্ৰেণ্ড un-sie ra-wa নান্ত্ৰীৰ January; lit. the beginning of the year, i.e., November-December.

্ৰপুৰ dgun-sa ৰীদন্দিক বাস্থ winter residence.

र्मुअप dgum-pa, Int. of ब्युमाय hgumpa.

THE I: dyno crooked: Same squaddyide-dyno ma of crooked stature: han be squaddyide-dyno ma of crooked stature: han be squaddyide same squaddyide same squaddyide same squaddyide squaddyide

Syn. & rgur; & sgur (MAon.).

595.4¶ dgur-hyro a «nake; one of a stooping gait.

53.5 dgur-po anything crooked; a crooked man; 35.5 syur-po hump-backed; 53.5 dgur-no a crooked woman.

र्गों में I: dge-ua कांक, कक्षाव, प्रान, कृतव वेद:, केन, प्रक्षत, वित्त, नह, साधु, वं, मण-वांदह happiness, welfare, virtue; also arij. happy, propitious, virtuous: ्वेक्शेकेस



dae-wahi sems a virtuous mind; अव देने व Disa las doe-ica mi-doe-ica virtuous and avil actions: 54 44 X 4 dge-wahi rtsaon fundamental virtues: १वे वर्ष हुन के के व नहेन पुर ह रूपेन some mighty act of virtue should be performed (A. 65); 598 \$50 doc-rise skued-pa to conceive the idea of a meritorious act. There are two kinds of दलेव due-wa, अन्यक्षा केदनेव say-beas kui due-ки and эт э в в за sug-med-kyi dge-wa; the former, called Tw or any sees brod-name. belongs to the world of desires and is subject to decay; the latter is undestructible. consisting of the enduring works of piety performed by saints belonging to the pass. To a khame gon-my superior states of existence. There are two other kinds of dae-wa. vis :- 95 4 B4 3 59 4 Adus-buas-kui dae-wa and agu was 3 59 a hilus-ner byus-kyi dyeva, the former consists of works done for gam or happiness in this world; 4545 54 यहै ५ वे a haun-du byus-pahi dye-ica consists in paying reverence to and worshipping the Tathagata and the incarnate saints. 599 may mean fasting, abstinence, as in the phrase 54.4 \$5.4 dge-wa arun-wa, to fast, to abstain from food. Also alms, charity: that which is done as a religious work. ने दने वाहर दने दां dge goon dge benevolences bestowed or given in one's life time when dving: 5 \$ 4 255 42 \$5 dae-wa Adod-par bued द्मानाम्बन्ति wishes for prosperity; ब्या ५वे म व बहेन हेन पर दने मदर वहन हेन वस बद्ध पर दने म व्हर val dge-un la hjig-rten-pahi dye-wa dal, hija-rten-bis hdas-pahi dae-wa wod. Dae-wa are of two kind -- the worldly religious works, and the same for spiritual cultures; the former consists in a war pharces-pg, appreciating or regarding one's father or knowing him as such; ** Awa marcra-pa knowing the mother, i.e., to be grateful to her; to regard as one's mother; ፍትጀር ዓመጣ dge-sbyon-du ces-pa to vonerate or revere one as a member of the Buddhist church; ዓመቅና ቅመ bram-ser ces-pa to respect or pay homage to a Brahman; የዓመ ያላት ና ተመ-gro byed-pa to pay respect to the elders of a family; ይፈጣኝሩ ዓቃለው pa gton-on to give alma in charity; ናላዊ dge-fon the observance of the ten virtuous acts; ላር ትመ-ces dgu-don the nine Samskára;

र्पे हुँस dy-sky s भोम chaim; good appearance; n. of a goddess.

প্ৰতি dyc-skyon= প্ৰিয়াও skyon phranbu প্ৰিড়াৰ skyon con-zad slightly defective; a little fault.

τὰ ἡν dg-skyos or τὰ αξα dge-bskyos, suftantiam a supervisor or director of mouks in a monastery. A sort of provost-sergeant in the larger monasteries who keeps strict order and punishes transgressors. He is also called ^{3ω} αξων α Choshkhrims-pα in some monasteries. Rockhir calls this officer at Kumbum the Geskor.

Syn. & as the rgod (Mhon.).

도학 취치 Lye-rgan I: surety; moral bail; a monk that is made answerable for the moral conduct of another who is placed under his care (Jā.).

বিশী II: lit. an old man of the religious order. হৰ্মন্ত্ৰৰৰ dge-hdun rgan-pa ordinarily signifies a school-master, tutor: এইৰাইন হৰ্মন্ত্ৰৰ্থীয় both the spiritual teacher and worldly teacher.



र्वेड्ड क्षेत्र महित्र Dge-rgyas bye-ma glift n. of a monastery near Sam-ye founded by Hbroft-sa, wife of King Khri-safi d-hubism.

54 Kara dge Ad-wa=54 fk' novice monk.

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54 43 dye-ben=54 4 48 due-nor-ben the ten virtues, which are as follows: -- (1) 19 A मुद्देद्ध sgog mi-geod-pa, (2) अ हेद्रपर में बेद व mibuin-par mi-len-pr, (3) #KM 44 354 tshafispar spund-pi, (4) of suc an bden-per smraica, (5) La aun tien a tohig hjuni-por sura-100, (6) En A a ca a nag mi-hekal-vet, (7) # and gara phrama mi-hyederes, (8) man gar WANTER STR gsham-gyr nor-le hom-pa mihuid-mi. (9) वावद्रवा वार्द्र परे सेमामा में पहित्य galoni-Is good-pith some mi-bekgrd-pi, (19, 94559) 48 # 4 wal-dry-publi tho-not. Those are: not taking life; not to take what is not given; to observe parity of morals; to speak the truth; to speak gently, politely; not to break a promise; not to speak slander; not to covet another's property; not to do mischief or think of doing injury to others; to regard the purest dectrine.

59 & dge-chu sacred water.

New Dgc-chuń one of the celestial regions.

হৰ্ট হৈ a gge-che mad-p । ইৰ্ছাইন্ত ইণ্ড don-dag chen-po mad-pa without some important object or business: প্রত্যান্তর হৈ তেওঁ ইংলাল্ডম হুই if there be nothing very important to be done quickly, work according to circumstance (D. gel. 7).

া হৰ জ্বীর Dgr-bañen অধ্যমন Buddhist devotes with only eight vows to observe.

ক্রান্ত্রিকার Dame of ব্রুক্তির Chos-hphel the original name of ব্রুক্তির বুধ বুধ বুদ পুরুষ প্রকাশ দিলেনাকেন স্ক্রিকার প্রকাশ স্থানিক ক্রিকার স্থানিক বিশ্বনাধ্যাক্তি

founder of the Buddhist hierarchy of Tibet (Grub. $\P \mathcal{E}$).

্ৰী মুৰ্ভ Dye-bañen-ma স্বৰ্ণান্ধৰ a female Buddhist devotee.

• ५चे व्ये १६ Dge-beñen dharma = ४ भ बुँव choeekyob (Schr.).

द्वे पहुँच के इंचावर dye-blon rkyrn-yanh, दवे पहुँच के दावर के का इंचावर के वा स्वाह के का द्वेर रह वा प्रोचे के दावर के देश के देश के प्राह्म प्रश्ना प्रश्ना प्राचित के प्राह्म के देश के प्रश्ना के प्रश्ना के प्रश्ना के कि khyrd-rah la bkod-mings shon yok-blar.

্ৰশ্বন্ধ dge-flas propitious prognostie.

59 € 1 PS Dgc-dran Ga-khan n. of a monastery in Tsang.

द्विश्व dye-bdan, अह the third component of the Buddhist triad or द्विश्व व्याप्त may be rendered as "the priesthood," "the assemblage," or "the church." The term dye-bdan is composed of two words, द्विश्व and द्विश्व hdan; व्याप्त hdan means व्याप्त hdaf pa desire: द्विश्व व्याप्त द्विश्व कर प्रमुख्य कर्म द्विश्व कर प्रमुख्य कर्म द्विश्व कर प्रमुख्य कर प्रमुख्य

the general meaning of an assembly of religious folk. There are in particular two kinds of sass dge-hdun: # #x 1 20 30 45 5 so-sor skyetchi dor-hdun the ordinary clergy, and augured caras, hphags-pahi doc-hibin the sainted elergy. Four individuals of the former class collectively, i.e., when they assemble together, form what is called Singles-rated द्वेषड्व देव मार्थि dyehilm dkon-molog. An individual of the latter class, i.e., the sainted clergy, may singly form the Sangha-ratua. The Sangha of the Mahayana School differed from that of the Hinayana School. In the Abhicarrya of Maitroya, twenty classes of Sangha are enumerated as belonging to the Hinayana School. The S'ravaka, Pratyeka Buddha, Bodhisattva and the Dharmapala, who protect Buddhism, are also included in the Sangha-ratna. 54 454 4 34 समय duc-hdun-la ray-lay-pa सङ्घापीत bolonging or subject to the church; 53.854 NISE a doc-habon la run-wa ny ny suitable for the use of the clergy.

्रवेश्वर्क्ष dge-han skyrs = ⁸ म ri-ço 1. n. of a medicinal plant; वश्योद gaò-mid (Miĕ) mystic. 2. n. of a lama.

চৰ হৈছিল dgc-hdun-gyi dus ইন্দিন্ধ belonging to the months following autumn when the lamas perform religious meditations, &c.

1925152 dgr-hdun-gyi sde the clerical order or class of the clergy.

्षे बहु है देव हैं देव dgs-bdun-gyi db-n byedpa बहु-भेदब one who produces differences or disunion among the clergy; to produce such disunion.

59 955 g of Dge-hdun Rgya-nutsho n. of the Dalai Lama who died in 1851.

54.54.54.44 Dye-houn grab-pa the founder of the hierarchy of the Dalai Lama.

বৌশহর অধু কি বুল dy define beda-wahphyir for the purpose of as-embling the clergy.

54 254 22 Ex a dge-hdun phal-chin-pa tho clergy of the Mahasanghika School.

•६वे.९६४.०३व dge-hdan hphel संववधंत्र n. of a Buddhist saint; pr. (Selv.; Tv. 278).

ँद्वी बहुङ व्यवस्थ Dgc-hduu hbuhs संबद्धस्य $u, pr. (Sch.) Ta. <math>\mathcal{Q}, 1\mathcal{R}\gamma$).

*5वे व्युक्त व्युक्त dge-hdun bseuñ-er संघ-रिचन n. of a Buddhist sage pr. (Schr. ; Ta. $\mathcal{Q}_{+}(\mathcal{U}_{+}^{\prime})$

ব্ৰীয়ৰ dge-lden = প্ৰথম dge-wa con possessed of virtuo or of picty; pious.

১ই প্রথম Dyr-id m-pr a name of the 5ই প্রথম Dyr-lags-pr sect of Lamas founded by Tsong-kha-pa.

the Hon-po of dyc-spyed consists in creeding toubs, images, catiya, painting of holy personages and printing of the sacred texts, making moulds of images of gods and saints, uttering moulds of and, generally, acquiring moral merits.

59 49 dge-phray pupil-monk; young boy trained as a novice monk.

হণিতাই dye-wa shyoh or হণিতা dye-shyoh আৰু a religious ascetie. In this term are included all those who have taken the vows of renouncement, i.e., মাজা; so both হণিতা dye-tshul and হণিতা dye-sloh are within its signification; in the Southern School only the হণিতা dye-sloh, i.e., the Bhikshu, can have claim to this title provided they live in conformity with the rules of the Vinaya. The qualifications of a dye-slops य

are the following:— भूग प्रस् dul-pa dan moral discipline; an नेम प्रस् can çes-pa dan wisdom; an hamby un to hamby unity of morals; ha na and un quay un defined purity of morals; ha na and un duly pa compa com

square dge-we shyom-pa, explained as square first water first dge-we by us-pa don-mrd-par gehands agroups, to trumpet or advertize their sets of clearity; square dge-we mi-byoms-pa ufamentate to do virtue secretly, i.e., without any fuss or trumpeting or advertizement.

६वे वरे वर्ष के dys-sochi dag-kid भागा fortune; good luck.

इक्षेत्रक dge-wahi-gars a place of piety; a pious man.

द्वेशके देश में dyc.wahi dhah-po, दृश्या करिंद बहिरांद्व द्वेर सुध्या व्याप्त क स्वीता-hag mhon-bried sideb-shyor youn-la mkhos-pa one versed in poetry, Abhidhāna, and in thetoric like the great poet Kehemendra of Kachmir.

१वेदवे ह्व बहुदावे बहुद u dye-mahi rtso-ma bikrun-pahi bikyed-pa व्यवशिपतक्षमण्डल one who has done some religious acts.

्योगविष्यम dyr-scahi les कृतव-सन्ते good actions.

द्वे वरे वनेश बहेतः ब्लु वर हु व dge-uahi beeggnen mgu-uar bya-ua च्यापनिवासका paying reverence, &c., to please a Kalyinanutra (a Buddhist monk-scholar).

दने व्यक्ति dge-war gyur-cig श्रममञ्जू good luck to you.

, পাঁ মুখ dge-bral অধ্যাক্তর devoid of virtue or piety.

বৰ্টা ³ব্য Dye-sbyon chema-po সম্মানন an epithet of Buddha; বৰ্টা মুখ্যমৈ আ dyesbyon kar hear-pa মন্মানিক্ষম in the manner of a religious accotio. to betake to the life of a dge-sbyos or Cramana.

STRE BS'" dge-sbuok burd-pe unu-uren the performance of asceticism in the manner of a Buddhist Cramana: 54 Ks. 35 49 In al dge-sbyon byed-pichi chos-behi water wastent waste, the four duties of a true Cromana, which are as follows:---(1) where as him as a ge hah-star mi-ger wir but बाजाहर प्रत्याकीहरूम do not curse others though you have been abused by them; (2) ENBERN NEWS AND khros-kuiff slir-mit khro-mar-bya tifannafatifanun do not be angry with others though you have been enraged by them; (3) war guilt ha 9 B mishad-brus kyad star-mi bru-war-bya किस्त्रश्रीतविक्तववः de not commit injury to others though you have been injured by them; (4) करेल हुट क्षर भे बहेल धर है है। के प्रkyaf glar mi-brekgaper bya nifenn ufanife-तवस do not heat others though you have been beaten by them.

द्वे क्रूब्र अभिवाद dgc-physik ma-yin-pai चन्नच net being a Cramana.

নাৰ্থ byc-slyer মান্ত্ৰ আই ও ches dyelus bycd-pa one who has attained to a stage of holiness by religious devotion and works: এবন স্থান্ত্ৰীয় পুৰুষ্ঠ কৰিছা কম স্থানিকা-dus dye-sbyor-gyi gyun-lu cha-sad gnas-pahi tahe at night when he was absorbed in the state of pious devotion (Ya-sel, 11).

ৰ্ণ # dge-ma = প্ৰিম blaun-ma 1. a Buddhist nun. 2. মাৰি peace.

्यों क्री Dgc-tahul वसवर generally a novice-monk; the first stage of a monk after he has taken the vow of Pracrays? or renunciation, when he has to observe thirty-six vows before he is qualified to be ordained as a Sale. Dgc.ston; as long as he is not admitted into the latter order he will continue as a Canagera though even to eighty years old.

হৰ হ'n Post-trind-not সমন্ত্ৰিক a nonyoung or old that has not yet taken the yows of ordination belonging to the order of Bloksuni.

বিশাৰ dge-mtchan দুম্ভাভয়ৰ, নীবুৰৰ linky omen; also entertainment, amusement or amusing; বৌ শাৰ্ডৰ dge-mishancan মন্ত্ৰ bearing lucky marks.

squas Dys-galon a young student who is studying under a tutor called squay dysgygan, who is responsible for hisoducation, behaviour and moral training. He is required to attend, when necessary, his monk-tutor as a servant. When he is very young he is called squaphrag.

with a space good boy or youth attending upon a monk and who works with a view himself to enter the holy order. When he has passed the prescribed examinations for admission, he gets the position of a space graph.

বি বৃষ্ণাৰ I: Dyr-lays-pa. Tsong-kha-pa founded the monastery of চৰ্কা কুম কা বৰ বুৰ বুৰ কি Dyah-plan mam-par royal-scahi gliń, situated on the hill called বৰ্কা দি কি Hirog-re-po che, and resided there during the last part of his life. His school was called চলাই চৰকা কি বিশ্বাসন কি high sales and valgarly চ্বা-কুম-বিশ্বাসন pahi-lays and valgarly চৰকা কি বুৰ বুৰাৰ Dyah-lan-pahi-lays or চৰকা কি বুৰাৰ প্ৰায় of the form bas assumed the form চৰকা কি বুৰাৰ প্ৰায় কি Dyah-lan-pa-pa (Grub. 3 1).

বিশ্বশাদ II: Dge=tugs-pa one belonging to the sect of Dgas-idan-pa founded by Teong-kha-pa.

হই ইক্স dyndrys or এই ম dyndra ইয়াৰ্থ মুল, কন্ধাৰ Picty: good and anapicious action.

Ryn. মই বিশ্ব দুবিং Lige; দ্বী ব ব্যানালং; শুটা ব্যা myrif-hiae; দ্বীটা re-ekoñ, প্রথম বর্ষি gnambekros; দ্বি ব্যালম মন্ত্র চালা bangs-milla; শাই klustyn: মন ব্যালম rati-bangs; মান বিশ্ব প্রথম কং নি cahi plat; ব্যালম কি belags-hos; বিশ্ব বিশ্ব ব্যাল yid behin-hyrat; কৌ বিশ্ব শুল প্রথম bale-anhi hiyan-gnas; মান বিশ্ব কি বিশ্ব শ্বাম কি by-lata; প্রথম ক্ষাম han-telogy প্রথমিক;

द्वे वेश्वय स्त dyr-legs-can श्रेयसी blessed; glorions.

িং বিশ্বাস ক্রেম ক্রেম — $D_{ij} \circ b$ gy — dpat-bz $\dot{m}=$ স্থান স্থান d — d k bas-grab-rje — (S,hr.) — Org. 205,~5).

• ६वे वेशक वनेश सुदेश | Lyr-bys | by s-yica कवापालिक (Sehr.) To. 2, 211) a good comseller; a pious Buddhist monk.

९वे नेम dyr-çis त्रयक्त: ६वे व ६६ नेम प Jg--एव dań çis-per piety and blossedness.

বিশ্বনিশ Dga-bess আন্তর্গনিশ a contraction of sq a a a quadrature branches given. a Buddinst gelong who has mastered metaphysics and the important branches of saired literature. Monks, also, who have got the filler of মুন্তু মুন্তু Rab-bhyams-pa, মুন্তু মুন্তু

•६वेश्वरः 1: o'ge-srud समापश्च n. pr. (Schr.; Ta. 2, 219).

*६वे बुद: 11: क्रमकर्शकत (Schr.; Bull. 1848, 292).



र्णे ब्रेंट Dgr-slok चीवन, भिष् a Buddhist monk who after finishing his probationary period in a monastery has been ordained into the highest order. He has to observe 253 vows. दलेक्ट्र व देव दशयर दले ब्रह्म ९८ गुन क्रिय धर्व ९वे ब्रेट विश्व फेर among aclona there are two classes : para martha Bhiksu and Samerts Bhiksu. The following seven. i.e., Buddha and Bodhisattra, Pratucka Buddha, Arhats, such saints as on account of their pious acts will not be born again or will be born only once, those who have attained to the stage of Scottpanna, i.e., gone on the path of Nirvana, belong to the higher class or Paramartha Bhikin. These or some of these while even they reside in human habitation, being possessed of divine knowledge and wisdom, continue in the class of Paramartha Bhikeu. Ordinary gelong or Bhiken, such as wear the vellow garments, have shaven their heads and betaken to the life of Prarraya or renunciation of all worldly concerns. and observe the vow belonging to the order, are called Somerti Bhiksu.

বৰ্ণীৰ চুক্তিৰ প্ৰত-হান্ত্ৰ-বল ফা-ফাৰ্ডনে, ব্ৰাপ্তৰ অধিৰ প্ৰত-হান্ত্ৰ ma-yin-pa অনিমূ one unworthy the position of a gelong.

বৃদ্ধি Do-plon-ma বিশ্বনী an erdained nun; she has 364 vows or restrictions to observe; বৃদ্ধি মানুহ্ম dis-clon-ma surphysica বিশ্বনীয়াল one who finds fault with or slandors a Buddhist nun.

A LAN dge-eloù-ciù ace, to Ja, is a provinciel name for the (Cedrus deodars) Deodar tree.

nonk; one who is preparing himself for heing admitted into the higher order. Agra-la on; upon; in; at. (in Ts., Ja.).

ব্ৰীমান dyer-un=পূৰ্বন gyo-un to parch or fry (food); প্রমণ্ড্রন ব to fry pastry.

भूषेत्र वस्त्र dyer-hlad= ५वे व संवय्द dye-na lahlad to exert one's self in acts of piety; a pious man.

বৌষ্টাম dars-pa = শ্রমণ dayes-pa or লগ্ন লামত্য-pa or পেন dank-ra delighted, pleased or cheered.

standing Dyes-pa Reberge, also written as standing Dyes-pa Reberge, name of the Toutrik deity that Heavier: 1903 and Toutrik deity that Heavier: 1903 and Toutrik deity dush-phyte dyes-pa Reberge shall-grigger to saw (miraculously) the face of the deity Dyes-pa Reberge, the Chief of the Nal-jor (4. 28).

্ৰী ব dya-wa a species of antelope living on high mountains, Procupra picticaudata (Hodgson); colleq. "go-a" Mongol; gwa. ১৯৭ প্ৰত-খন-ma, iomale of the above (Co.): প্ৰতিষ্ঠিপত্ৰ প্ৰসংগ dya-wah rha-hi hkhru-wa good the horn of the go-a taken as modicing curva diarrious.

+ ংশিশা ইনিশ doog-du phyin-pa 1 আন্ধ্ৰীন to become aged. 2. acc. Lex. শ্ৰণ্

Syn. 44'4 ggas-pa (Mion.).

হৰ্মী 'I dyog-pa abstraction: হৰ্মাণ্ড 'ক্লেন্ড্ৰান্ড dyog-pahi shoms-hjug ces-pasat perfectly abstracted, being absorbed in meditation on the emptiness of all worldly things.

उन्हें के dyon-rayu माने, बले opinion.

বৃদ্ধি dgos-mo or বৃদ্ধ স dgoss-mo and, afm the evening; the junction of

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the day and the night; \$\sum_{N} \text{\$\text{\$\tilde{N}\$} \text{\$\tilde{N}\$} \text{\$\til

্ৰ্তি আন্তৰ dyong-skor leave in general; also leave (from a superior official); suing somebody in a court to do him harm.

ৰ্গন্ধ নৰ্থাইৰ dyohs-hyal med-pa = এবন ই অন্ত্ৰ thugs khro-ua med-pa without incurring displeasure, or displeasing.

্ৰ্ৰহণ ৰঙ্গ dgong-bend judgment; decision on any case or law-suit.

र्गोदशाय बुवुवर्तह-pa I: 1. vb. to think, reflect, meditate, consider: 2. sbst. the act of thinking, reflection, cogitation. thugs-dyons=394.435 ब्रयाश:५क्ट्र consideration : अअभवीद वाद्विकाव maum-per nid Li Jaons-pit to take one as his equal or as a match for him; 54 वृषद् का दुर्वेदकाय to think of or at other times; 95 39 795 बार्केटबाव to think of another person; ६३ MAN WE STEW 4 to reflect on some other object or business: 59440 200 duons-na khrelwa resp. The Bung khof-khro za-wa to become angry; to take offence; and an an ME भे वहव बेद दर्वेद क या होवा व Bkith-lis nom-yith na hduh-shin dyons-pa khrel-wa never to be disobedient and to be angry (Ya-sel. 16) : व्रॉटम ब्रॅन्स म बॅन न daons-phyous ma-loana if his opinion does not change.

र्वादश्य II: श्रीभपाद vb. to purpose, intend; asnelly with termin. of the inf. बब्बसभाव र्देशस्य intended to fight.

द्रकार कुष्या में dyons phyogs-ri to be partial; to act with partiality.

্র্তিমান dgons-mo = ব্র্তিমান dgon-mo ব্যক্তি night. प्रेंट्य बेर्नेय dyone-hirel स्ति, डीका commentary.

strain dyong-shu to ask for leave or permission to do any thing.

ৰ্কমে লা dyoffs-zab serious consideration; as very important.

र्विर्ध 1: dgod-pa, pr. tense, प्रस्त, पासा to laugh; laughter.

হাঁহি ব II: a jest; joke (&ch.); of.
কাৰ dyad-pa; কলৈ বাৰ্কি কৰি বৰু dad-va la
dgod-kyin haday laughing, being in
happiness; কাল কিন্তু a gad-mo dyad-kyin haday laughing a loud laughter.

र्जिर्' अस dyod-yas (क्ष्म grafis) भवर n. of a very large number.

বৃদ্ধি dyod-ra "বৃদ্ধি যান্তি যোগা সাহান্ত ক্ষিত্র dyod-ra-la hkhor rnams ma htshampar rtsod-cik (Yiy. 28).

+ ५ जी ५ फूर व dgon-dust के अर व क बुक्क chu-med-pahi sa-phyogs a desert; a desolate wilderness where there is no water.

dgon are, arent, and 1. wilderness; solitary place, waved-leaf fig-tree. Hence 2. a rihāra; a monastery, a hermitage, so called on account of its original situation in earlier times in lonely places abounding in Bodhi trees. A gōm-pu should be situated at least a thousand yards distant from a village or town (K. du. a, 304). Later on these hermitages became converted into monasteries. Monasteries in later times assumed the size of large custles and collections of dwelling houses.

Syn. In \$19.454 in chos-kyi hdan-sa; In \$1 Ke. and chos-kyi tshoh-hedal; In Al And klogyrhahi-ynus; in and and and makhas-pahi य

hbyun-guas; अवश्रिष्य chos-kyi phus-bu; बदुवायरे बदव hdul-wuhi-gnas (Moon.).

া the wilderness, or in a hermitage or gömpa; ব্ৰূপ d gon-pa-ma a female of the above.

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বিশ্ব dyon-gehi landed endowments of a monastery; an estate belonging to a monastery for the support of its monks.

र्विय dgol (prob. for 'ज्ञेंब dgrol) ध्र' स्थूकः कुर ध्र' र्वेच sna-re bedus kyan sna-re dgol when some are collected, others disperse.

বৃশ্ধ হৈন dgos-fies urgent necessity; urgently needed.

বৃদ্ধান dyos-cha necessary objects; indispensables.

হ্বলংব্ধ 1. dgos-baiod necessary expenses; what is wished for as very necessary (Cs.). 2. ব্ৰথ-ব্ধ wishes and wants: ব্ৰথ-ব্ধ ব্ৰহ-ব্ধ বেল dgos-baiod bbyus-uchi dpri a treasure out of which all wishes and wants are met.

र्वास'य I : dgor-pa (goi-pa) प्रयोजन, वर्ष, समायोगि implies necessity and what is due or desired; to be necessary; to be obliged or compelled; to want; to stand in need of: also where we use 'ought' dgos is generally used added to the verbal root, e.g., #55%. must eat: Ka sa fa-la dgos I want ; I stand in need of: 3 445 594 ci-shig-tu dow for what purpose did he want them? DAKWH SAM behefe-ma-dyos he was not obliged to erect. In commanding, the word is used to paraphrase the imperative of a verb: WE WE SAM hon-war going come! i.e., you must come. In entreating, the respectful term is chosen: 45x 544 bbyofdgos should practise good works: 5:4:44 The was harla gyu dgos-pr med I have no use for the turquoise, I do not want it.

ন্ত্ৰী মান II: necessary; due; necdtul; neeful; গৈছে হৈ ব্যক্ত আছি লখ্ড, med-kyań dyospań khral bydud a tax necessary to be paid; uurelentingly exacted: মং মংবিল এই ব্ৰহ ক the portion due to you : হবিল এই ব্ৰহ কৈ কাম purpose দি হবিল প্ৰহণ ই চিলাল of little use; হবিল এই পুত্ৰ-pa-med not necessary : ইবিল এই পুত্ৰ-pa-ym it is requisite; মহবিল এই পুত্ৰ-pa-ym useful doctrines; হবিল ইই পুত্ৰ-byd useful হবিল ইই মহবু don-dyos-byd useful: হবিল এই মহবু don-dyos-byd contents.

ેઉલ્લે ayye-dyye = અર્જે કુલ્યું જા સુધા મુલ્ટેલ માલુટtgyab-phyoyt-આ dyye-na to bend the head backwards.

The dayse-na to bend; to be curving or crooked; \$398 30 a dhyibs days-na stooping; oringing; writhing: with a gas sea stooping; oringing; writhing: with a gas sea and on't wait, turn and go away: \$399 22 42 and the days-days-nahi brah-ma-ston do not stretch or heave up the break by bending or stooping backwards. \$35 32 32 32 42 adgur days-gyi phyag hishai salutation by bending the head low.

13 daye-100 eferes a bent man.

STR dyyer-wa or g 32.4 gludgyerwa for g 44.9 glu ken-pa to sing, chant; an expression of the Bon-po.

13919 dgyrl-wa or 3919 sgyrl-wa to fall down, tumble down.

ব্ৰেম্প dayes-pa (ge-pa) (elegant term) প্ৰেৰ dgah-wa হৰুছ 1. to rejoice; to be glad; also cheerfulness: द्वाप द्वेषण thugsdyps-pa the heart cheered: देवईद क द्वेष कर्षेत्र
of agacque at rje-bisan Bla-ma dyps-pahi
hdsam-dkar-con the reverend lama smiled
with cheorfulness. 2. to be pleased to: to
choose: ई वेब्द्र व बद्दावा द्वेष देव द्वेष the Lord
in walking is pleased, i.e., likes to walk.
A द्वा मां mi-dyps-te serrowful, sad, discomfited, dejected; angry, indignant.

交通 4 美元 Dgycs-pa Rdo-rjc the Tantrik god celled HE Vajra; his other names are:--5項 製作用 435 ネ 型 Dpul-lden khreg われる he-ra-ka; 535 美元 Dpul-lden khreg 計 型 Rdo-rjc gri-gug; ※44章 美元 Rol-pahi Rdo-rjc; 芸術美 Kye Rdo-rjc (最初の).

ংবীজ্ঞাই বিশ্বাসী কৈ dgyrs-pahi rdo-rje rgyan-kyi shih-po উৎসাসক (Schr.; Tå. 2, 192, 275) n. of a Tantra work.

বুল ব্য প্ৰায় কৰে প্ৰায় descript countenance:

নুৰ কে বুল ব্যাহৰ কৰে মুখৰ mynr-war dayes

shal dhos-myal shu chog-pa may soon be
permitted to have an interview; may meet
or see your cheorful countenance soon.

signification of the double down (Sch.), v. Sign dge-sca.

বিশ্ব (da) also বিশ্ব dgra-wo মনু, বন্ধু, বিশ্ব, মনিব, মনি, বুল, বিশ্ব, মনিবিশ্ব enemy; বিশ্ব dah-wah-dgra mortal enemy; বুলি প্রায় dah-wah-dgra the hating enemy, opp প্রকাশ কর্মান dgra prosent enemy; ইব্য da-dgra friend; বিশ্ব drappa or বিশ্ব da-dah-dgra prosent enemy; ইব্য da-dgra former enemy; ইব্য phyl-dgra a future foe; more properly the outer enemy, i.e., an ordinary enemy, not the inner foe; also a foreign enemy.

Syn. R. 35. sduh-byed; apa, all hkhmhdsin; adu B 35. bccs mi-byed; sda 34 mdsab brul; sda da mdsab-med; all all pha-rol-po; ষ্ট্ৰংজৰ phyir-rgol; আন্ট্রাজন phay-kyi rgol wa; বিশ্ব dgra-ski; অসম hgran-ski; পদ্ধ ট্রব hkhu-hyrd (Milon.).

52 PK dgra-khafi an enemy's house or camp.

य

ৰ প্ৰ dgra-gad=ৰ প্ৰ কেন-gam অন্তল্ভ ক্ষা a dome, a turret built on the top of a castle.

52 54 Dyra-fun suffer bad or ungenerous enemy; a name of the king of the Kaurava, son of Dhrtarastra.

Agration Dyra-heom-pa win, win, and para-heom taker-sea one who has subdued his enemy; one who has subdued his inner enemy (that brings on sufferings) and by practising religion becomes an Arhat of the Mahayana School. The Arhat of the Mahayana School is he who has attained to the first stage of Bodhivattra perfections. An Arhat of the Tantrik School is one who has attained to the fourth order in the five orders of the Tantrik School, i.e., Fam. Ruge Nana at ardsong rim-yei rim-pa bahi-pa.

इत् वर्षेश्व वृद्धि a Dgra-brom-pa good-pa वृद्धि-वात killing of an Arhat or Buddhist saint.

52 an dyra-chas the equipments of war; weapons; arms.

त्युव्याल्य dgra-hjoms रिप्रवराचात one who has subdued his enemy; subduing the enemy.

হয় মাজেৰ dgra hjoms-pu অবিশ্বনত, অধি-মানত killer or subduer of one's enemy.

• ব্যায়নৰ dgra-ম্ঞান কথানাৰ (Schr.; Kaluc. T. 110) destruction of the enemy.

হাৰ dyra-bo (da-o) enemy: "ৰং বৈশ্ব ইংৰ্ৰ জ:, কৃষ্টি এই ইংলাট্টা জাই বৈ, ইৰণ্ডাই ৰজন ক্ৰি: ক্ৰিটিয়া ক্ৰি: ইং to whatever enemy one does good with an unruffled mind, even to him all the enemies also will show reverence.

53 # dgra-lin the war-god.

12 1/45 45 dgen-tha dpsh-botod hymns to the war-god; religious service for the war-god.

STF dgra-sta UKM an axe the blade of which is semi-circular; a sector-like disk; a weapon of war.

Syn. \$ \$ sta-re; ST\$ dgra-sta; \$4 tho-wa (Mhon.).

५३१ हे स् dyra-sta-san कराज, सन्छ, परग्रधर frightful.

ऽतुष्ट्रक dgra-ştr-ma पारव्यक्ति one who holds the axe (such as Paras'urānia).

53544 dgra-dag-pa famina giving pains; taking vengoance on an enemy.

ाइव dgra-rdel (Rtsii, 51).

্মুগ্র্বার dgra hdal-wa আফিন্স to subdue an enemy.

- ব্যাই শ্বংশ dyra-reo gelañ-rea মনুনাৰ, ভিদ-নাৰ one who has destroyed his enemy; lit. foe-paining.

६४ 8६ व dgra-byed-pa, ६४६ १४६ a dgra ldanue, वह व l-n-wa to act in a l estile manner. ५५ वि dgra-zon always on guard; careful.

হল্প dyra-sla (হল্প টাই dyra-bohi zla bo) সবিস্থান্দ্ৰ rival : opponent : adversary.

° ব্যু উট্টিল dgra-yi khyim অস্থিতা, বিশ্বনৰ (Schr.; Kulic. T. 137) the enemy's house. ব্যু ৰাজ ধুৰাৰ dgra-las rygal-na জিলাৰি, মসন্তব্য triumphant over an enemy.

মুন্দা dgon-cags a substitute in cattle supplied for killing another's horse, yak or sheep, etc.: মুন্দাশালন সুধান কিন্দ্ৰ নাৰ্থ প্ৰ if you cannot give a substitute do not call me by my name.

574 a dgra slon-ica to search for one's enemy.

ব্যাধ্বন্ধ বিশ্বত dyra-good dpah-vo dkur-po = শ ৪১ yu-bur শুখ্য camphor (Şinun, 107).

595'd dgrad-pa (da-pa) fama epread.

ব্যাম d dgran-ulu (dan-da) = মুখ dgra-bo or মুদ্ধ dgra-ulu enemy; adversary; rival; foo (প্রতিন.).

গুলাৰ dgram-pa (dam-pa) fut. of ৰক্তান hgrem-pa ইপুণ্ডাল me-tog dgram-pa অব-কাৰ, flowers to be strown; ১মুলন dgrams that which is to be arranged or set out.

इम्ब केम्बाव बहैं। a dynar sema-pa hasin-pa to look upon one as an enemy.

to die; da dgrost-gin hang now he is dying.

হ্ৰীম'ন fgrol-va, fut of শ্ৰমণ hyrol-wa দীৰ্থা, জন্ম, to set free; also free-will; এইনেখ্য ছুলুল beins-fyrol a knot or tie loosened.

कुट्टा-pr, व्यवसार मुद्द वर्ष (र व्यवसार) स्व कुट्टा-pr, व्यवसार मुद्द वर्ष (र व्यवसार) स्व कुट्टा-pr, व्यवसार मुद्द वर्ष (र व्यवसार) स्व कुट्टा-pr (cha hehay-pu) rag his-pa settled or decided upon obstructing or hindering, opposing, etc.; वस व्यवसार व्यक्तिया व्यवसार किंगा-sage hype-pa प्रविद्या obstructed the road.

বিশ্ব bgad-pr to laugh; a laugh; a laugh; a quy a bgad-mo bgad-pr id. cf. হৰ্ম dagad; অবং কা behad-gad আৰম্বালি a smile; laughter.

과 지역되고 bgam-pa to est; to gobble; to throw into the mouth.

यापीयां I: byegs नेवय gegs a damon. वनेवयावायापार व्यवस्थान प्रमुख्या क्षेत्र केष्ट्रवार केष्ट्र

pan-za i dan-aan zag-mi yin-pa gais-yod the by 48 are of two classes, those mortal and those spirit-like; these cause hinderance, obstruction. व्येष्ण पुष्टि byegs-kyi egyelpo d'a win ri-mi-yo-ku, Cranes'a, the remover of obstacles, the leader of the Guna-class of demons

यपोपास II: विश्वस, विश्व hinderanco; obstaclo: gene jena byrgs-kyi ragal-po fagura is the chief of the evil spirits who are of 80,000 different kinds. Some cause honvy rains, bail storms, etc., to injure the crops; some bring on famine and so on.

यथमभाने यदम में by ye-kyr bil ig-no शक्ती a goddess.

वनेनाम वन व अवत्यत रेतानका अहिंद वर्ड बहुम हेव व व anad-nehi heters sonen-ni-le व्हे में दलेका and hay a grad arma smaga gr believe burys leng-per mineset character him him-per to me hetag-ran (Rtsh.).

बदेशम देंद्र ए by gs by I-pr प्रसित्रका, विद्यक्त that which causes obstruction; to cause obstruction.

दनेवास रोज म hap as selence ; श्रृंत्र सेव म skyonselwa to remove obstruction, calamity, disease, ्मांनेलारांत, हिंदू : देन यम नुवाय की विद्यावदे हें दु प्रवेशका An sandam strags-mi yon-nobeched-ta byegssel performed some religious ceremonues that no mi-hap may occur on the way, ete. (Rtsii, 65).

पर्ते श्रेय byo-skil के कर . so-suhi- hi मात. संधिष्य, दायाद प्रत्या pertion ; a kinsman or claimant. 1. हेर है जब कुंबर अब the portion or lot on account of one's former acts; also share, lot. 2, the doctrine of strict retribution.

सर्वे श्रेष व हिंद प bgo-skeil-li shyad-pa (इस बीब) मार बिन पर्व भूक म दे क हुँद व man-gis gan-thob pahiskul-un de-la spyod-pa) रायाद-प्रका to enjoy one's own share.

리하다 1: byo-wa we clothes : clothing : at age and a boo-wa diff brih-wa food and clothes (Ja.).

বর্ম II: 1, to put on clothes, pf. ini), atin boos; ausa garau tham-rtag-tu byor always wear shoes. 2. subst. apparel, ete. : aff a ca'u byo-wa fian-pr mulate.

वर्ने व III: tut. of वर्षेत्र व byod-pn.

of a bgo-by i dividend; the number or quantity to be divided.

क वर्षा रे bugate = य नाम bu-gam also the parapet on the roof of a house; a square turret or castellated room on the top of a eastie : ह्वामन वर्दर किर व में वर्ष दे देवे वस बर्ट कर "it is applied to a building four-cornered in shape with an edge of crockets on the top."

वर्ष वन han-ben = वर्षे वन् buo-benh or वर्षे अव buo-skul, संविभाग, च म.

वर्ष वन्त्र ब्रेड य bgo-bert byed-pe to distribute, aliot, apportion. Often also all age 944.

यर्वीद् य bgod-p i, fut. वर्ष bgo, pf. वर्ष bgos mary, waters to divide: बेर वर्ष व nor-buo-ica to divide property; to divide in ciphering a TEN armis number : to distribute नामान्य ह into slures; A that a among people.

ars are byod-pa-po the divider; 45 95 byod-byed divisor.

वर्षेद्र अस bood-y-15 अवन 1. protection. 2. n. of a number (S. Lex.).

क्ष्युंद्र baod-ra apportionment ; share : बर ना वारत हैं द देशका व हैंगल सदर केर केर केर की र की र में wifi-zan gian saled rname-ke saome-braad yek-yok-wahi bgod-ra byed divide every-



thing (that is left over) equally among the permanent residents of the family, &c. (**Etsil. 6.1*).

वर्गेश 9 byom-bye पर way : road

3

এইনিম্পুট byonu-pr অন্ত্ৰুল, বানি, also ক্ৰেম্ব byons-pr, to walk, to step, to stride, to pace: একাৰণ ক্ৰেম্বৰ ক্ৰেম্বৰ বিচাৰত: to walk slowly.

মৰ্শীৰ bgor, supine of বৰ্ণৰ bgo-wa.

নৰ্কাৰ hyper-er or ৰক্ষাৰ hyper-er (Cs.); অন্তঃৰ্কাৰ Irm-du hyper to linger or loiter in the way; delay.

ДПСМ'Ц функа-рл, ч. ўся груок-ша.

지역도 다 bgyid-pr, pf. 아마 bgyis, fut. 다 bayi, imp. 34 gyis. Is elegant form of \$54 www: 1. to do: to set; to perform. 2. to make; to manufacture: भैभ कि पूर्व 4344 the images regarding which there had been said, 'make them,' i.e., the bespoken, ordered images (Ja.). au ags u to do a work; and add 5 and according to order, it will be done: 3 man and a to act the disciple; to be a disciple. A water and I have hurt the man; I have done him harm: 9 %5 4 19 19 make, bring it about, that a child be (born) : 4 4 4 4 4 Bu 34 rayat-po me nor gyis cig see that you do not let the prince escape; an aga the so-called (Ja.).

बहुस bgyis कल, बार a deed, act.

प्रमुद्ध by yer-ra, past of बच्चा व hygerca, दे में बच्चा वच्चा क्या क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य ejaculating; chanting: बच्चा क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य, अध्य क्ष्य व वर्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य the chanting of the Mantra, there was some mistake (A. 66).

ATE bgraf tran number; figure.

and fam bgrafi-rtogs in of a very great number (Ya-sel, 5%).

ৰাম ৰক্ত byraf-hphyrs n. of a great number; আম ৰক্ত byraf hphyrs n. of a great number occurring in the passage আম ৰক্ত বাৰ্ড বাৰ্ড ক্তিয়াৰ byraf-pphyrs byraf-hphyrs-li bsyres-pr (Fa-vel. 57).

म्युर-कृतः hyrak-hybrek चचनाचा, सपनाना rosary-beads.

ৰসুং ৰ ঠুলনানি নান সামিল to number, count, calculate: প্ৰতি ৰস্তান মন্ত Aphi নানিলে ঠুলুনানিলে ইয়া should count the beads of his rosary.

वज्ञार व पद हे शुर लं-ए । भूनों गणनामधि even counting.

97° 5 bgrafi-bya what may be numbered; numberable-- years, time.

agree tyres-yat was low; n. of a great number (S. Lee.)

মন্ত্ৰ (grafi-yal কৰিব that cannot be measured: অনুধ গৰ কমি ১৮ ম এবৰ ক্ষম byrafiyal ghis dast na-mjal ghis (Ya-sel. 57).

व्याप्त क byrafis-pa ने व्याप capable of being counted.

वर्ष्ट्रभ पञ्च वर्षण हे gradit-pa to hilas-pa गण-जासम्बद्धाल that is past counting.

to open wide; Raska a glanks-pa to open wide; Raska a may-byrad-pa to stare; to goggle; raska kha-byrad-pa to gape; ska a grad a rkan-pa byrad-pa to part the legs wide; to straddle. 2. to scratch (Sch.), spelt more correctly aska bbrad-pa (Ja.).

ব্যামান bgram-pa ৰৰ separated;

क्षेत्र bgril-un to fall down; to drop down: ब्यूब्ट व क्षेत्र feli into the abyes (Situ. 74). चुन्न वि bgrust-ica or ब्युट्स bgruss, = द्र-स सु ब्युट्स व dhiss-su heig-pa to strain; to depurate; क्षेत्रिक स्टब्स सुद्धान chit-ye giog-mu denis-su heig-pa to strain the impurities ent of water.

युद्ध र bgrad-pa, pf. ज्यूच bgras, fut. ज्यू bgra to clear of husks; to shell; ज्यूच ज्ये बच्च bgras-pahi blras husked rice.

वर्षा व bgre-un resp. कवा व नुवह-pa or क्यांब bgres, बद्द old; grown in age.

Syn. 有單層可una-vo rgus-pe old; 項單可 hyres-po; 報答 rgus-po or 報答 rgua-po (Mhon.).

प्रमुद्ध' byren occasionally for 1. कि.व sych-wa; 2. स्थाप byran-wa.

बहुद कुँद hypen-pheen अवसामा a resary to count the names of saints, Buddhas, &c.

母素 4 hyren-pa (den-pa), v. 空間 4 hkrenpa (Sch.).

पर्के byro (do) मंगीन a song.

ৰ্জ ক্লম a byro-girn-pr := ইমাইম a gros-lyrdpr to argue, discuss: ক্লম নি নুব ক্লম নিজ্ঞ ইমা কা ক্লম হিমাই ক্লম khon-gi gren-pa mkhos-shig iha-rj--lr hgro-gleg byrd-du byun-ste one of his learned scholars having come to confer with Lharje (Deb. 48).

ন্দ্ৰ byro-ica (do-ica) (pf. বছৰ byros), resp. বৰ্ণ হৰ bkah-gros with ছান্ত gled-ica. I to argue, discuss, confer with, consider: ব্যাধান কৰিছিল বুলি বুলি বুলি কৰা কৰিছিল কৰা thus mutually discussing; ইছে বুলি বুলি কৰা yi-far-bya sheg byros-nas deliberating what they should do. 2. to resolve, decide.

वर्ष पर्य pgro-vahi khafi-pa = श्रुप्तका है क्ष्य glu-shyafi kyi khafi-pa कंगीत-पाबाद the stage; a music booth. **ANGLE PROOF.** We define (Jah) = AML + byrahwe to count (Jah).

Sprod (doi) মন্ত্ৰিন 1. progress; gait. (Schr.; Kalie. T. 25); going. 2. it also signifies the number 2 (Hisii). মুই চ্নত চ byrod-dk-th-un বুলিল difficult progress; difficult to pass; আহ্ চ্বাৰ ক্ৰম byrod-dk-th-ucahi gana মাৰদ্ৰত a wilderness; a place or desert which is difficult to traverse; ইইচ্ছতেই আৰু byrod-dk-th-ucahi lam বুলিম্ম a difficult passage; an inaccessible path.

মুদ্ধি সামি, আন, আন 1. to walk; to get over; wander: আই গ্ৰাম byrod-la-phora is useful in getting along. আন আই গ্ৰাম byrod-pa: to travel over; to get through: এই বে বিশ্ব কিল-byrod-pa: dkak-ba: a river difficult to cross. 2. declination; আন: গ্ৰাম কিল byrod the sun's going to the south; the sun's south declination; আই চ্যাম byrod-byrod the sun's north declination; আই চ্যাম byrod-das gains both declinations; আই চ্যাম byrod-das gains both declinations; আই চ্যাম byrod-das gains both declinations; আই চ্যাম byrod-das gains both declinations;

আঁচ্ন hyrod-bya (doi-ja) কলৰ a road in general; met a woman (Mion.).

মুদ্ধ www bgrod-yas বিশ্বাব walking; a mover (Lex.).

2. met. the female organ (Moon.).

ৰন্ধ byros (doi) =: বাদ্ধ ব্ৰিধ bkah-yros conference, consultation (Situ. 75); বন্ধ মান্ত byros-han by is made compiracy; hedding unlawful conference: মান্ত মান্

make near the work or craft of a smith;

A

makes major-khon or makes major-sa smithy.

লশ্য রূপ ng r-spyod (gar-dai) কর্মাংকর্মা the practice or craft of a smith.

अगर म nym-sea बोहकार, दबबीर, बजी-कार, चयाचार black-mith; one of low caste.

Syn. शुक्रक कर्षे heige-han-pa ; श्रुवा अववर के स्वतन्त्राता प्रकार कर अर्थे के अन्य michon-thanikh in ; केवा के अन्य riben-tha-mikh in (Mhon.).

স্থান বি ngal-aa jaw; jaw-bono; অজ্ঞা ya-mgal the upper jaw-bone; অজ্ঞাna or অজ্ঞান mengal the lower jaw-bone. In celled both jaws together are called এবং এই ya-k nar-b. অজ্ঞান mgal-chag a broken jaw-bone; অজ্ঞান্ত ngal-bad a dislocated jaw-bone.

स्वाव दुध myst-dum बन्यानात a large piece of wood split or cut, or half burnt.

अन्य व mgal-pa or व्यव न hgal-pa a billet of wood.

स्पृथ में my dome चाजात, fire-brand; torch consisting of long chips of wood.

सक्षा वे वर्षे ६ mgal-mi baker-ee विश्वासम्बद्ध to which comed a fire-brand

sept এই প্রের myol-nehi hkhor-lo a circle of light produced by whirling round a fire-brand.

* In mgu ye (Schr.; Kālāc. T. 3). [satisfled]S.

Syn. 399 9 dg theret (Minon.).

egs a ngur-chu, tax fa g c 4 954 mche f rten-ggi hum-gdan the pedestul on which the cupola of a chaitya rests.

म्युट ५ अस्टम य mour-du genés-pa any thing sung or put into verse.

ornament worn round the neck (\$500.).

sequence may remain the hundred thousand secred songs; name of one of Milamapo's two great works, which are both interwoven with numerous religious songs.

mgx ¶ mgur-sho or ₹ ≈ se-wa 24; of the weight of 24 rattee; a weight equal to 71 (Skar-ma ₹ * *).

피

a song with emphasis. 2. to clear the throat; to hawk; to hem (Ja.).

*9x @ mgar-tha a god of hunting with the Mongol Shamans (Sch.).

ogs and mgur-tha mched-hahi the four brothers (syivan gods) from whom the four great tribes of Tibet are said to have originated.

Nप्ति प्राप्ति myul-pr कक, प्रीवा, सक, कवर neek; threat; resp. for भक्किय nyrin-pr; ककुव दुवर्षक्षय myul-in helogs-pr to tie, insten on the neek, e.g., magic objects; इन्हें कुव्ययाच्याद्वर ए.सी-gr myul-pr grod-pa to cut one's own threat; to comin suicide, suicidal; स्कुव यक्षाव्युद्ध myul-pr ness helynd-pr to tall on a person's neek; to embrace; स्कुव यक्षाव्युद्ध पर बहुद्ध to seize by the threat.

Syn. बे ske; भीत्र u myrin-pe; भन्न प्रमुक्तः; भन्नि myo-eten; भन्नि वीत्र myo-etisia; vesp. र बेलपुष्प ve-mo ysane-pe; पुरुष्टि भन्नि वीर्याhafraki myrin; युष्टवर्षे भन्नि वत्र kum-pahi vayalcan (Mhon.).

Mana nigul-glu, rosp. A glu, ten saent gwasia Tshahe dhynhe ryyu mtshobi ngul-glu, n. of a work of the second Dalai Lama Tshin-dhynhe ryyu-mtsho.

अञ्चल के myst-rayen कवासरण, वचक necklast: a neck ornament.

Syn. ANA AR AR myrin-pihi ryyan, MAR AN myar-na epa; AN Akchi-ryyan; MAR AR myar-na epa; AN Akchi-ryyan; MAR AR myar-pihi-ryyan (Vhon.).

শ্বৰ ৰূপ mgul-snon = শ্বি ৰূপ mgrin-snon নীলকজ, শীলকজ্ব I. he with a blue neck. 2. a posecock.

अनुवारीक भूत्राय mgul-chist dkur-pa a white neck-cloth.

on the neck.

a silk searf tied round the neck as a badge of honour. 2, the shoulder of a mountain; ***A***A****A gyon-negal not on the left slope (Ja.).

being or necklace worn by the Indians.

argu'45 nigul-ned disease of the throat.

भ्युव धर्वे कुत mgul-pahi-gyan = श्र्युव कुत mgulgyan er श्रीत धर्वे कुत mgrin-pahi ryan (Mhon.).

अधुध रेड myal-rin चित्रधीय a i-ng nock.

अपी दे ११५१ bu same as भनेदे myohu, v. भने myo.

শ্বনী 1: mgo fure, ৰবা, এল্ল, মন্সক the head: এই বিশ্বাসন্ত কৃষ্ণ myo-hoog-pus lus-ç v by the movement of the head the body is known; এই এবাৰ বাহৰ প্ৰসূত্ৰ myo-to me-hier-rea tta-to আহীয়-ফিইমিলনীতৰ us if glowing with fire on his head. এই হুম myorus কথাৰ the head-hone; frontal hone: এই ইন্দ্ৰ myo hod-lu it-to-m আহমীৰ a head like that of an ass; এই ক্লেম্বিল ইন্স আyo-syyer stoy-stoy belad-heing he sat (at times) bouding his head (&ds.).

到到 II: 1. summit, height, top: 光湖 সংকল্প and the hill tops were covered with snow. 2. first place; principal part; *可含5.4 man-bard-prito lead; to command; to be at the head of ; 59 sets a dwn-milead-pa to inspect, look after, superintend, control: ते हूं बेब बोश सम् देर गंतु हा शर हा bu-mo shig-gis mgo-by-d-pahi mi-man-pe a number of (labouring) people were superintended by a girl (the farmer's daughter) (Ja.). 3. beginning: Tu we gree-mgo the beginning of a consultation, so aga u maohalong-pa to begin: वेंद्र ध्या वर्ष अकें बहुता bad sdug-pahi mgo-hdsug that beginning of the misfortunes of Tibet: 4

হঙ দু দ্বি কথা বিশ্ব brian-gyi skyid-mgo di-mus ishugs with this my constant good tortune commenced; কালোৰ lo-mgo la at the beginning of the year; ম্বাৰ mgo-mus from the beginning. 4. in grammar a superscribed r. l. s. r.i; মানাৰ mgobi ka: ম k with r superscribed; ইন্ধাৰে বাৰ প্ৰশান mgo his kaho these are the words beginning with a mg b, s. k (Ja).

4

ধৰ্মী III: আন্তিয়া: n. of a constellation (the 5th) consisting of stars resembling the head of an antelope.

新 mgo-klad the brain.

M 53 mgo-dkyst colloq, crown of the head; vertex.

শ্রাই ngo-skor imposture, deceit: ব্যুগ টুকাইটেই ই মি এই, bdud-kyi ngo-skor d- nami-hdog I detest these diabolical tricks (Ja.).

এক্রিংল mgo-skm-ver to cheat, swindle, confuse; A এক্রিজ্ব mi-mgo mu-skor do not cheat people.

14 19 1 1990 dgu-wa=13*19 dgur-wa= 13 9 dgu-wa.

स्त्री mgo-skya a gray head; अत् इस mgo-skya-can a gray-headed person.

अर्थे केश mgo-skyes, v. अर्थे mgo 111

अविदेश प्रमुख्य क्षातुल-१४५१३ dkar-ua = का । ryuag-pa or क्षाय rgyug-pa an old man; gray hairs (अविका.).

अर्थ कुट: mgo-skyon or अर्थ बर्देन mgo-hdren a protector; patron.

and in mgo-skyob = and rmog a helmet.

All mgo-khra (co-tha) scald-head.

a क्षेत्र अ. mgo-mkhregs-can (go-thegcheu) obstinate, pertinacious, stubborn, esp. in buying and bartering; selfish; bargaining; haggling.

भर्गे कुन mgo-rgyan सुकानरम, होमना 1. head ornament. 2. n. of a place in Tibet.

अले के लेक्प का myo-lji yog-pa मुख्यमारि a heavy head.

mgo-nul hair of the head.

emija mgo-nog bewildered, confused; troublesome: ১২ এ এ এ বাৰ্থ কি সূত্ৰ da-rey-kyi bya-wa hdi-mgo nog work at these times is very troublesome (Edia. 26).

अर्थे पहुरः कृतुक-वृक्ष्मधर्म विक्रमीविक्साः stiff-

ক্ৰিক্স প্ৰতিষ্ঠান ক্ষুত-biags shu-wa to seek protection under one who is superior to bimself; to seek refuge under such.

af 59 15, 9 mgo-rtag-chod-pa one who can give decided advice.

म्बेड mgo-rien that on which the head rests, i.e., the throat or अविश्व mgo-bdein that holds the head; शीवा the neck (अवतः).

idiot; one who cannot think for himself.

uf 39 mgo-thug= 45 45 hdra-hdra an equal, a match, a rival.

अर्थे र muo-thed बेबर top or crown of the head: on the summit.

MT 14 muo-thon-pa one who by his own ability can direct others.

भने वास प mge-hthom-pa confounded.

MT 9544 myo-helon-pu = MT 954 954 myohilren bucd-pu to favour, preserve, make HA(O: १ वे वहेद वहेद के प्रदासमा क्ष मार्ग वर्दद प्रवास के all the properties of four Upasakas he caused to be kept secure (A. 22).

শ্ৰীৰ mgo-na ব্ৰস্ত-অৱা headache.

কৰ্মির myo-nan, ইশু b thog-ma মছল first, foremost.

भने अन myo-sbuy the head together with the meat of a slain goat, sheep or yak, &c. अभू व mno-ion जिर: the head.

!লব mgo-bo = শ্ব প্ৰ নাইৰ yan-lag mehog Awa the chief of the limbs of the body (Minon.) : अवें वें बद्रवाम वद मायवें में की देवर दार वहर he who has a round head resembling an umbrella becomes a lord of men.

भार्त व के बे के व myo-wo spyi-ther-wa a baldhead.

अर्थे भे पहुर mgo mi-bayyur न सीर्थ प्रचीरक does not change his residence or headquarters.

মৰ্থ কৰে myo-mo-gyog head-cover.

भर्ते हें सापमार्का व ११९५०-१११०३-१०३ पु०-१८व = हें र रू an u to ga a cuft-sad lab-pa tsam-kyis yowa to easily perceive the meaning from a slight movement of the head.

mgo-tsog round protuberant head: वें हर बद इद वे अर्थे हैंब हैंब वेंड् य' ब on the heads of whatsoever things that may be round.

अमें वीद man-lidein त्रियोशीच the head of an office, or work-leader.

अर्जे बहुज्य myo-hang-pa चपम्रम to begin (a work or subject, etc.).

वर्षे 2 mgo-2/1-101 वार्गियर: वार्गियोर्थ November-December of Indian calendar. The eleventh month of the Tibetan calendar.

अर्जे अस mgo-zlum (yo-dum) or अर्जे रेज maoreq मुखन, प्रवित्तन, पश्चितकेम shaven head. also round bald-head; a Buddhist monk; अर्थे हुआ जुड़ क क्षातुक-slum-givis a place where the shaven heads reside ; a monastery : अने अस प mgo-zium-pg a shaven head ; a monk.

अने बुअ वश्रद्भ myo-zlum lam-nag = ॿ वश्र sara-gran tiv the sounding planet; a comet (Mion.).

अने क mgohu-chun चयोचे स with a small or no head; the running-hand character of Tibet.

अर्थे अर्थे व myo-gyog-pa = व्यवः u bşluş-pa or अर्थे mgo-skor to cheat, deceive, अर्थ व्याप्त अवी वेर है व्याप्ति myu-gyog myo-skor-gyi bslu-khrul to rob one by deception or cheating.

MT 54 myo-ruy = MT 94 94 35 4 myo-quq gug byed-pa to bend the head; to bow down the head: 1 95'43 44 54 95'4 ja-wur hdren-pahi mgo-rug byed-pa obeisance presenting tea and treacle.

अमें बेर क्ष mgo-lift-can विक्यो ; मेर çin ध tree: = = = aga mgo hdan-pu shaking the head as a signal or from illness.

अर्ज रेज myo-reg or अर्ज देजा myo-breys Buddhist monk.

अर्के अर्थ केर प mgo-thay phyed-pa or अर्थ क्रमण 35'4 mgo-snoms byed-pa to make all equal; not to make any invidious distinction between parties; to deal evenly: *** of ME ga Brus gu du thams-cad mgo thay-phyed-parquis shes thus commanded, all behave fairly among yourselves (A. 115).

• अर्थेन दुष्पर कीर वर्षेत्र में र म maun-dkar vidbshin nor-bu (Schr.; 77 A.).



अभिनं माyon-po according to some grammarians the word and myon is an abbreviation of the words and ala man-haren ाइ helve being eliminated), signifying नाव protector, patron, principal, master, lord. tutelary god; so the word is applicable to Buddha, saints, and also ordinarily to any protectors and benefactors in general. When Mai occurs as a proper name it denotes either Buddha or Avalokites'vara or Mahadeva. Among the solid moon-no are also classed Gapes'a, the Dikpala or guardians of the world and of Buddhism. besides many other spirits who are represented as possessing four, six, and sometimes eight arms. This class of gods is also numerous in both the Tantrik and Bon pantheon. अर्जेश्टात्रवायवे मुख वर्षे वर्षे ६ mgon-po shal-bahi phyay bea-bryyad the Lord with four faces and eighteen arms. Sambhara (\$\$ san) of the Ben-pe has three faces and six arms. In Buddhist India there were worshipped three Natha नाम, or अर्थेड ப் mgon-po, viz.:--(1) வரிற்று என்றப் இக்கிstegs mgon-po the spirit invoked to inspire one by entering one's body; (2) 444 and a Nun-po maon-po the black-spirit; (3) gul अमें प Bram-se mgon-po the Brahmes natta, i.e., Brahmara's spirit (K. dun. 56).

• ন্স্ত্রি মুণ্ড প্রাপ্ত প্রান্ত gri-gug n. ১৫. (Schr.).

अर्बेद व इ दब रुद्र युव व वेच mgon-pa gta-nay can phyry bshi-pa (Schr.).

• अर्देश हम देन Myon-po stug-shon (Schr.; 87 A.).

अर्थेद द्वा क्या की क्या Myen-po Spyan-rus azian = читы стая чы прад Нрвадь-ра Spyanras guigs चवकोकितेषर the patron Lord Avalokites'vara (Mnon.).

· Maga gau Maon-po phyay-drug-pa (Schr.).

॰ अर्चेड ये पुत्र वर्षेष Mgon-po phyag-behi-pa (Schr., 81 C.).

* अर्जेंद के Muon-vo Ben (Schr.: 85 C.).

• अर्भेड् दें पुत्र बहुजब Mgon-po bram-gungs 11. pr. (Schr.).

• अर्केश दें भे प्रभाग Myon po mi-phum-pa पश्चित-नाम (Schr. ; Ta. 2, 111) [invincible Lord] S.

MATERIAL Moon-no hod-drag med Thate lit. immeasurable light; a n. of the 4th Dhyani-Buddha.

• अर्थेंड दें बच महेच Moon-vo shal-acta (Schr.).

• wife to an al Moon-po shal-bshi (Schr.).

• अर्बेड् दें वेग्य क्षेत्र M gon-po le qs-lilen (Schr. ; (Org. m. 110, 20).

মাৰ্ক্ সংখ্য পুৰুত্ত-mans many patrons or defenders of religions; many small pyramidal sacred erections (Cs.).

हर्ने भेद myon-med चनाय unprotected, helpless; Maras m 44 Mgon-med sus-styin चनाय-पिकट n. of a certain house-holder who accommodated Buddha in the Jetavenu prove of S'ravasti. He was the chief house-holder devotes of Buddha.

अबोद पर्दद पुरे बूद केंद्र Myon-bisun phynhi grof-khyer n. of a city in the paradise of the Bon-re.

अर्भेष्य वर्षे mayons-hore horse, wind.

Syn. & rboi , 5 rta (Mnon.).

अर्थेन्स वर्षेत्रे पुर mayogs-hyrohi brun, met. for salas rta-yi shaffs, horse-dung (Sman, 186).

अम्बाद्यास्य mayogs-pe अब, क्वरि, बाद्य, चित्र, कारवनं, तुले adj. and adv. rapid, swift, quick : speedily : अर्जुनमाधानकान इद्याहर हेन अद् बाजे वर्षे द देंद तुम स्वाप्तमा वर्षेद hy quickly going the horse and the elephant become prostrate; by slowly walking the donkey travels round a kingdom. In modern works and collon. न्यूक्य व as adj. and न्यूक्य 4x as the adv. are the commoner forms.

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nganu gu ngyogs-pa dri-lden, As gs cin-kun assalwtida (Sman 109).

अर्जुनशाधः mgyogs-por quickly, speedily, soon.

কৰ্ম আৰু myyogs-lam a straight, short way : Է- ավար բերահ-myyoys, v. ար՝ բեսն, a short-cut; այթավան ձև-mgyoys a race; a nunning-match (Jd.).

মনুষ্ট্র mgrin-skyes=মুগ্রুম kludbyons song; music (Maon.).

he with a blue neck; the peacock. When the ocean was churned by the gods and the Asuras, there came out the ann and moon and then Laksmi the goddess of wealth and fortune, and afterwards nectar was the result. Lastly came forth a pot of poison which would have destroyed the world. The God Mahadava out of compassion for all living beings of the world, himself drank the potion, in consequence of which his nock turned blue.

Syn. 35% 37 Lha-dican-phyay; #8 rnu-bya (Mhon.).

শীগুৰ্থৰ 5 mgrin geig-tu with one voice; unanimously.

শীৰ্ষ Mgrin-beu হয়ভাৰ a name of Ravana, King of Coylon and the son of Pulasta.

অপুন অনুধি মুখ mgrin-heuhi dgra-ho, কুখ দ মান Bgyal-po Ramana, King Rama (Mhon.).

wife a mgrin thun-wa a short neck, threat, or voice.

भौत इन mgrin-idan, क्या the cuckoo or Indian kool.

Syn. A 99 khu-byug.

अंबोर्ज म mgrin-pa (din-pa) बीबा, कबर, क्य, विरोधि, कबु the neok; अने देश कृतुरात ris-wa a long neok. Syn. जेव gre-uca; ब्लुट mgur; ब्लुवाय mgulpa; ब्ल्बिम mgo-rien; ब्ल्बिम mgo-hdsin; ब्रे skc; १ म्हाब्युश्य ri-mo gsum-pa; 5- वर्ष क्षेत्र duh-hdrahi mgrin; द्वायपि-ज्युश्य bum-pahi mgul-can the last three are used in polite language (Mion). जेव gre-uca is a corrupt form of the Sanskrt word योचा grica (Lig.).

अग्रेन्थ इन myrin-pa-can peaked mountain.

अञ्जय क्षेत्र myrin-pa bleys raised head (as if out of panic or alarm).

HPRUSARE mgrin-pu rah-rin=BEEE. khrun-khrun the stork (Mnon.).

भौताविक mgrin-pahi rgyan = भग्नाकु mgul rgyan or वे भिक्त skye-yi rgyan neeklace (Mon.).

अक्रेड वर्षे । mgrin-pahi sgra voice.

स्क्रीन पर देवन mgrin-pahi phyogs, अनु the mouth ithe collar-bone is.

महोत्र प्रवेष mgrin-pihi rtsa अव्यक्त the root or base of the neck.

अञ्चित्र पर्वे कुटः mgrin-pahi ylun जहार breath.

भन्नेद इसर कृतुःशा-dmar रक्कवीच red-throat; n. of a bird.

अद्वेश स्टेश mgrin-mds ह स्त्रीन a handsome neck; अद्वेश स्टब्स Mgrin-bash n. of the friend and general of Rama in his exile.

**Rank ngrin-bash one with a loud, clear voice.

• অপুন আমা magarin-bean-met (Schr.; 92 B.).
অপুন আমা হার্নার ক্ষুদ্রান-bean hisun-mo 1.

n. of a goddess. 2. = প্রামা gi-tean নিবিশ্বনা
n. of concretion found in the brains of elephants or stemach of cows (Sman. 94);
a bright yellow pigment.

কর্ম টুন টুকেই মুক্ত আৰু Mgrin-seon ala-unisi gtogs-brjod n. of a Tibetan romance containing 133 blook-print leaves, composed



by Lama Bko-bran Bstan-pahi rgyal-ndskan of Tshor-phu in Tibet.

মার্কী I: mgran (don) is also sometimen wrongly spelt as এইৰ hdron আনিছি, নিন্দাৰ feast, treat, banquot, entertainment, resp. মুন্দাৰ বুধন বুধন কৰিছে, নিন্দাৰ কিন্তি কৰিছে ক

अपूर्व II: in Buddhism signifies object of invocation; and any person invoked is called #54 mgron-pr. The latter are of mehog srid shuhi myron the holy ones form the object of invocation in the world. The holy ones are:-Buddha, Dharms, Sangha, one's lama (Guru) and one's tutelary deity : (2) শ্রম্পুর অব চর ব্রাপ্তর mgon-po yon-tan-gyi mgron, the Natha who are a class of fearful deities, the celestial Dakini, the Dhurmapala and the guardian gods of Buddhism; (3) Remige ইং ইবি মাৰ্ছ rigs-drug shift-richi myron the six classes of animate beings such as human beings, gods, demons, the animal kingdom, the Preta or ghosts, and the hell-beings; (4) 454 कार्यभावन अवस ने अर्थेन adon-baras lan-chaas-kui maron; here the invoked are 360 demons called 454 Gdon and 80,000, evil spirits called and Bacas. These do mischief to all living beings on account of their own tnisdeeds of a former existence. It is necessary to invoke such and to appease them by offerings. According to the Bonpo there are chiefly two kinds of #\$4 mgron. i.e., objects of invocation:-(1) a person or deity invoked for worship; (2) a person invoked out of compassion (D.R.).

#劉代門 mgron-khan 電荷電氣電 a house for the accommodation and temporary board of guests, strangers, &c.

শ্রমি ট্রমান ক্রমান a mgron-gyi hphrin-skyrl bya; মানুল bya skya-ka the mag-pie (Mhon.).

mgron-bu blod-pu to invite or call a guest;
aজুদ্বান্ট্য mgron-bu guer-ua lit. the
receiver of guest; an officer whose duty
it is to introduce others to the king or
to the great lamas of Tibet. He is also
called আল্পান বুল্ব yar-gual shu-mkban, he
who communicates the wishes or mandates
of a superior person to an applicant.

ৰাৰ্থিত কৰি a myron-du hgro-un to go to an entertainment; স্থাপৰ্কীৰ a feast; ইপাৰ্কীৰ a teu party; স্থাপৰ্কীৰ a treat with beer or wine.

শইংই myron-po ছবিভি, ভারলভ one newly come; a guest.

Syn. 如此 5 % a grar-du hoń-na; 董 5 % K a glo-bur hoń-na; 如黃 5 % a myron-du hoń-na (製śon.).

Magaanu myron-po bos-pa all invite a person.

medicinal drug which is alleged to stop bleeding; it is useful in fracture and sores.

Quality hand 1. obstruction; stoppage; as any yid-hand want of appetite; as any gein-hand also and Agag strangury. 2. a place or spot that has to be passed by all that proceed to a certain point: made any same and any swammer has been been the form the form the passage of a bridge; and any hand the passage of a bridge; and any hand the place on Pul-hand mountain where there is a narrow passage; any spo-hand the door of the house because through it



all that enter or leave have to pass; प्रवास kha-hgag the mouth, through which everything must pass that is eaten; fig. a. वर्षा स्वतः वर्षा thar-ham-gui gnad-hgag the main point for salvation. व्यवस्थित दृष्टेच व hgag-griy-to dril-ea to unite; to be concentrated in one point (fa).

*** *** Agag-akgor anything like a fencing that is put round a field or garden or a house to stop ingress from outside.

equal hyproper, or easy hyproperate step, to come; to be at extend-etill; mostly in the perfect form: Pages the appetite is gone; the passions having been suppressed 2. dam-keeper, v. Mages sychyong.

annum and hypag-pr med affirms free, anobstructed; the sky; also voidity or that which is in a simple or uncompounded state.

QUE hour, v. as tyra.

ৰন্ধ (ই) hgas (po) the burden of an office, business, commission.

Syn. Fin rtsa che-wa; \$44 drag-pa; 445 yay-po (Mion.).

क्ष्या अपुन hyufis-mithun cqual; अव देर अपुन phal-cher mithun in thorough agreement; in harmony: बुँबिर नेपुन चुडेबानु क्षा चुडे कर पुर च्या व्यवस्था अपुन tho-glid-gaum geig-tabyos-pahi tahaq-dan uan hyufis-mithun iit was about) equal to the area which the three southern places together occupy (Ya-wl. 19).

AMENIA hgusts-pa difficult, troublesome (Sch.).

and any a hyan-hkhur-wa to stand security for; to guarantee; to take responsibility on one's self; and any a hyanhykyur-wa to impose responsibility

বৰ্ণ দীৰ hgan-dkris (gan-ts) making over charge; making responsible.

**** hyan-rgya = *** *** gan-rgya agreement, covenant.

बन्द स्व hgan-can responsible.

ame days hymn-they-pa to undertake anything; to take charge of: মং হৈ আছিব সভ্তম-বিং বুল কুং অৰ্থাৰ when self-interest is concerned even the donkey understands his duty.

्याधान hgam-pa to cram into the mouth, especially of dry edibles; है वनभवन phys hyam-pa-po an eater of flour (Site. 84).

হ্বামান hyal-na = ই লব্ব a mi-mithun-pa to contradict; to disagree; to mistake; বৰ্ষ দ্বাম hyal-spon-no= বৰ্ষ ব দ্বাম ক hyal-spon-no= বৰ্ষ ব দ্বাম ক hyal-spon-no a mistake; to avoid arrors; বৰ্ষ ইন্ধ্যা-med without mistake.

व्यवस् hynLsla == व्यवस्य विश्वस्थ hg:l-mahi grags or से स्वृत्त प्रवेश्वस्थ mi: quhum-pahi grags an enemy: बर-५८ में स्वृत्त व्यवस्थ श्रीस्थ ६८ व्यवस्थ ६८ having joined with such of the enemy as were not in agreement with one another (Khrid. 116).

QUIN'U hyas-pa to split, to crack, to burst apart.

egs a haud-pa, v. 354 gud-pa.

enque a hyuge-pa to summon; bring back; equation degree one who is called to; a waiter (Situ. 81).



ব্যুখান hyul-ica to move, quake, hake; অৰ্থ sa-gyo = অংশুৰ sa-hyul earthquake; গ্ৰুম ম hyul-ica po or শ্ৰুম স্থান hyul-byod shaker; fut. শ্ৰুম মান hyul-hin = শ্ৰুম মি hyul-hin = শ্ৰুম মি hyul-hyun.

ৰুমৰ hyur-sho, same as প্ৰমা myur-sho লৈ অৰুমা প্ৰায় কৰিল tam-kn bryyad-la myursho-griy, one Myur-sho is equal to eight tan-ks.

वनेषा के hgeg-bye=डेंब khyo-ko or सर्वः इवस mdsah-grogs husband (Maon.).

- प्रेमिस'। hgems-pa = শালা hjonspa to confound; to subdue মন্দ্রিন; ধর্ম বন্ধন এই mgo hgems-pa-po one who confounds or bewilders.

बनेश्य करहेद a hyems-par byed-par दिश्येत repeatedly bites; acc. to Cs. another form for बन्धाय hymm-pa, to kill, to destroy (Sch.); द्वाय बन्धाय hid-pa hyems-pa to surprise; to over-throw an argument by reason; अविभाग myo-yems stupid (Sch.).

বৌৰাধান beggs-pa দ্বাদ্ধ, লিখিছ, দ্বিদ্ধি to hinder, obstruct, keep back or in; fut. ব্ৰথম dgags, pf. বৰ্ষৰ bkay: ব্ৰথম বাৰ কাৰ্ব্য বৃধ্ব নে মান্ত্ৰ বৃধ্য কৰ্ম dgag pn-la med-dgag duk ma-yin dgag ghis-yod মিন্মি-ছে'ছ yin-min babu preventing what is and what is not, etc., in Buddhist metaphysics.

Question of the hose of the same of the sa

्योगस्य Agebs-pu, pf. ब्याव bkab, fut. स्वत bgab, imp. व्या khob, to cover up; to put on; to conceal.

द्वीया bael-wa=ब्क्रेय bayel-wa, pf. me bkal, fut. 594 dool, imp. for khol: 1. to load; to lay on a burden; Burden a khral hyel-wa to impose tax or rent; to commission; to charge with: to make, appoint. constitute; to put; to place on or over; MSE NOME O gdud-ma bkal-wa a beam placed over it; to set or put on, e.g., a pot; to hang up; furedurage gos hack-adus a stand to hang clothes on; fig. 48 44 44 44 ৰিশ্ব এইৰা বৃদ্ধীৰ hebi-war nus-pahi thog-hgel dgos one must set on it the roof of being able to die, i.e., one must crown the whole edifice of life by being free from fear of death (Ja.); to impose a fine; to give punishment.

बनेष देव hyel-beel old; बनेष देव व हव hyelbrel na-ldan the old, aged.

बनेप क्षम hycl-yyng=हव क्षम khal-gyay laden yaks.

ৰণা প্ৰাথ hyel-lags the method of imposing fine or punishment.

प्रमेश ध Agrs-pn, pf. बणा hkns, fut. इन्थ dgus, imp. विश्व kkns, to split, cleave, divide; बणा निष्क hkns-çin (Lex.) cleft or chopped wood; इन्द्रहर्ष a dum-bur dges-pa to divide into pleces; to cut up or open.

ইৰ্ byo, same as শ্ৰু myo, origin, source; সন্থা 1. foremost; in front; ১৯৭৭ৰ dmag-byo commander of an army; প্ৰসংশী mkhar-byo or ইং এই প্ৰতিন-byo commander of a fort, of a district: ১৯৮৪ বিশ্ব সংগ্ৰেম প্ৰথম প্য প্ৰথম প্য প্ৰথম প্য প্ৰথম প্য প্ৰথম প্য

Syn. Iq # thog-ma; 4 dan-po; \$ q etsa-wa (Mhon.).

अप्रियम hgo ltab-pa apriouts ?

aff 44 hyo-nan = IT a thog-ma beginning; first.

নৰ্ম্ম hgo-snam broad-cloth; also the superior kind of blanket.

ৰ্শ 4 hgo-pa the headman of a village.

ৰস্থান bgro-dpon rector, director, headmaster, principal.

and hgo-phib nugar-sub a cover; also a canopy or dome over a temple or tomb.

a प्रकृति मुख्य Hyo-wabi that-ha the five superior demi-gods, which are the following: (1) के प्रकार का mo-tha bam shah-tha, (2) के प्रकार का Mark tha bam shah-tha, (3) का प्रकार का Mark tha, (5) प्रवास yut-tha. Those are the inseparable companions of humanity, and rejoice when we do good actions and !-ecome sorry when we sin. There are several treatiess on the rites to propitiate them.

ৰূপ Ago-pher = প্ৰান্ত go chod-ps useful: মূল্য ব্যাহিত from early years, i.e., from hoyhood, he has been useful.

ৰূপ hgo-mu beginning, origin, source. এপুর hgo-mu beadman.

Cinese, signifying the goddess of the elements. Acc. to the Chinese the fundamental elements are tree, fire, earth, iron, and water. Each of these is presided over by a goddess.

प्रेमि'म I: hgog-pa जिरोज, संरोध, धार-रोध, प्रवारम, प्रकारम, प्रतिसम, v. ०८ ५ वर्ष, वर्ष५ थ bar-du beog-pu, व्यवसाय hgegp-pa.

এই[আ্বা II := আৰ্থ hjog-pa নিউম, আৰ, অধানিধি to keep; to place; to arrange; a deposit; pledge.

प्राचा पा: pf. ज्ञान bkog, fut. र्जान dgog, imp. ज्ञान khog 1. to take away torcibly; to snatch, tear away, pull out; इवर्जान प्राचनाय hyog-puto pull up the root; ज्ञान प्राच hyog-pa-po one who takes or draws out. 2. to take off a cover, a lid, a pot from the fire, in W. (Ja.).

ৰ্জ্ব এই Hyog-pa-ri the hill on which the monastery of Gahdan is situated: প্রত্ এই ক্ষাই মুখ্য ক্ষেত্র কুট্ট ক্ষাইন Hyogpa ri-nas Rjo blu-mas dyah-ldan-gyi duń gter-nas bton (J. Zań.):

ৰ্থীৰ ব্ৰুতি hyoy-spyod-pa আইন্ = ইমান টু মুন ইন্ন্ত্ৰীন sems-kyi ruam-rtoy hyoy-pa to stop the arising of imaginations or fancies in the mind.

ৰাপ্ত hyag-byed ধ্যম discipline, and from ৰাপ্ত hyag-pa, there arise 1. ৰ a shi-wa মালি peace; 2. সু মান gya-nom-pa = ধ্য ধ্যমাল peace the house-pa মালিক perfected state; 3. ইমান্ত বৃদ্ধ ন মিল্ক-par hound-wa বিভালত firm conviction.

Qव्याम I: hyogs= वन्य 4 bkug-pu (Maon.).

द्वीयास II: वक्षंय, कक्षण passing over; transit; crossing; getting over.

প্রেল্ডাম Agogs-pa = ব্ৰক্তাৰ Agogs-pa to prevent; to avert unfortunate events, as danger, fatal consequences; to suppress the symptoms of a disease by medicine; to drive back or away; to expel, e.g., spirits,

ghosts; to repel people that are trying to land: 4554mag New York budy rann-pa tha-yis hypo-ste it having been averted by the five kinds of demons (D.R.).

wife i \(\frac{1}{2} \) hypón-po rdo, or a un de 'q pha-ucal won-bu, a kind of stone of liver colour, believed to be sacred to the God Dam-chen who rides on a goat—the peculiarity of this stone being that it breaks in oube-like pieces (Oman. 40%).

ৰ্ক্ত Agost-u ৰক্ত B Agost-po an enchanter; ৰক্ত B Agost-un mo un enchantress, a sorceress.

which bring disease on men and cattle.

QTE' hood-va, pf. offs blod, fut st dgod, imp. 165 khod, cf. 165 a khod-pa ætu, 44 1. to design; to project; to plan (Sch.). 2. to found; to establish; to lay out (a town) : to build (a house) ; to manufacture ; to form; to frame. 3. to put; to fix; to transfer into a certain state or condition; places in a state of happiness; at 48 am a a ty puts into the way of salvation : MEN an gu an ang u safis-ryyas-ky: and hood po establishes in the realm of Buddhahood, 4, to set or place in order: go un art a es gral-phyam byod-pa hafa, as the rafters of a roof are placed side by side (Sg.) = styr a milhur dgod-po to add, place at the end (Vai-kar.); offque situa bkod-var mders-ve beautiful as to arrange-

ment; nucely ordered: 4455954 brugen dood-pa to arrange ornaments (tastefully); to decorate, adorn: to construct or adjust grammatical forms, sentences (Zam.). 5. to set down in writing; Q q a a q u vigr-la hand-pa to record: As manage mid ka-wa-li hyod-pa to write name on a column: to compose, draw up, write a narrative, etc. Frequently to montion; to insert in a writing; to publish; to make known. 6. to rule; to govern (8ch); 5% बेद वर्गेद वर्षे कुल व वे वेद byol-son bkod-pake rosalpa yin he is king over all subjugated animais (Ja.). The participle of. The a blod. per is also shat. : (1) ground-plan; outline of a building; delineation; sketch; 34 475 shinkked map; design; (2) form, shape, figure (Noh.); sample; copy; even of one's own body, e.g., where a person multiplies himself by magic virtue and aprul-au; (3) building; edifice; structure: আঁথ্ৰ নাম bkod-pa mdses the structure is boantiful; (4) frame; form; 4754 34 bhod pre lus the structure of the body : हवे वर्गोद य वस सहवे वद यनेव hahi bkod-pa nom-mkhahi raft-buhan mis form of an otherial nature.

वर्षम श्रुष य hyom-yug-pa = क वर्षम हिर वर्षम कुर्म hphar-hyom tshur-hyom byed-pa to usons



or pass over from one side to another (Khrid.). ক্ষেত্ৰৰ প্ৰাঞ্জন কি প্ৰী walks pacing with the feet.

এনী Agor 1. in the beginning ; ৰ্জ ক্ল ক্ষ at the top or head of a row or order: কুৰ্জ at the source of a river. 2. supine of ৰ্জ a hyo-ua.

এনী≾'ন hgor-wa = ৰ্বাণ্ড thogs-pa বিজ্ঞান, ফুন: to tarry, linger, loiter: অন্ত্ৰপূৰ্ব a tand do hyor-wa to linger on the way.

Syn. Tan gul wa.

वर्षेत्र गाँव hymr-gshi delay , वर्षेत्र गाँवे केद य hymr-gshi med-pa without delay.

হলিখন hypotoca কৰায়; pt. কৰ gol 1 to part, to separate; vb. n. মাজ এই লাখ hypotocabi gnas a hermitage; অপুন ট hypotochermit, recluse. 2, to doviate; orr; golastray.

a far hygot-so 1, the place where two mads separate so as to create doubt in the mind regarding the right path. 2, orror; mistake.

Q বিভিন্ন Hyos n. of a monastery, Td., also n. of a tribe and of a minister of Tilest: স্থান বিশ্ব বৰ্ণ সুমাৰ ই ব্ৰুথ পুষুষ্ট্ৰ এই Blow-den hyos-kyis shal-che dyah gsum-du bend (Ya-set 4).

aৰ্থাণ hgos-pa 1. v. ৰ্ক্ ম hgo-na; এক্ মই ধ্ব গ্ৰাথাৰ hgo-nahi ned hgos-yan it will catch contagion. 2. কিবিদ a limiment; a medicine to be rubbed on . বিদ্য anointed, besmeared.

Q जुना । hggag-pa, cf. अत्र 4 skyag-pa, to be sold, spont, expended (Cs.).

Qप्रात्य hgyan-wa, pf. अप्रता hgyans; विकासित, विकासका, विकास to be delayed, deferred, postponed; farthest: Banga, physic hyyafina if one defers it; fine an agram not many years shall have passed, Sungan a long time after.

्रभुद्र**अंद्र** hyyañs-med without delay (Yig. k. 26).

QTC Hygins-pa foun, when an appearance of greatness or of pride

Appearance of greatness; to sit lifting up the body in the manner of a lion. 2 to look haughtly; to look down upon; to slight a person; & angle a mila hyphera also of things, to despise, contenus, neglect them. Kangagasems to be an intensified form, meaning to seem loftily; to look down on as from a summit.

and hyjih-hay attitude; posture; gesture; also manner in reference to. শ্যালা grays form, or ১৯৭৭ dhyihs, appearance.

a3cm 4.55 hyyin-hkhar a staff consecrated to a fearful deity, or having on its top a head with wide yawning mouth or in some fearful attitude.

Q मुद्दार bypine-pa, v. agr a bypin-na

aguin-pa utitu the circum-

and hypersa, pf. 444 hypes, to move quickly to and fro, e.g., as lightning, the quivering air in a mirage, the motion and versatility of the mind, &c.

Agyur-to or \$50 gyur-pa, imp. \$50 gyur-to or \$50 gyur-pa, imp. \$50 gyur-ta, cf. \$50 gyur-ta 1. to become; to grow, increase, change: \$60 50 grow increase, change: \$60 50 du hgyur-ta to become a monk; \$60 50

ব

ans a ranal-nor hanner-yea to become a king : ga an an and a shrum-mar hygur-uca to get with child: 4555 285 bdan-da bgyur to reach the number of seven: Maranagrage united of an a 45 klyod-pas brga hgyur-pas ihag-pur hand-rea nod there are those which grow a hundred times better than you; 93% 385 3 5. gsem hayar lla-bur three times as much; द वारेश बहुद हैंस बेब da gris-hayur team-ship one twice as large as that: 933 45 a changing voice. 2. sbst. change, alteration, revolution, viciesitude: 54 998 98 94 du balihi haver-was through the change of the fourth season: 935 \$4 9494 hgyar-brien bshag-pa to pay money in haud as an earnest that the bargain is not to be retracted. 435 5 AS 4 hayur-du med-pa चित्रके unchangeable, invariable; My Fun 45 24, 4 43 25 Acut 4 = 24 a mthu-stols and medpa, azi-rjid yofis-su hayur-ica the total decay of strength, health and esteem (in old age): वद्व ने बेममा मा इस मानुमधाय bdag-gi sems ma-quar ma-nams-pa my mind has not been altered nor weakened: 55 eg do not depart from this belief. 535 5 45'4 hguar-da yod-pa changeable, variable : ■新年35/4 nho-mo houre-na male changing into female and tice rerad : ANN 434 4 to change the mind; " 45 45 48 4 to become; begin to exist; to gain possession : अन्यक्ष graving und sen and se these acts of having become indifferent to life; & A gas as \$ cañ mi smra-war gyar to he became speechless. 3. 424 a havar-wa annexed to an infinitive may denote either the perfect or the future tense, the context deciding in every instance how it is to be understood: 8 39 44 BS BS 44 48 su-ship raval-srid buedpar Agyur who shall have the Government? who shall rule? दे क्वारंत बहुद तद नेवा में de ggyal-por hgyar-war ces-so they knew that

aga at an hgyur-wahi-chos changeable (and therefore perishable) things (Cs.).

*435 45 45 hgyur-war hygur भविष्यत् (Schr.; Kalse, T, 89) it will become.

*45.95 hgyar-byed a changer; one who brings about changes.

AND hygur-ned wat unchangeable; infallible.

words; according to some authors words that have been translated into another language: as the first again for a first again and first again from the first again for the first again that with their translation (Yuwell 38).

Age = 45 hod wit light; a whip.

Q प Agye-wa, pf. and imp. वेष gyes, 1. to be dispersed; to be divided, e.g., a river that is divided into several branches; इस य क्षेत्र हा rnam-pa gñis-su (a ray of light) divided into two parts; to separate; to part: केम रेष-वेष-वेष-के bem-rig hyges-dug when body and soul part from each other. 2. to issue, proceed, spread, branch from: देन्य व्याव्यक्ष के they have proceeded from those (their ancestors).

মুন্ত Hyged 1. n. of a district in north Tsang: অন্ধ্য বি ক্রান্থ বি বি ক্রান্থ বি ক্রা

बहुद इंदम hayed-stoks वाङ्ग्यायात्र athletic feat; exercise of arms.

মুন্তি Hayed-pa, pf. বছুল, byyes fur. বছু bkye fave; fasts, প্ৰাকে 1. to divide (trs.), to scatter, disperse; ইন্টাইবিলুই ব hoster hayed-pa to diffuse rays of light: ধুবান বুই speal-pa-hayed sends forth an eroanation; ইন বুইন pho-na byyed-pa to send a messenger; to dismiss; ইন্টাইবিল to send a messenger; to dismiss; ইন্টাইবিল an assembly. 2. to in-titute, set going; বুলাইবিলুইন to start a combat; বুধুবানুইন to fight a battle; hayed-paki take in the dispute. 3. to give an entertainment, banquet; to hold a feast.

*\$5.** hyped-ma=\$1.**\$4 phra, mempa n. of a goddess-one that brings on division, dissension, or disunion.

Q जुर न hyger-aa er कि व spoñ-ua बर्जन to drep er let fall; to throw down; to quit, abandon, throw away (8%).

বিশ্ব hyyel-na to fall; to tumble down: ব্যুক্ত gan-rkyal hyyel fell on his back, face upwards; অ বৰ্তু sa-la-hyyel tumbled on the ground; কুম মধ্য স্থাৰ বুল বিশ্ব প্ৰায় কিন্তু কিন্ত

wind, &e.; ব্যুক্ত কর্মান মুখ্য ব্যাহন কর্মান stricken down by illness so as to be unable to walk: ই ব ইবান সমন্ত্রান he fell by stumbling on a etone; ব্যুক্ত ক্রান্ত্রান সমন্ত্রান্ত্রান then I, fainting away, fell to the ground.

Qদুৰ্মান hyges-pa, another form of ব্ৰী 4 hyge-wa শৰ্ম হৈ ইউম ব্ৰীম a phenotehan novor hyges-pa, to separate asunder or between two parties.

ব্ৰুৰা প্ৰয় hygogetic t = লগাংশ tog-dam seal; এইৰ ইয়াত্ৰম নতম properties under seal (Rissi).

ৰ্মুশ্বৰ hygog-pa to ascend; সূত্ৰ মুক্তি এই gyon-da hygog-pa-po one who climbs up (Sita. 84).

ৰস্কুৰ মান নাম hypod-pr recine grain the three kinds of regret are illustrated as follows:—(1) বস্তু ইন মু নাৰ্থ ব্যৱহাৰ কৰি not heing able to defeat an enemy out of one's country, or বুবাই আনু নাৰ্থীয় মান কৰিছিল কৰিছিল। কৰি চলিক behaved himself as a hero; (2) আইন প্ৰায় মুখ্য ইন্দ্ৰ মুখ্য ম

affined a hygod-pick driena regret after a gift has been made; affined without regret or repentance.

ay sa' hygod zm-ps having repented.

a square hgyod-brage confession and repentance.

Q प्राण्या प्राण्या hyrage-gras, or द्रवस व्यवस grage-byrage चरित्रम, very bright.

হ্যামান I: hgrage-pa (dag-pa), pf. গুৰুষ grage 1. to sound forth; to utter a cry or sound, of men, animals, thunder, &c., to shout: ইইন্সৰ ্বসুস্থ সংস্কৃত্য if it should be shouted into his eat. 2. to be famous; to be called; বিশ পুৰুষ shee-grage so it is called; ao he was called; by this name he goes; under that name be is known.

व्यापार्थ II: hyragi-pu to bind, v.

QTE' hgrah-wa (dany-wa) 1. to number; to count, v. en hydrahwa. 2.

to satisfy with food; to satiste; ব্যাংশইন Agraha-rjes after having eaten one's fill; ব্যাহন-যোগ নিজ্ঞান ই not yet having enough of deer killing.

QUEN hyrois (dang) um tally fed; enten to the full extent; filled up.

Qप्रसाद hyrats pare में ६ व वसंस्थ grad-par hyche or बाध्य व श्लेष्य gras-par hyche bellyful, stomachful : हे व व्यस्थ (to-sca hyrhe eaters to one's fill; also knu a fone-par eaters to satisty with श्लेष thim-pareatisted, श्लेष chap-pareontented (Miles)

२ण्डा hyrad-pa or वहाँ a ligned-pa (departo spread); to outer.

Qबाई hyran (den), ए. बाइय hyran-pa चाडूत, इय, १, ची, ची, ची challenged; invoked.

energy by hymmeyyi do med m वेद भ केद hyean-ya med without a cival; matchless; unequalled (applied to things).

Syn. 9至5 5 省 新5 4 hyran-yye do-zła medpo ; 9五百 新5 4 hyran-ska nast-pa (景於on.).

*PARTA hyran thub-pa=*PARTA hyran nus pa or APARTA hyran book-pa to suffer rivalry; to stand rivalry.

*S*S*S*S* hyran-da hjag-pa 1, to place in opposition; to outer rate competition. 2 in a general sense, to defend one's self; to make resistance (Rds).

+ 494 & hyran-do=494 & hyran-zla.

ব্যাস্থা hyrm-po (den-pa, সনিম্মন্ত্র, সনিম্মন্ত্র, সনিম্মন্ত্র, সনিম্মন্ত্র, সনিম্মন্ত্র, সনিম্মন্ত্র, স্থান্ত্র, স্থান্ত, স্থান্ত্র, স্থান্ত্র, স্থান্ত্র, স্থান্ত্র, স্থান্ত

A hgran-tshig words of contention, bickering.

ANTA hyran zla (den-da) 1. rival, competitor. 2. equal match; ANTA SCREEN au unrivalled; matchless.

Syn. 9944 hyran-ya; 994 I Ayranyyi da-sla; 994 hyran-do rival; match.

emulation. 2. jealousy. 3. quarrelsome temper; spirit of controversy; ৰুম্বাইনৰ প্ৰতি to stop; put an end to contention, rivalry.

বসুল হ্ৰেল hyran-dkyns= বসুল ব hyram-pa. বসুল ইব্ল hysam-hogs রীঘ, নত a bathingplace; a shore.

againg Agram-lehog a slap on the face; a box on the ear.

्युक्रां व hgram-pa पत् , तथ cheek (cf. दिः भेत्र khur-fehos) वस्य व क्षाय व होत्य kag-pa hgram-pa ta rien-pa to lay one's hand on the cheek; as vb. to proclaim, publish.

eques hgram-po water one living or residing in the neighbourhood; one possessing crushing teeth; a demon भाषा hyram-gehi foundation; basis; भाषाम् वीवीदः च hyram-gehi hdin-wa to lay a foundation.

ৰুম অৰ bgram-yiy edict, proclamation, publication; ৰাৰুম বৰ্মাইৰ বুলি ই ব্যাহ ব চিন্ ryyungnap-tshul-yyiyi-ge byram-pa to publish accounts of biography or history, &c.

aga 54 hyrum-rus cheek-bone; jaw-bone.

** ** ** bgram-goog the hinder part of the jaw-bone (Sch.).

again hyram-so acc. to In. cheek-tooth; molar-tooth; grinder.

হল্পনাধান hyrams-pa to spread over; ক'ৰু ঘল্ম ব্যান ঘট mc-tog soys hyrams-pa-ppne who spreads or scatters flowers, etc.:
ই ই বি ব ব্যান যা this will be spread over the
nan; ৰ'ৰ ব্যান যা to spread on the ground;
বুলা বুলা যু ব্যান যা to spread on the ground;
বুলা বুলা যু ব্যান যা to spread on the ground;
বুলা বুলা যু ব্যান যা different quarters; মুলা
ব ব ব্যান যা list-in and hyrams-pa to infect
the body with disease.

*944 * hyram-tshad over-mastering fover.

व्यास व्यास hgras-hyras=३३ yya-yya; विश्व serpentine, crooked, bent.

QUNIT Agras-pr (de-pa) us as nosas a phan-tohun noi-mithun-pr 1. disagreement; difference between two parties. 2. full, facu to hate; to bear ill-will; to have spite against.

द्वीया व hyrig-pu (cf. ध्वाय egriy pu) to ...it, agree, correspond; to be right; क्या व्यवस्य stabs hyrig-pu suitable occasion; हेबस्यसम्बद्धान्यभीवय rien-block hyrig-pu good or auspicious coincidence; সুধাৰ্থ dustahod bgrig-pu the time suits; সুধাৰ্থ gral bgrig-pu to make everything ready; padaga kha bgrig-pu unanimity in deposition; all of one expression or speech; মুলিন্দ্ৰ bloscous bgrig-pu to agree in opinion: শুকাৰ্থ all kha-nachu bgrig-pu compromion a law-suit or case (civil or in criminal).

ৰ্ষ্ট্ৰেপ hgrib-pa l. আদি to grow dim; to get dark (Cs) (cf. ছিন্তুৰ ggr '-pa 2. অনুষ্
loss; diminution; also to grow less; to decrease to be diminished, to decay; ম বন্ধুৰ দিবন কৰিব mi-hgrab mi-lad-pa neither to grow less nor to flow over; বিশ্বৰ hphel-ua is opposed to বন্ধুৰ a hgrab-pa; বন্ধুৰ ৰ মহাবিধ a hgrab man-hgrib-pa the kalpa (period) diminishes.

্রীকা hyram, v. জ্বন্ধ a hyram-pa in আৰ জ্বন hay-haram আশ অক্তিন চন্দ্ৰ brands hay-haram gots brayas-pos, passing from hand to

ৰষ্টা শৰুষ hyem-hym t communication; also travellers, either merchants or pilgrims: ইউপ্রেচ্ছ মুন্ত হৈ শুলালয় হৈ Kilonje yem-du reg-pohi hyrim-hyrul chad the communication of the Tartars with Insjedan (Gaya) was interrupted (A. 19).

বিশ্ব harim-pa 1. sometimes for ağma harim-pa. 2. pf. ৰজ্ঞান harims to march about, perambulate; to rove or stroll about: walk round; পুৰাল্যালয়ন বিশ্ব royal-khams harim-pa to rove over the countries; ইন্ধ্য বিশ্ব নিৰ্দেশ্য কিলাল pa to wander on a mountain range; ইন্ধ্য ব্যাহ কিলালয়ন বিশ্ব বিশ্ব কিলালয়ন কিলালয়ন

विश्वास्त hgrim-mod doing or accomplishing any work: वावाद्ववस के दुवर विश्वासदय हैं तुक्त पर विश्वासदय कि ति ता lug-kyi dwah-gus mhal-sgo gshan-yah hgrim-modkis mihar bile some in consequence of las (i.e. karma) entered the womb, others having accomplished good deeds, were happy enough to escape (here ***** = ***) (Hbrom. F. 24).

হ্মিম hyrong (din) or আজন a hyrimspa ব্যাহার, অসল inferiority; inequality or also loss in quantity or quality; ইন্দ্ৰভূমিন ব rig-pr hyrons-pa failing in intellect; growing foolish.

(cf. ১৭৭ gyrd-na (thi-a), pf. ১৭ gyrd (cf. ১৭৭ gyrd-na) 1. to be twisted or wrapped round, for ৭৯৭ hkkril (Sch.), to be collected, concentrated; to flock or crowd together; গুৰু এই ৭৯৭ han hyrd-nas all in a heap; all together. 2. to be turned, rounded, made circular or cylindrical, e.g., a stick (Ju.). 3. to fall, drop down.

হুলী hgris (di), v. শুজ hdris; আজন ৰস্ চুট্-জ্যুল নি এপ্-উল hgris-ma thoy-tu shinglam mi-bs-of-ciń immediatly after acquaintance not expressing one's heart's words, (i.e., revealing one's secret) (Jig.).

Q च Agru-wa, (du-ua) pf. कुम grus 1. to bestow pains upon a thing; विश्वयान्य a to take pains in studying. 2 n. of a tribe in Tibet: ५५० वर्ष स्थानसम्बद्ध द्वारा dirah-hgru plan-grum (ga-diri bah (Jig.).

CHRICA hyrat-pt (dub-pa) pf. qq grub (Situ. 69) to be accomplished without any perceptible agent; to be made ready; to the finished; aga axing x & grub-par dypurro will be finished; aga axing x and Agrub-par gyur-cig let it be finished or performed; aga axing axin

anal-par before accomplished or performed: signicians and axage X let those deeds not yet effected be accomplished. as as as a thun-quis grub-pa scontaneously grown or produced, i.e., in a supernatural Walv : and as An harub-par cog Haun may it be accomplished!

and at 1: harab-shiper or annu se gen harub-pe defi styor-us anything accomplished and perfected (as a reward).

AND AT II: is an expression occurring in almanacks relative to the proving true of certain astrological prognostics of good back; similar to, but not identical with, हेद बहुष १/०१-१/१०/

그민지지 hyram-pi (dum-pa), pf. 및자 gram (cf. 144 gram-pa), to pinch or nip off (the point of a thing); to cut off; to prime, lop, clip the wings (Ja.).

Qप्राय hgral-pr (dul-pa) = अस ने भई ब द lon-qui mgrou-po a traveller, passenger; uleo a pilerim: acac a agraque ague se a BON DE RES ME E MITTEL Bod-la da-lo sogpor haral-pa men-po slebs-hyun, hayed min-ja qiq-po byuk this year many Mongol pilgrims have come to Tibut; there were liberal alms-doles, and tes for many.

পুপুথান hgrul-wa 1. to walk; to pass; to travel (agains \$5 4 hgrai-war byed-pa to cause to go; to send off, despatch, a messenger; aga a ti hgrul-ica po a walker. post, traveller, pedestrian; shet. 494 hard passage; the possibility of passing: कार इस के बक्का कर यस Grah-nad-gi hgrul chadput the passage from Nyanang being stopped (by snow). 2. fig. to walk; to live, act, or behave. 3. to pass as good; to be current (of coins).

Aga'85 hurul-shud passage, communication.

+ agui affin hgrus-hgog = affiagu brtsonhgrus assiduity, industry.

QTN'A hgrus-pa (dni-pa) 1. pf. aga hgru-wa. 2. sbst. zeal, enthusiasm. diligence, endeavour; more frequently aga-" brtson-harus (Ja.)

Qब्रें य hgre-nea (de-nea) (रक्षा क्रव rigs leabu) पेयास to roll one's self : अ-अ-वर्षण sa-be hyre-wa to roll on the ground; A My hareldog or an angle a harr-ba buck-na to roll on the ground from pain or despair, &c .: also of horses, &c.

बच्चे ब्रेंब ब्रेंब a hgre [dog-[dog-pa to roil on the ground from pain, etc.; to wallow: इ भवाभाध्य द्वेष क्षेत्र व श्री केंब कुम प श्रीत-soys phar-tahur harr-log gagab-pa the horses, etc., roll hither and thither; अवायहबाधी वाँद वसावले ₹9₹9\$5 34 259 gdag bshal na-bsod-yas hyre blog-blog byed-kyin hing unable to bear pain they were rolling con the ground) (Kirid. 39).

एबोद'य hyreneses (dehewa) (el. क्रेड sgrefeier) प्रोक्त, चनुधित to stand: इसके FRANCISM standing at the mouth of the pit : KRENIU 24 affte derage danas-en Har hyren-war hypur they storted up as if airighted. A ogr nyu na-haren asan three lengths of a man $\{Ja.\}$.

AL & horefilm (defila), also also a horefipo, sign of the vowel " "e."

Qब्रीम u hgrem-pr, pf. ब्यूब bkram, fut. STH daram, imp. But khrons !. to spread (as of grain, for drving), or agast 4 harems-pa (dem-pa) (485 chu lta-bu) wuface to sprinkle (water). 2. to put or lay down in order, e.g., beams, &c.; to spread out; to display; to scatter; to draw (a curtain).

• ब्रोक हर र्य क्या harel-chun don-usal प्रथwa n. pr. (Schr.; Ta. 2, 200).



হান আহিলা to beg, supplicate. 2. to put in, arrange; ইন ইন্ত্ৰীণ tshig-don hyrel-pat the arranging or paraphrasing the meanings of words. 3. to explain, comment upon.

' ब्रोब वन्द्र h jrel-bead कारिका (Schr.)

N

alara heres-pa ex-officer; late officer.

* भेड़ हैं। Hyro-gliá क्रिय n. pr. (Schr.; Tr. 2, 222), n. of a country (prob. Tamil); of a lexicographer [prob. कार्यक्].

ৰ্ছ i hgro-tgo = ৰ্ছ ছং ৰ hgro-toh-ua expenditure, cost; anything expended.

A R 1: Hyro-Idist n. of a country in the south of India, i.e., Dravira.

वर्ष हैद' 11: इतिय (Schr.; Tá. 2, 27).

Note that the series of the se

Syn. **3.**9 *ryyu-wa* ; «Ks.4 *hdoń-wa* (*Yhon.*).

ৰ্ধ নৰ hyro-wa po = শ্ব জ hyro-by-d one who goes; goer; walker; traveller; passenker; pres. এই এইন মুব্দ hyro-bihin hdug = এই ইন্থ্ৰ hyro-gin hdug proceeding; keing; fut. এই অংশুই hyro-war hygur.

बहु व रेष्ण हुन hyro-wa riys-drug the six kinds of moving beings:—(1) च lha देव the gods; (2) चुन्न नेत lha-ma yin चहुर the demons: (3) के mi महत्व humanity; (4) 55 वर्ष dud-hyro स्थित्व beasts, etc.; (5) के हुन्य yidhe is यह the ghosts; (6) 5 कुन्य a dmyal-wa नद< hell-beings.

वर्षे पर वर्षेन्द्र Agro-mahi mgon-po अवश्राय an epithet of Avalokiteçvara; कृत स्थ वृत्रेष्ण Syan-ras guiys a name of Buddha, of Vishnu (Maon.).

可可以 bgro-myohs = 等序: bgro-ñoh previously visited.

ৰ্ষ্থ আন & hgro-las che = এই নুমাই hgro-ças che or এই নুমাই hgro-ñen che, adv. very pro-bably; in all probability; also আন ই alone is used: এই বাৰু বাৰ্থ এই ইন্ত্ৰ মূল্মই আন্ত মানই আন ক্ষিত্ৰ স্থান হৈ ক্ষিত্ৰ হৈ কি bod-na sman medpas nub-nas hyro-las che the science of healing, there being no medicine in Tibet, may in all probability disappeat (A. 35).

প্রত্যাপন্ধ hyrogs-pa to associate with; to keep company; to be in the company of; to accompany: ১৯ গণ্ড ১০ বিশ্ব কৰি hyrogs-par, brun try to associate with the holy ones.

নৰ্মুক্ষাৰ hyro p-pa-po or নৰ্মুক্ষাৰ বৈ hyrops-par byed a sociate; one who accompanies, goes together.

Non. สิพาลศพ rjes-chays; จันพ.สัน yofisshyor; เนาเจาสัจพ yañ-day hyrogs (Milon.).

শ্ৰেপুৰ Agro-lugs (custom) manner.

ৰ্ম্বান্ত Agron-bu ই ইই মাৰ্থন cho-lohi sa-bon cowries; dice (ইনিজন).

* ९वें + hyro-ma गामना (Schr.; Kalac. T. 119).

♦ बर्षे वाद म hgro bsañ-ma (Schr.; 92 A.).

역당 hgro-bycd= 환경 glan-po an elephant (Mnon.).

মুখিন I: hgrol-wa, pi. কুল bkrol, fut. বুলি dgrol, to unravel; to make loose; to set free; to unfasten; বুলুজুল বুলি don-du mdud-pa hgrol-wa to cut the knot; বুলি এই hgrol-byed one who unravels, loosens; বুলি বুলি বুলি কুলা-byen hdug is being set free; বুলি আৰু বুলি কুলা-hgyur will be set free.

QJUCIII: to escape, be liberated, be released from. The pf. here is a grot. Generally used in the distinctive Buddhist sense of escape from the necessity of living, re-birth, etc.

वर्षेक्ष hyras मे द मन्या है वर्ष सन्म mi-rta sogshas haro-lans gait; manner of walking of men, horses, etc.: 3 4 990 un a fir-aglah skar clai-haros anis a - not those that are selfmoving, such as sun, moon and planets, etc., and those that are moved: sau \$ \$2 ৰাইল' শেশুৰ প্ৰথম those whose manner of walking is like the goose or the parrot are restricted by all; हार हेंद्र बेट ने हा अडेन वर्षेश्व हार AN MEN'ES ME Ela DEM E DE UR AKE alan-chen sen-ge khynenchay hyroseldan mis, long-spynd muficiati bila i no builtar hilod those that walk in the manner of elephant, lion or buil become rich and wish to be master of many people: Sante affu sa ne ge usa affa whosoever walks in the manner of dog, viz and donkey gams unhappiness (Mi.).

 $\Phi \cap rg_{i+n}$; pl. $\bullet v \mid rg_{i}v \mid v \in 1$, to be old, aged; also shot, old age. 2, to go down; to set (of the sun, etc.) (Ju).

● 185 国 yga-waā krad-kyi but, flittermouse (Ja).

•嘶蓬 rya-lo (Schr.; Ta 2, 252).

क्षेत्रुव-çi करामरण old age and death; क्षेत्रकालुक-çiş gzir-na to suffer under the infirmities of old age.

The ryan also agreed the hyan-greena bedge-hog, the second term designating two species: Erinaceus auvitus and Erinaceus amurensis, the latter found in Kokonur district.

क्रिय gad-pa=resp. अत्य gan-pa old;

বাঁ বি rgad-po = ৰূপ rgas-pa also = ব্যুম্ব bgres-po an old man; a man gray with age.

মৃn. আং দ্বৰ্জাথ lah-tsho yol; বৃষ্ট্ৰ্য na-tshod yol; আ কং শুং ইন lo-mah khur-ldan; বৃষ্ট্ৰ্য lo-mah khur-ldan; বৃষ্ট্ৰ্য প্ৰদেশ লাপ্ত-skyes dhar-ua; আ এই অনুষ্ঠান কিনিল্ডা-pahi gnas-skabs; মুখুট্ৰ্য ধুধ-na smin-pa; ব্ৰুশ্ৰ কৰিন্দ্ৰ dguñ-lo mthon-po; কন্দ্ৰ প্ৰায়- au (Mönn).

M rgad-mo an old woman.

বাঁই বাঁই ryan-ryon (ক্ষেত্ৰ ক্ষেত্ৰ ryad-po ryad-po) old man and old woman.

নীৰ্থনি ryan-pa আছে, সহিৎ an older; senior. In Tibetan astrology a person aged between 60 and 72 is called হৰণ.

तीर्भ भें ygan-po एड, यून, जीवें 1. an old man; elder 2, the headman of a village.

का देवे वेच rgan-poli thig, ज्ञाब your vulture; also met, for rainbow (अविका.).

কং হৈ বিশ্ব e gan-pohi thig-k স্তৱ-পুৰন্ধ met, an old man's son.

क्ष देवे अस ryan-poli lay the work of an elderly man.

क्षक rgan-mo अर्जितका, जीवी, हदा an old woman; one infirm and worn out.

as grown old; elderly people.

as and ryan-rals we the venerable, aged.

#4 Rass rgan-rims gains of the older class.

44 4 34 9 ggan-la Kam-pa ECTT: to listen to the advice of the old.

क्ष्य : gan-son बाजार्थ has become old.

4

त्य rgal तरम, चहुन = == rab a ford; हुन्म chu-rgal the ford in a river: न्य न्यान्य rgal dkah-wa difficult to ford or to cross.

and rgal-pa or काय rgal-wa pf. and fut. काम brgal, imp. का rgol, to ford (a river); to travel through; to pass over; to surmount a pass: कुंकी बाद्य केंद्र के तुम्म के तुम्म क्यांकित कि gru-gains-kyi rgal-te after having crossed the sea in a ship; वा काम बचे हर है। lu brgal-

hi byan nos the north side (face) of the mountain-pass that has been crossed.

क्य देवा rgal-tshiys श्यमात, क्षा the joints of the back; hip-joint; according to Sch. क्या देवा rgal-tshiys = अव देवा sgal-tshigs the spine.

क्यारेन ryal-cig a lizard; इ म क्यारेन bla-ma ryal-cij the chameleon.

क्ष rgas= १ व rga-wa old, ripe.

awn ryas-ka old age.

বামান rgas-pr:= প্র rgad-po আবাল, লাই aged, old; exhausted; infirm; sbst. an old man.

क्षा वर्ष व rgas-pa, bec-ua an clixir (which has the property of giving the appearance of youth in old age); वहर वेद हैं। के bend-ungyi stor (Mag. 30).

क्षा हैर rgas-byed जगापित that makes one look old and haggard.

क्षा हैं। अ egas byed ma अराविको a woman whose company makes a youth look old.

grows old, a name of the celestial beings.

one able to overcome many; 53 34 dgn-thub

454 rgu-drug a mixture of many ingredients healing sores, joining veins and removing pains in the intestines, as in geninaka Lugud adara kan Editan Ewageninaka Lugud da dara kan Ekilona (Med.).

ति दे rgud-pa बसन, विपन्नि, विद्युत्त, वापदाः

1. disadvantage; trouble. 2. to decline, to sink, grow frail: क्षण्य १८६१ व १८६१

व १८ वृत्र पुत्र वृत्र व विद्युत्त क्षण्य क्षण्य विद्युत्त क्षण्य क्षण्य

ৰুণ্ডিৰ ryed-man = গুৰু ছবন ইন্তৰ dbulphone-kyi man-pa a destitute person; destitute.

নুষ্ঠ rgun=গ্ৰহণ rgun-blram হাজ grapes; গুৰহাম rgun-dkar the white species of grape: গুৰহুমুইনহ্নিত্ত rgun-blram glo-nad sel-shin tshad-pu sbyon the grape removes diseases of the lungs and curse lever.

ga issu rgun-shems wine or drink made from grapes.

15% rgun-rgod wild grapes; according to Ju. raisins in W.

hunchbeck; one bent by age, v. 53 dyur.

ga & rgur-re ga as a stantage of rgur-rgur byus-nas stant-pa sit downcast, bending the head downwards.

Tyo, sometimes for # \$90.

ৰৰ ggo-ua= গ্ৰীৰ dgo-wa a species of antelope Procapra picticaudata v. Ja.

JEN'S ryons-no=55.25 dgos-mo in older writings the evening.

र्केंद्र rgod 1. adj. wild; इन्द्रेंद्र a vulture; a bird of prey; रूजेंद्र wild goat; अब्बुर्वेद्र wild boar; बुक्बुर्वेद्= व्यूट्ट a wild yak. 2. क्ष्युर्वेद्र

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na-rgod hu-bu like a wild man; a savage; a robber; a ruffian; a 5.55.4 mi-rgod byd-pu to rob (usually named together with murdering and lying).

Kawa rgod skam-ma a barren mare.

ayester to grow weak, languid, or in-

+ कॅर विष का ryed hay-om, described as विश् कृत केर केर केर कार्य प्रधा-tan mud-ciñ sems duañ mitho-ua 1. a vain person protending to be great and powerful, but devoid of wisdom 2. = केक्स इस कि विव some grampar mi-shi ua the disturbed state of the mind (K. d. a 355). 3. weak; languid (Ja.). केर god-by d कार्य मुक्त laughing; langli-

ter.

केंद्र म rgod-nut बाली, बाबबा a mare.

My god-wiskyes 1. a name of the physician of the gods. 2. born of the mare. One of the wives of the God of the Sun who, unable to bear the glare of his rays, ran away in the guise of a mare to the northern continent, Uttara Kuru. The sun followed there, and caused her to give birth to the celestial twins called As'vini kumara.

क्ष अवे डेब्स rgud-mahi ts'togs कायुन a herd of meres.

Kan rgod-yas a numerical figure.

ৰূপীৰ rgol-phyi rgol a posture of witchcraft against evil spirits: ৰূপী ৰূপী কুপুৰ বুৰুষ rgol phyi-rgol pyi-gdan beams (A. 33) prepared the seat for a defiant attitude to suppress evil spirits.

and fut. My bryot, to dispute, combat,

fight, make controversy: 34 94 64 4 to hold discussion, verbal disputation: Sas-SK HOW DW 64 a to fight by means of troops and powers: 4 4 1 1 rool-wahi, shu-don a challenge; a speech provoking a quarrel; and a quarrel or contest begun by the counter party (Sch.); ** 54 % an adversary, opponent : Fire sha-rool waret the plaintiff in a law suit, but generally signifles an uggressor, assailant : 3 19 phui-tool परवादी defendant; ध्रैर केंब क्ये व्यक्ति phyirrgol-wahi gnod-pa is an external danger against which every one tries to protect himself and chiefly by charms and witchcraft; 2 4 sna-rgol and 3 4 phyi-rgol are also said to signify such students as hold religious controversies with one another. gia-rgol is the party putting the questions; 3 7 phyi-rgol is the party answering the questions.

in an rgol taking threatening words.

Syn. 129 spyo-tshig; affan 34 bedigetshig (Mnon).

I: rgya an eeal, stamp, token. mark, sign; 3 an eeal; rgya-hd-by-pu to seal; to stamp: 3 an eeal; rgya-hd-by-pu to break or open a seal; rgya geog-pa to break or open a seal; rgya lun-rgya lun-rgya bahug-pu to seal up hills and valleys, i.e., to protect the living beings inhabiting them from being harmed by buntsmen or fishermen: an annual religious performance of the Dalai Lama, consisting in a variety of spells and incantations for the safety of animals.

Syn *3's thehu-tse; 35's phyag-dam; 50'g q dam-phrug (Unod.)

II: animal of the deer class, in appearance like the Nilgai, possibly the saiga-antelope.

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Jill: wie, we a net, a trap; ? 3 sargya a fishing net; & 3 bya-raya a fowling net; & 544 \$ 3 ri-duays kyi raya a net or trap to catch birds or wild animals.

नै IV: 1. extent; size: बुवे: अप्ये है हैं। ranghe tshad-nichi-tsam how much was its extent? Equipasa raya dinigeta madepa immessurable in extent. 2. sivs a name for India but sometimes for China. which are both vast countries; also fullness, complete state, or perfection. . * 244 254 44 454 4 gyya rim-pa bilita-ryyas blabme there are seven kinds of mark used in dividing a volume; they are the following:---(1) अब बद संबद्धमा अब में कु tshiy-nima mi-bkhrugs tshig-gi rgya the sign or mack for distinguishing one verse from another, so that the verses may not be contased; (2) 阿斯尼部内医阿斯特·巴克曼 tshiy-ikini nahkarugs-pa gad-kyr raya the marks or stops used at the end of a sentence or the line of a. veise : (3) अब देवभेवद्वम वच्युके क् tsing-don m-hkir ags-pa I han' rgga to mark the chapters: (1) वृष्णभेषञ्चनभगवन् वृ (ii-laka mi-hkhrugs-po bam-pohi egya the marks so that the lines may not be carried from one chapter to another; (5) were a sgan य का यदि पुरुष के के bani-pa me-hkhrugs pa banipohi grans-kgi raga marks to show the unmber of parts in each volume; :6: **** भे बाज व के बेज के mithal har-hendlenn son they go rays the marks to show the end of book, part or chapter; (7) 書明4 94 年 बद्रम्भ पुष्ट्र जेन क्ष क्षिके हैं के gleys-bitm mihkhrugs pa adon-yeg gam spyan-khyer-yui 1994 the social number used in marking the volumes of a collection.

§ 34 ryya-gram (yya-tam) a cross; the Krastika sign; § 4 § 34 rdo-rye tyya-gram a cross made of two Voyra, one placed upon another crossvis: 1 % rgya-skad Indian or Chinese language.

344 rgya-skas a staiream, cl. 447 skas-ka.

\$394 rysa-skyegs went, my bu; a kind of resin; \$3943 km925 ryya-skyegs kyi ruam-hyyur was a sort of lac of the edeur of Musinstha.

कुंब्रिक में ryya-skyry (में सकान, कांध, भावर a kind of tree the twigs of which are used to clean the tooth.

\$ \$\frac{q}{q} \text{rgya bskem-pa to contract; to diminish in extent.}

\$5% rgga-dkar large orb; disk; \$4\frac{1}{2}\$5% si-zlahi rgga-dkar gar the bright orbs of the sun and the moon appear (Jac).

\$9\$54 vyya bykycd-pa to widen, enlarge, extend, augment.

\$ 75000 2 rgyst khams-pa the Khampa tribes residing on the confines of China and Tibet

3 Tyga Khye a Chinese lap-dog.

\$\$\$ egya-khyan or \$945\$ eyya ham khyan, v. \$ eyya.

Ryga-gar and to stend for lyga-dhar, because dhar becomes 45 gar when joined to the word § eyga miss; Tabetan n. for India, the extensive country where the people dress in white. The different names for India are—(1) assume the phagy-gal make Arya down; (2) assume the high ones; (3) assume the high ones; (3) assume the high ones; (3) assume the high ones; (4) assume to Magnetha; (4) assume to Magnetha; (4) assume to Magnetha;

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*§ ¶5 §¶5 Rgya-gar physig-na (Schr.; Ta. 2, 249).

賣했다 egya-gram, v. 출발터 egya-kram.

a ma ryga-good warm set free, liberated

§ can a ryga bygali-pa or § 1544 rygabioli-pa to lay a net or trap.

कुषु र द्रुपुत-1994-ra, met. for भैत्र म gray-na the ant (Moon.).

§ if rgya syc wit a gate; a principal door or entrance.

📲 rgya-şgyar met, an aut (Añon.).

4 5 36. Typa-an in an application of the per narrow, long money-bag made of net and securely joined to the sach.

§ ₹¶ ryya-teop Cinnese table.

5 35 rypassiad partiality; invidious distinction.

कुष्य (gya cheren or १९४४ gibal cherent great, large, copions, diffused; १९४६ के storope 194 cheren a great master or teacher.

edition of the Lalitavistars.

कुके बाग एतुक्ता-che lam प्रमुख्य = दु अन एतुकाtra main road.

चुनित्र (yy) कान्त्र क्ष्य (प्रः प्राप्त large, copious, wide; अक्षुनित्र so-the (yya-chea-pe an extensive country) or large place; वेशम चुनित्र अक्षु रुप्तान hea-pe a generous broad heart; केश्रुच्य देशका स्वक्रान्त्र क्षित्र क्ष्यां कार्यां क

कु देश बहुत्यम १ तुमुनन ner binagt-pa विसीचे वर्षना copious or abundant description.

ata ryya-joy or ata ryya-njoga a long table; a bonch.

\$598 rgya-rtage 1. Her mark, sign, signature, stamp. 2. (New grans) n. of a numeral.

Tem rgya-jam the Indian rupec.

3 rgga-thet a kind of seal or stamp.

§ With ryga-nathons lit, wide view; a platform or open pavilion on the top of a house.

3 No Ryyn-natch in of a district in upper Kong-po (Fig. k. 25).

\$43 ryya-hile or \$843 ryyam-hile a tuared.

§ 39 Ryga-ray warder China, i.e., the great and extensive country where people dress in black.

g seek Ryga-varies or g exists Ryga-mevaries the Chinese people.

\$ \$ 5 Typn-sort ret in mystic language copulation পোৰ ^{হিন্} ইংখ ওঠুৰ *a genet skip don*te hklassy-pet.

MA rago-spes and the Chinese income stick or Joss-stick.

कुन्यम ryg-t-plogs कादन a fall covering.

ৰু 4 pyga-au = শংখ plan-p., মন্ত্ৰান হল্ দ ban-pa. hand-pa to be userul and of service: to exert one's self: শংম কুম দু মুদ্ধ মাধ্য মুদ্ধ মাধ্য ১৯৯-pygas-hai bana-pa ar pyga-ar propas (A. 183) he was ef great service to the religion of Buddha.

4 ryga-an the beard; colleg. "gyan."

g'as ryga-lod or g रूक ६६ Kgya-nog-aon Rod China and Tibet. श्रीकारिं: also Ulteror or Chinese Tibet.

§ § বিশা মুগুল-পিয়াল পুনান সক্ষায় : acin low.

§ * 199,4-ma a stoci-yard. In Amdo the term § * 1994-1100 signifies secondary syphilis.

g के क इव rygnoman no stay a flower used as medicine: g के के देव ह्या हुन दे हिंद बाद का the flower tryumen metay is useful in diseased blood and in pains in the shoulders.

§# ryyd-mo a net; also a Chinese woman.

9:49 rgya-imug of the colour of the liver; purple. Acc. to Jä. violet colour.

9354 rgya-rtsans a kind of lizard (Sman 323).

- 38 rgya-rtsi (WS sa-rtsi) a Chinese varnish: 38 wa q-qau ya Yawa rgya-rtsis rma-qu bbras-skron rho-lu phan Chinese varnish cures sores, wounds, skin-irruption, itch. etc.
- a पहुँ व शुक्ष केद ने Rgya-brison hgrus Sen-ge n. of the learned Tibetan Lo-tsd-us who twice visited Vikromas'ila in Magadha with a view to take Atis'a to Tibet.
- 3.4 rgya-tshha = 45.5 44.4 cin-tu kantshha-10a sal-amoniac.

Syn. Mus ka-po-ta; andam fche-hbigs (Mon.).

4 TH rgya-tshos vermilion.

कु अर्थ rgya-mtsho समझ, सागर, आये स्व 1. the ocean; the sea. 2. dropsy. 3. it ulso signifies the number four: अन्याय जेवाय कर्म किया के किया कर्म क्षेत्र के कि किया कर्म mthas-pa trys-beast kyts mi-flons, rgya-mtsho chu-yis hons-pu med ne amount of elegant rayings or writings is adequate for the learned; no quantity of water is sufficient for the cocan.

Syn. ६ महेद chu-gler; ६ ६९ chu-dag; ६६ दे दिला ते कि हिंदी chuhi phuh-po: १ द हे द बहुद मुख्य rin-chen hbyuh-gnas; ६ वस वसेव cha-was hphel; ६ वर्ष वस्त्र कि हिंदी क

- o good and Regya-mtsho shap-pa Samudra Gupta; warm n. of ancient monastery found buried under sand by King Dharmapala, near site of which was founded the monastery of Vikramae'ila.
- sales state illows; waves of the sea; also borax (Sman. 166).

1 Mar Ryya-mishohi rdo-wa n. of a medicine.

- कु अब्देश व ryya-metshohi wu-wa, र. कु अब्दे ९९ व ryya-metshohi dhu-wa सब्द्रवेग, a kind of medicino [(1) sea-foam, (2) cuttle-fish bone]s.
- \P Pargya-hshi in W, is stated to be a kind of gtor-ma offering to demons and demi-gods as a substitute for animal sacrifice (Ja).
- 3'44 rgya-gaeb acc. Sch. a large net; a large rake used in reaping.
- ৰ 'শা ryya-yan= প্ৰমাণ gyes-wa laziness; remiseness: ২ বাই বুলি জ্বাল rnam-kun rgyayan dus during the time I am found negligont (of religious duties) (Yig. k. 22).
- + 9.20 aga rgya-yi-bbur engravings on a seal; 9.20 aga rgya-yi bbur=54 ga 8.20 dam-phrug gi ri-mo the raised figures or inscriptions on a seal; 379 phyay-rgya in mystic rites the symbolical gestures of the hand or the fingers, to express certain charms and language.
- g na rgya-yul the country of India or China.

₹ raya-ri चचन painted figures, etc.; a portion of meat (Ja.). It also denotes a measure = half dam or one fourth of thu.

Ta ryya-roy = wa &u aga-tsom beard.

4 an rgya-lab talk, gossip.

A WH raya-lam high road, main way,

449 rgyn-cng the juniper tree; a species of fir from China and the Himalayas; a species of jujube; \$ 945 56 \$6 \$ भुषा वावपुषा दुः हृदः हृदः विद्या देवा १९११त-११ता-रोतते १००१gi ong-pa hbras-ba chah-chah yof-pa shiq (Khrid. 33); 4499 9 ggya-çog-gi hbru mam, act wer jujube, fruit.

Svn. 8 8 94 1 Lya-ryod m n-mo; 494'84" 84 hlo as-stom-ran; sun gu dilat-skyes; u fina

sa-stohs (Mnon.).

कु मुनाबेदेश ryya-çag hkiryil (कु मुनाने हरू य ALL Traya-eng-gi ston-po hanh-po) a species of juniper.

y gan raya-cubs or gu gan pus-cubs light trousers worn by the Chinese.

€ 39 raya-cog Chinese paper.

¶¶ rgya-çoş=¶™ rgya-tshoş vermilion.

क्षेत्र ryya-ser 1. gap, cleft, fissure chasm in rocks, glaciers, &c. : a dog with yellow spots about the r se. 3. g da a Russian.

कुष्मम ryyn-sog or 🐧 भेग वे ryya-sog-le 1. a saw imported from Iudia or China. 2. a Tartar of Turkistan.

4 45 rgy-e-spai a wide opening or , passago; a stroet; a balance

1 25 ryya-sem per (49 bben) a kind of pulse; gram.

4 rgyag pa another form for \$94 rgyab-pa, used esp. in C, to throw, cast, fling; MSa Ma midah rayag-pa to shoot arrows ; र्क्न व वेन क्षेत्र व तेतृता-pa shig rgyagpa to found a monastery. Has, in general, all the significations of atnut.

ব্ৰথম I: rgyags-pa সময় provisions, victuals, food; al qa aqu hisho-wahi rgyays provisions for living; an aga lamryyays provisions for a journey; 525 444 dgun-rgyays provisions for the winter; and it rayays-zod merchandise to buy or barter victuals with.

वीवारा 11: मर, दर्प, मान : देवभव dr. yspa arrogance, pride. Adj. arrogant and insbriated. There are eight kinds of 4944 १९५१वडुड-pet :--(1) श्लिम पत्रद यस कुल्याय rigs baniwas repass-per pride of high birth; (2) 9394 बुष्याय gzags-kyiş rayaqs-pa pride of appearance ; (3) बद अभ बुल्ल व lad-telios gayags-pa pride of youth; (1) 45 95 aw gow a nad medpas rgyags-pe pride of freedom from sickmess: (5) Ka gu gan u nor-gyis ryyays-pa pride of wealth; (6) द्वर चॅद् यम कुव्याय द्वीपतर्भ yod-pas ryags-pa pride of power; (7) 45 देश नेम यम बुगम व १,50-1719 १८६-११-१३ १.१११११त\$-१म pride of technical knowledge; (8) ME 5 EM पश्चिष्य man-du thos-pas rgyags-pa pride of versatile perception.

क्षणभायते द्रणपार्वेद rgyags-pahi dyah-ston fat, stout (Sch.); also mighty, powerful. proud.

∰C rgyań= C rgyań 1. wall. 2. ≰t distance

कुद प्राणम rgyani-grags कीम the distance of about two miles; the reach of hearing.

बर अक्र यहर बीच rayan-mehon btaA-gin moving forward by long leaps.

arigria rayan than-wa near; Aqigri mig-rayan distance of sight, i.e., the distance from which a man may be well distinguished.

42 3 344 rayah-du lus-pa lingering behind (Sch.).

क्रान्य वेषाय rgyan-nas phog-pa प्रविध ear shot; hit from a distance.

5.4 rgyan-pa, used for ann a brkyanna, stretched: \$4.4 and argyan-nas behaypa they laid him down stretched out (Ja).

gr. us a Rayas phan-pa or gr. ar a ryyas phesi-pa a sect of Hindu philosophers who were scorned by the Buddhists and called atheists; a 28 36 25 48 41 it. the east out by the world, i.e., the despiced of the people, the Lokkyata sect of Ancient India.

\$5 ** rgyan-ma distance; great way off;
\$5 *** rgyan-ma-map at a distance; from
afar. \$5 ** ዓመር መመጣ \$5 ** rgyan-ma-map grayspo che-na famous, celebrated; heard from
atar. Very common in older as well as
in modern works.

gr. Aq 2 mir mes rgyan-nig me-nelione mkhan short-sighted.

\$5 \$ Ryyan-tse ordinary pronunciation of \$7 \$ Ryyal-rtse, the chief town in the district of Nyang in Southern Tsang.

at the rayant-tshas not far from.

gr Re I ryyah rih-po far, remote; gr Le I swase ryyah rih-po-nas ken-pa taken or brought from a great distance.

कृष्ट १८ १०५०मी-रामेन्य विषक्ष, उपन्ते, भारत de'aving; procrastinating.

er afirm a ryyan barins-pa lengthened to a great distance.

TN rgyans adv. far; \$500 935 \times rgyans adv. far; \$500 935 \times rgyans adversariant models are from an unpleasant neighbour at table (Ja).

कुष्ण ने gryans-te arriving us in haste: कुंब ने बेन्द्र व नेव्याया क्यांन्द्र शहर दूरन ने कुद्र हुटाgyi hkhar-tra-shig thoge-nas khon-gi rtsur rgyan-te byon carrying a crystal staff he arrived pear him (A. 138.).

बुद्धा नेहः rgyah-rah, also wrongly written aa कुद्र म नेहः rkyah-rih = श्रु कर रे में ने कुर्व र भावते कुद्र दय नेद मेंबाम द्रा में मेंबाम बुद्र व sku-thah ri-mo bri-rgyubi ras-gshi rgyofi-rahi çif sogs dufi mi-sog rgyafi-ra 1. castle. 2. the board on which the body of a culpit is stretched for flogging; the board or canvas on which cloth or pasteboard is placed for making a picture.

া ryyan, colloq. rgyan-cha আন্তব্ধ, অপ্তব্ধ, বিশ্বৰ, গজ্জ ornament, decoration: বুং ই শত্কুৰ rgyan-gys tryyan-pa decked with ornaments; ১৯ কু dru-rgyan the ornament of the head; a diadem; মান চুকু semg-kyi rgyan a blessing; an ornament of the heart: অনুসংগ্ৰহ বুংলাইবুং বুন্ধুন্তিই, dem হলংহ বুংলাইবুন্ধুন্তিই, no ornament of the bedy equal-mental talents; the miscries of the bedy are not equal to anxiety of the mind (Cr. 13).

Syn. An chas; ann 95 legs-hya; No 98 melecs-hyas; 35 98 ryyan-hyed; ANSA dhedpa; 288 speas (Yhan).

ৰূ বা : শ্বৰণ skaps 1. a stake or pledge at pury. 2. lot; গুবাৰণ ryyan-ryyal-pe, to east lots—without religious ceremonies.

* কুম শ্বেষ্ট rgyan mkhan po অলম্বর্থছিল (Schr.; Ta 2, 187) one versed in rhetoric.

91-954 rgyan hyyed-pa ziter to lay a wager.

34 Man ryyan-mehog warr varring.

345 and rgyan-du heliar it proves a blessing for the heart; a moral advantage.

3559 rgyon-wrug vernew the six kinds of ornaments used by the Aryan people of India.

কুৰিব্ৰুগৰ rgyan-h-logs-pa to adorn one's self.

34 33 28 rayan nobe te-can agent ornament made in the shape of a weated's head.

31'4 rgyan-pa==44'4 bshag-pa nfen adorned, bejewelled. also পুৰ বৰণ শব্দ ryyan behay throwing dice; also পুৰ বৰণ শব্দ ryyan behay-mkhan one who joins in a wager; gambler.

15 435 4 rygan-pa by d-pa to lay a wager.

दुर इंड व pygan dor-an or वश्या a hshay-pa चयपूर्व a dice-regue; a patnester; one who throws dice.

\$5 क्षेत्र एप्रज्ञास-parata सामनाज commonly or slightly ornamented.

4534 rygan-byas, v. 45 ry; an.

434 विश्व (1990) : 2la-yam चन्द्रक a semicircular nocklace.

For engabers, used 1. the back of the body; the back part of anything; 553 for egy di-kgl physics behind; 553 for egy di-kgl physics behind; 553 for to tight; 555 part of the back; 555 for engabers of the back; 555 for engabers of the back; 555 for engabers of the back. 2. a load; as 55 for enable of the back. 2. a load; as 55 for enable back.

49 5 \$5 rygal-ta shon mounts on the back.

40 f4 ryyah-rten www a back-support; something to lean against; a safe retreat; prop, support.

anist; to lean or rest on; to rely upon, confide in.

43 34 354 rgyal-rten by d-pa to make a support ; to back.

39 \$4 ryyah ston-pa to turn one s back; to turn round.

99 9X4 rgyab-gron contirmation

कुष्य ryyab-pa, pf. and fut. पद्वव bryyab, imp. देव ryyob, to throw, to fling; to hit, to beat, to strike; देव्वव rdo-ryyabpa to throw or palt stones at; कि द्ववव हार्तryyab-pa to put wood (on fire, &c.); देवव ho ryyab-pa to kise; द्ववव द्ववव द्ववव phyays-nays seb-turyyab-pa to let the cattle ran into the thickets. व्यवव द्वव व belog-pa ryyab-pa, also व्यव blab-pa to clap; र बद्ववव bo-na-ryyab-pa to pour or mix milk; देव्यव tobba-ryyab to salt (a curry or meat).

gaggawa rgyah phyogs-pa to turn one's back to a person or thing; to leave it behind; to be indifferent.

3935" ryyah hyed-pa to protect; to back.

डुप वर्षेत्र १९५७के-hwol, डुपहेंद १९५७के-एक a cushion for the back.

कुष ५६०म - ryyab-dang == देश ६६०म - ryeş-daneg re-inforcement : reserve.

39 \$ 4 rgya!-rt us intend to make; hint.

§9 k rgyab-idsi one standing behind working people in order to watch and superintend them.

39 935 ryyab-gshan the spine, the lackbone,

कुष अस rgyal-yas, भूक्ष gentig हेरव ्या केवर) a number.

ga 24 rgyab-rif 3 are the long-back; met, a fish or a snake.

99 39 38 9 rgyab-log byed-pa to turn one's back; to rebel; revolt.

कुष वेज्ञ rygab-logs the back; back part; the reverse of a thing.

कुंधि rgyan-tshba= । rgya-tshba विश्वक, विश्वकच a kind of rock-salt (brought from Sind) used in medicine. कुष I: rgyal (क्षण skar-ma) तिका, प्रधा नकत्र the eighth constellation in the Hindu and Buddhist astronomy.

Syn. कुष्णे कुष्ण क bla-mahi tha-ld im-ma; हुँद कुष्ण sbyor ldan-ma; किस देई क tshim-byedma; कुष्ण grab-pa-ma; कुष्णाई rgyal-emad (अर्था).

जुरी II: 1. पत. 2. the five penalties for theft.

जुरी III: (used only in compounds) royal, victorious; also great, chief.

পুৰ পূৰ্ব Byyal-kun h.lud= ব্ৰংশ কি ছুব বংকুৰ Ukhor-los eyyur-uahi eyyal-po a Chakravarti Rājā (Mhon.).

कुषाद्रम्थः Rgyal-dkah चित्रत, दुर्जय, चजय invincible; the unconquerable.

कृष है अर्थ में ryyal-gyi mishan-mo पौरपाणि a December night; कृष है के व ryyal-gyi zlaua पौर्मास the month of December; कृष है अप व ryyal-gyi में क-एक पौर पृथ्विमा the full-moon day of December-January.

gapa: rgyal-khañ = ga uñ uga rgyalpohi pho-brañ the king's residence; palace.

Syn. 34 th pa ggyal-pohi khab; 1985 444. Pa phog-name khah-pa (Mhon.).

guperato ryyal-khah chen-po the main government; imperial government (Yig. k. 18).

guidhu rgyal-khring= পুৰাইই নিম্ম rgyalpohi khring court law; the king's law : পুৰা নিম্মান্তইং পুৰুষ বিং the law is a golden yoke.

कृत अवस्य rgyal-mkhan-po पिक्स (Schr.; Ta. 2, @30) losmod.

37 35 rgyal-rgyad royal family or line-

ane rgyal-efia जय । व drum of victory : gnenagwee के जुन सुवाय व्यक्षण egyal-efia rabbbyams shis kun-khyab par-begrags the drum of victory diffusing far and wide proclaims your fame all over the world (Yig. k.).

কুম ইন ই মান Ryyal-chen sde-bshi = কুম ইন মন্ত্রী Ryyal-chen bshi অনুষ্ঠা ছার্মান, অনুনিদ্ধানক আবিজ: they are: (1) পুরাব্দিনাগুন Yal-bkhor sguñ धनराषु, (2) কাল্ম টুমান Hphags skyes-po বিজ্ঞান, (3) চুম বিকাশ Spyan mi-bsah বিজ্ঞান (4) কাৰ্মান্থৰ Rnam-thos sgas বীগৰ্ম

• 3 чый gyal-mehog Бинах, чения п. р. (Schr.; Ta. 2, 3) victorious; subduer.

• कुष अञ्चल १ देव Ryyal-mehog rin-chen (Schr.; 27 A.).

ৰুপ্ৰত্য rayal-hdab ছনম্ম n. of a tree [a letus]S.

* कुष १८९४ कि Rgyal-sde dkar-chiñ अध-क्षेत्र (Schr.; Ta. 2, 212).

বৃথি ন I: ryyal po হাজা, অথক, অলিন, বৰ king, chieftain, ruler; ৰুম এই বৰ্গ হ ryyal-por take-rea to inaugurate a king; to raise (him) to the throne: ৰুম ই হন গুলুৰ বুলুই, জ্বিছন হব পুলুই এই the king is bououred in his own country, the lanned is overywhere respected; বুলুমন গুলুম নিক্তিয়া do not wish to be king: মুলুমন নিক্ত if I do not attain royalty.

कुषाय II: that which is excellent; something superior in its kind; कि देशका कुष्ण tin-he-hadsin ryyal-po Samadhi-raja, the excellent work on meditation.

ger মান্ত্ৰ প্ৰতিষ্ঠান কৰিছে ry, at po hkhun-pa gros hikets = ব্ৰুম মা উলায়ৰ dkar-po chiy-thub n. of a modicinal root (Soun. 104).

ৰু উৰ্থি ৰ ryyal-po hkhyil-wa 1. a medicine. 2. বাজাৰ্থ, বাজাৰ্থ a kind of precious stone said to be brought from Viratdes'a; a royal fillet.

Syn. & A mu man (Mnon.).

कुष सदेश दर वर्षेत्र rgyal-po hes-par hishona राजजीव supported by the king.

ব্ৰত হৰ rgyal-po-can royal; kingly.

ga a steel rayal-po hyons steel one who has killed the king; regicide.

कुष व सुष्य व rayal-po şumg-po= **a है** yla-rtsi nusk (§man, 333).

कुष सम्भाव के rgyal-po mishon-bycd कृष्ट्र the cock.

ৰুপান ব্ৰহ্ম rgyal-po behage-pa বাজন্ম the race of kings.

ৰুপ ট এম শুৰ্ক Rgyal-po sus-gisen King S'uddhodona; অইন শুরু কুম স্টু অব yeom-ldan hdas-kyi yab the father of S'akya-muni.

कुष र कुष्ट हर बुकेर वर्षे Rgyal-po gyu-sdoñ yser ago बर्गावका n. of a medicinal plant (Sman. 77) [the plant Justicia Janderussa]S.

3ª E S Rgyal-po Ra-ma-na King Rama-chandra of the Ramayana.

Syn. * §\$4 Ra-ghuhi-bu; \$74.24 44 Qkahthub-can; {44.40x Tshul-bzah; \$44.25 Qgahbyeg; 44.54 Hphohe-siyen; Ac.3.48 44 ৰুপটাৰস্থান *Ryyal-po rab-pnah* described as বৰ্ধনাধ্যবিদ্যাবহুমানেই মুখ্য পুত্ৰ কৰি ৰুপ ৰুপ গ্লিক্ষ n. of a king who was born on the day Buddha was born.

वृष्याः न राम Rgyal-po ça-ra-un श्रात = ;

ৰুপ উপৰ্যাপ কৰি Rgyul-pi gsusi-ua spyan-geig== প্ৰাম্পাম Casi-deil dmar-po n. of a medicino (Sman. 224).

कुषायवे भुष्युर्भाय rgyal-pohi sku-beruss-pa a king's body-guard.

Syn. वश्वर भवे वैष्णाय beruh-mihi tehoge-pa; श्रु वश्वरूष 4 sku beruhe-pa; व क्षेत्रे हे ba-trahi sile; वश्वरूष 4 beruhe-ua (Mhon.).

gailā grisa rgyal-pohi skyed-tshal=ga: tā ta rgyal-pohi tshal or sagadisa dgahuahi tshal royal gardens; park (Mkon.).

ৰুপ নিই ৰুপন্ধ rgyal-pohi skyes-bu = ৰুপ নিই ক rgyal-pohi mi ব্যৱস্থা personage of the king's family; an official.

ৰুপাইই তা rgyal-poḥi khab বাজাহত the king's residence; palace; capital Rājagir in Magadha.

Syn. By ac and a khyad-par bkod-pa; oder as hphol-sea-can; oder bkad-pa; can; oder a khah-pa; de kun-nas beah; a epersons khah-pa; de kun-nas beah; a epersons de gan-con; werd be sa-bdag khyim; oder fygal-khah; oder de khyil-sea; de poblob pah; de khoul.

ga दर्श एकक rgyal-pohi khama= कुव है ६ rgyal-srid राज्य kingdom.

4 12 194 rgyal-pole rtage the signs of royalty, such as the umbrella, the choury, etc.; royal paraphernalia. ex 18 55 rayal-policydan = \$ 7 He rayalcox the son of a king; a prince; a scien of the royal family; a royal descendant.

हुव 28 595 rgyal-pohi dpyad विक्र, खपश्चार r-resent ; tribute (to a king).

कुष देवे चु पु rgyal-pahi mya-ya the son of a king : a prince.

+ কুমাই শ্বাম reput-poli stan = এর মাইই ট্রেম htm.-mahi stadom the queen's apartments in a palace, also her attendents.

Syn. ng s 斯克 ama bisnu-mohi hiber; 首 gs ama pho-bran hithor (型 hon.).

gu Europeu u rgyal-pos hkurts-pa = gu ču asau u rgyal-pos hkurts-pa chosen, selected gain and loss; win by the king.

** rgyal-plan* victory and defeat;
wining and losing.

§* 28 rgyal-phran (qual-thom), a petty king; a feudatory prince.

Syn. বুৰ ইক্ষাত লাভ regnal-rigs cha-ças; প্রথানীত প্রা-hkhor-dirih; প্রথা প্রথানী প্রধান করিছে groß-khur-ep; ইন্টান sele-dpon; আনী ইক্ষাত khams kyi rayul-pu (Mhon.).

কুমিন I: rgyal-ica জন, v. neut. 1. to be victorious; to win; to conquer; to subdue; to overpower; ধান টেই বুৰিনামন কুম ন nag-pobliphyogs-las rgyal-ica to be victorious over the powers of sin, i.e., the side of darkness; লাগুৰা মান কুম ন gyal-ica; to be victorious in battle; ইত্য়া প্ৰান্ত কৰা (short life rgyal-ica to pass an examination successfully; ইত্য়া প্ৰান্ত কৰা read in rgyal-ica to win contest. the number twenty-four.

ing; victory. 2. the conquering party or person; he that prevails; the conqueror (opp. to ** pham-pa, the vanquished).

कुँ व III: जिल, भगवन् 1, the conqueror, most high, 12.1, the Buddha, 2, the carliest known Buddha, Adi-Buddha; the conqueror of passions.

কুথাৰ IV: adj. victorious; superior; eminent; excellent: মান্তমানুগতি চন আন raam-per ryjal-wali khah-hazii the wansion completely excellent.

* § 4 0 88 ryynowa cuo, n. p. (8chr.), B. ill. 1848, 288)

*कुष: क अर्थे को क्रिक्रेड प्रमुखी ea methog-go skyyd-nalsas किनवरकान (Schr.; Kális T 21).

Buddha of this ago; an epithet which once belonged to Nagarjana, new given to Tsong khapa, i.e., ξ² a to λ Rp-rin-poche, ga a affai a ago, a 2 ga sets fix k se gi as
ryyal-na ghis-pah bean-pahi rayal-mekan
sed-rior besto his, he uplifted in the kingdom the banner of the creed of the record
Buddha (Tsong-khapa) (Yig. k 22).

* § * A § * É * Mar. gyal-na tshal-khrims one of the four great Teachers of the Ben religion (C. Bon. 3.5).

दुव व र ६६७ के६ Ryyal-va (she-dpay-med किल-व्यक्तिहा: (Selv.; २९ A) n. of a Dhyàni-Buddha.

*most precious Jina" is the ordinary title in That of the Grand Lama of Lhasathe Dalai Lama.

कुष की 15 वह Rgyal-rahi cod-pan अवाधीय n. of a famous king of Kashinir who reigned about the seventh century A.D.

gu na agu u Ryyal-nahi belan-pa muu gu guga u sahe ryyas-kyi belan-pa tho religion of Buddha; Buddhism (Yig. k. 10). कुष पवि मुन्ध सु w rgyal wahi thugg-sras जिली-बस: Mbe spiritual son of Buddha.

বুৰ কৌ দুৰ্ব ryyal-vahi pyan = প্ৰশাসনি বিশ্ব hag-mig me-tog a flower resembling in appearance the eye of a Buddha and used in medicine (Şiman, 421).

কুৰ ক্ষ্য ক্ষয় বি Rayal-nahi duon-pn জিন জ the chief Buddha: also an occasional appellation of the Grand Lama of Lhasa; ভূপ মী চ্চে ই ক্ষম কংক্ষু ইচ ক্ষয়ৰ ক্ষয় ক্ষয় বি Gyal-wai Wang-pe is the great seer and one who knows all things (Yig. K. I).

* কুম এই ১০ ট ই ব্লিম ryyal-nah dwanpohi blo-gras জিনিক্সনি (Schr.; Bull. 1848, 94) one whose mind is devoted to the Lord Buddha.

ৰুপ দুৰ্গ হু পুৰুৱা-nahe myn-ga, v. ৰুপ প্ৰথ পুৰুৱা-sras (জনাছ্য [a nascent Buddha.]S.

कृष के कृष के payal-wahi rapal-tshab= कुष प किर्देश हैं कि Rapal-warin-packehi ska-tshab the Regent of Tibet who administers the country during the minority of the Dalai Lama; now called Rayal-tshab Rin-packe or Bod-Rayal-pa (Po-gye pa).

ga a⁵ 40 pyyml-wahi tsheh the vice-regent of Buddha; a name of Maitreya Bodhisattva.

gu को मुद्दे रामुक्ती scali gehi जिलाधार किक्केchah sems-dock or Bodheattra.

कुष वर्ष देद Rygal-walt had कायसा, जिल वर्ष the glory of Buddha; name of a Budhisattia.

ৰুপাৰ্ট প্ৰথা ryyal-waht stas = ৰুপায়ৰ ryyalna জিনপুৰা: Buddisattea, a Buddhist monk; an ordained Bhikya.

• कुष्यके श्र दृष्टुग्रवी-uahi Tha क्रयहेब (Schr.; Ta. 2, 146).

• कुष्ण १९१० rgyal-wae dkah दुर्भेग (Schr., Kalde. T. 22) one of the ten stages of perfection or श्रीम. ৰূপ 9 rygal-bn হাজাৰ, মুনাই the sen of a king; a prince; 9 % 9 % 95 rygal-by rygalbyed n. of a prince in Kosala in Buddha's time.

Nyn. আই কুম্ম ট্রম band-name stabs; ইম কাইব তা guar-ha; বুম ইমাজ ইমাজ ইমাজ ইমাজ হৈছি হায়ুলা-pahi gulai; বুম হায়ুলা-pahi gulai; বুম হায়ুলা-pahi কাল bidig-pahi ছাত্ৰ; বুম ইউ পু শু হুয়ুলা-pahi nam-nam (Añon).

कुष देंद्र म Ryyal byed-ma जया, खपराजिम। n. of a goddess.

१९९९ रूप Ryyal-byed-tshal केंग्स्वन u. of the grove which was purchased by Anathpudoda a merchant of S'ravasti and where the Buddha resided for a long time.

• कुथ ६०६ श्रुप हेड् में Reput-darm that parchese par = पुड कोबेल में २००६ कु अंडि? २००४ here-grips the s brain reput-mitshahi shahs (Nehr., 16 A).

94 14 repathbon the king and his minister, also the state minister.

ुष्य rgyal-no राषी the queen; wife of the king.

कुष्ट में मुख्य Ryyal-ma ka-ra (श्रेन sman) A श्रोत, a coarse sugar used in medicine.

हुव इदि व केंद्र ryval-mohi ya yon वर्षेटिका n. of a place.

(B-b-srid) or regent of Tibet, 2, the would-be successor of a king; crown prince.

कुष मध्य 1: rgyal-mishan भूक, केंतु, सकुन, सवास 1. the armorial flag or banner of victory of Buddhism; is the orthodox standard of the Buddhist. 2, used as a personal name of Bodhisattras and individuals such as:--पुर हुव शेशमाय में वहेद वर्व कुव सर्वत Byad-chie sems-pa mi brj d-rahi rgyalnetshan, Emute gu nig Rlogs-pahi gyyalmitshan, Wenn fara gergu af gu eifs Tong-sa rtors-pa dan brat-nahi rgyal mishan. 3. # Sas plactical. The Gval-tshan or Buddhist lanner is seen as a kind of decoration of cloth in various colours and of evlindrical shape erested upon a flag-taff or carried on a pole. It is also made in brass and wood. In Tibetan Buddhism the following are the an men rayal-mishan, to combat with the powers of evil .-- (1) इंब है अम के कुम अर्थ (shulkhrimg-kai rapal-mits tan, (2) Br & alla gan Mis til-he-hilver-gai raval-mishan (3) Auc s-rab-km rayal-mtshan, दयः हु दशः भद्द (4) a Au & ga wes ye gee-kyi ryyal-meshan, (5) saus gu al grafs gram-par grol-unh rgyal-ndehan, (6) ge à in al garnes, soin-rie chen-puhi rayal-ndshan. (7) 12 035 SEMES भ शर्वायंत्र श्रेष्ट्राय शर्पायत्र स्था अहत् । ston-pa-nid-dak mtshan-u.a med-pahi smon-pa med-pahi enunt-mitshan, (8) 200 3 garufe thube-kor rayat-mitshan, (1), जेमध स्दाहेद पद्द श्रेंब केद पद्द बद अन् केद परे कुन अरेद sams-con med-pa-dan sray med-pa-dah gah-zag med-para ragal-mishan. (1() हुर हर बहुन वर नवेद संपूर में दिर तम अबर के परंद. ga na ga mes plen-rin har l-par bhynn-ra khoh-da chud-paş nethar Ha-bu dan bral-wahi ranal-mishan, (11) दह की शेखा प्रदेश में देवायस भद्रभ कुम ने बेद नुभ वद्भद्रभ yan-gr semis-gr semis nobssu dag-pas sais-rayas-kai bulg-quis brials.

कुष मेर्डन प्रमुख rgyal-mt-han grags सकान fame; orunment.

• कुष सर्वद म 19yal-ndshan-ma मेनसभूज (Schr.: 99 B) ensign of good fortune.

• बुद्ध सम्बद्ध से <u>rgyal-ndshan</u> sell-ge **एक-**सिंग (Schr.; Org. m. 111, 25). ৰুপা rgyal-sla पौर নাম 'the month of December.

34 344 rgyal-rabs genealogy of kings.

ৰুপান্তমান্ত্ৰ দুৰুত্ব প্ৰথম Renal-rabs Bon-gys hbyun-gnas n. of a work on the origin of the Bon religion.

ৰূপ ^{মূল্য} *rgyal-rigg* যাসকুল; অস, অমিয় the military caste of India; royal race; the race of a king.

কুম ইবাম জুল rgyal-rigs skycs লাগত আমিৰ l in of the military caste, also of the royal family; resident of Magadha

ৰূপ ইপান ক্যা <u>typal-riys</u> cha-çaş= **ৰূপ হু**দ্ tyyal-phean a petty king; a vassal or feudatory prince (Yhon.).

ga रेज्य देज् के rayal-rigs thig-le= दुवाद ryyal-la the son of a king; a prince.

कुष रेक्स में ryyal rigs-mo चित्रयाची a lady of the military caste of India.

JATE rayal-ros, v. 3 % TE rayal-mo-ros.

¶ ** rgyal-sa capital seat of Government, royal place; the place or position of a king.

ৰুষ মুশ ranal-seas = বুল মনি মুখ rayal-pohi seas the son of a king or prince.

• कुष मन्त्र rgynl-bçes प्रकाशित n. pr. (Schr.; Was, 55).

ৰুপীন rgyal-srid বাৰু, নকৰ a kingdom; empire; state.

ga \$5 gu a rgyal-srid rgyas-pa narw empire.

কুৰ মুখ্যুৰ কুৰু মুখ্যুৰ rgyal-srid Rin-chen anabdun the seven different precious articles of repulty, viz:—বৃদ্ধি hkhor-to আৰু the wheel; মুখ্যু nor-bu মাজ gem; অনুৰ্ভাই bisunmo, জী queen; মুখ্যু bisup মাজ চুল্যু guñ-po ছল্মী elephant; মুখ্যু guñ-po ছল্মী elephant; মুখ্যু riamchog জ্বু spirited horse; মুখ্যু মুখ্য

कुषान्ति प्रमुख-srid srud-wa राज्य-रजा to defend a state against enemies.

ৰুমান্ত্ৰীৰ ryyas-hyre != ৰুমান্ত্ৰ নান্ত্ৰীৰ বি ryyas-par bçad-pahi hyrel-pa comprehensive commentary: গুলাইল চ্বান্ত চুলাইল বুলা বুলাইল বুলা নান্ত্ৰীৰ an elaborate commentary on the texts of Sum-cu-pa and Riags hjug-pa (Sita, 137).

Byn. Ada hphel.wa; 資明44 plsoys-pa; 例4 gad-wa; 中島 A klat-bye-wa; 四4 khyabpa; M Che-wa; M 4 tshim-pa (Mkon.).

ক্ষামান I: আল n. of a great sage of Ancient India, the reputed author of the Mahabharata; মুম্বাম্বাম Drainsron ryguspa আলক্ষ্মি the sage Vyasa.

§8'48 \$5 4 rgy-at-par bycd-pa 1, to make bigger; to augment; to increase. 2. to describe, narrate, state at large.

ৰূম বংকার ব rgyas par bead-pa নিছিল elucidation; full explanation; বিশ্বেপথ 354 don rgyas-par byed-pa to be very usoful; to exert a boneficial influence.

3435 rgyas-bycd area the land of plenty; a name of India.

ৰুণ উপ্ৰত্ন হৈ অৰ্থ ryyap-byed hbyuh-pohi lag-pa - প্ৰত্নৰ deah-lag n. of a medicinal plant growing below the limit of snow in the Himalayas and resembling the human hand in appearance (Sman. 416). 5 भ डे र म Rgynz-bycd-ma भारती n. of a goddess—Cornocopia, the goddess of pienty.

• বুমানিং ryyaş-çin দুছি (Schr. ; Kalac. T. 110) thriving.

मु I: १९९५ चानामं a kind of blanket.

到 II: 1. matter; substance; material; a rgyn-ua super or quality: a ast rgyngisen any stuff, wool or cotton, &c., when cleansed and washed for making cloth; also pure origin. Min rgyn-sgog n. of a medical drug; wild garlie. - dclan-rgyu ingredients for making beer: 🎳 🔄 व सम्बन्ध यश बॅच व भैद रुपुणा तुनुरु-wa be igg-pag thob-pa gin the substance has been obtained by means of accumulated merits : ६ व ६ व ६ व ६ व ६ व । dgos-rgyn chuń I have few wants. A horgys material to make or manufacture anything with ; * 5 35 sa-rgyu-med nothing to ont : 5 \$ 3 39 \$ € da-itar ryyu-skiy saan-ho an opportunity will presently offer itself (Ja). 2. In W. arrangement; preparation. In a special sense material; stuff for weaving; warp; chain (Ja.).

Till: \$\forall 1. cause, namely, the primary cause as distinguished from \$\forall 4\$ the secondary or co-operating cause; the direct cause for any event; also reason, motive, main condition: \$\forall 4 \times 4

couse, which sometimes coincides with 'cause and offeet'; बुद्द कुद हेंद हुपुण-तेन्त्र rkyen-dehi phyir, देवे बुद्ध हुपुण, देवे कुद्ध d hi rkyen-gyis, 38 9 34 dehi rgyn-rkyen therefore; on that account. 3 00 4 se-wahi rays in medicine the three anthropological causes or conditions of diseases; the three thumours,' wind, bile, and phlegm; 光本教育 rin-with rayu the ultimate cause of diseases aud of every evil, vis., ignorance; # 29 4 ma reg-put, 3535 a skyed byed-rgyu the creative rauso; ala al a a a pholowahi rgynoni ftewe the efficient cause of growth is the navel-string; \$354 rgyu bycd-pu to be the principal cause of; to lie at the bottom of n matter; \$\$5 a rgyn skyrd-pa to lay the foundation of. There are six kinds of 4 egya, i.e., \$ 59 rgya-drag :-- \$5 48 & byedahi rgya, 🍇 84 92 45 g Ivan-riy biyunnahi rgyu ? 🕶 🚉 🕏 🐧 rnam-şmin-gyi rgyu, अर्द्धर अपन्य अन् परे के michafis-par idan-pahi ryya, युक्तु वर्षे वर्षे के kun-ta hgro-m-hi çyya, अव अनुस ந்த sk d-றுக்பா kyi rggu. 2. attached to u verbal root rgyu often indicates the supine and, colloquially, the infinitive; ৰ্ম্মূৰ্ম্ wishes to go. Also forms u tuture tense when connecting the root with the auxil. verb. * 5 as will out : * \$ 54. र्ददानुष्यित्य those that will come to me; रेष कुष सेर कर के ब when the government was to be entrusted to him; \$444 horses were not to be had (Ja.); 新有重新 dkon-ryyu med that is not a very precious thing; there is nothing particular in that; " १९६ वस वे वस 125 gehan-pis legs-ryyu med he is not more beautiful than others; अवस्तु केंद् ya-natshan rgyu-med that is not to be wondered at.

বুৰ্ত্তিৰ rgyu-rkyen ইনুমান reason; cause; nor. to Ju. connection: পুত্র বন্ধ চুন্তুমান ryyu-rkyen behad-du geol phouse explain to me the connection. § a ryyu-cha colloq. that which belongs to a thing; appurtenance; necessary implement, &c.; also property. § বুৰু ryyu-bir.; cause and effect or consequence; gen. in a moral sense; actions and their fruits (বুৰু পু বুৰু দিন্দু-bir ryyu-bira; chapter); বুৰু বুৰু পু পু প্ৰ মান ryyu biraş-kyi-rhoş the doctrine treating on this subject; the doctrine of retribution; the principal dogma of Buddhism; বুৰু বুৰু বুৰু বুৰু বুৰু বিদ্যুত্ব biraş-la-yid cheş-pa to believe in the doctrine of retribution.

শ্ৰী শ্ৰিদ্যাল-skar নৰৰ, ৰূপ "the moving The constellations through which the moon passes in her revolution round the heavens are called ቋ'ቋະ ዝንን 9'8 ዓላ rgyu-skar tha-mo fii-çu rtsa-bryyad, the twenty-eight goldesses, moving-stars, believed to be the daughters of the four guardian-kings of the world. The constellations are thus named :--- (1) *** Acrini (5993 dbyug-gu); (2) 93 Bharam; (3) 24 🚰 Kritiki the Pleiades; (4) Robins (4) be-rase); (5) and Mry taivas (1944 anul-10); (6) Ardra, 44; (7) 444 # Punarrasu; (8) 引 Pusyd (引車 rgyal-stod:= 和華 num-80); (9) 49 Aç'esă (9 wa); (10) 🛰 Maghā (\$ 9 rta-pa) or \$ 34 rta-chen with Regulus bright star; (11) T Purrapholyani or \$3 rtahu or \$ 65 rta-chuh; (12) 50 Uttaraphatgant or 日 khra; (13) 和中 Hasra or 田田 by s-ma; (14) 494 Citra (or 83 byahu with Spica); (15) * Srati; (16) * Viçakha (17) Western Anura that or we un ling sor; (18) PA Jyestha, or Pa kle-hu (with Antures); (19) Fam Muls, or \$49 srug-pa; (20) Tr Paria anadha; (21) TK ultara deutha or 44 phul; (22) \$'444 Abhijit; (23) 8 444 Crarana 434 gñis; (24) #4 9 Dhana-la or \$43 mon-dre; (25) \$4 \$

* 9 1955 si rgyn-skar dus (Sch.; Kálác. T. 48).

ু আং ওটেং ryyn-skar mu-khyud সম্মানী the moon which is surrounded by the constellations.

a \mathbb{R}^{n} Rygu-skar man-po n in. of a mountain; the fabulous north polar mountain $(K, d, \mathbb{R}, 3/2)$.

a was rgyn-skar lam the milky-way;

4 " rgyu-gus for what reason.

grangyu-fics the certain or real cause.

eause; reason.

about a thing; well-informed.

1 444 ryyu-mthun cause sufficient to produce observed effect.

कुष्टन rgyu-fdon 1. निजेद [a cave]S. a hill, also a fountain; a rich man. 2.= कु 34.

Symptoms are:— \$ \$\tilde{\text{m}} \text{ rgyn-khrol}\$ causing much sound in the stomach; \$\tilde{\text{m}} \text{m} \text{ rgyn-khrol}\$ causing much griping in the stomach; \$\tilde{\text{m}} \text{m} \text{m} \text{rgyn-kgyiis}\$ where the stomach or the intestines remain awollon and stiff with wind, etc.; \$\tilde{\text{m}} \text{m} \text{m} \text{rgyn-kgyis}\$ obstruction of the bowels; \$\tilde{\text{m}} \text{m} \text{rgyn-ger}\$ aching or pains in the stomach.

3 54 rgyu-spun the threads stretched lengthwise and crosswise to make cloth.

Togue-sea utt, ut to go, walk, move, wander, range; tuging age chu-ta ggyu-wahi hdub-caya birds frequenting the water; Usiga kun-ta ggyu-wato wander from place to place. This werb is generally used instead of all a in Sikkim.

कृषकेर्य ggyu-son med-pa चयचर that does not move; motionless, still

नुष्ये जुन हम्म rgyu-scahi btul-shuge

yhich moves.

\$15 rgyin artis met. the cloud.

an alme-giver; the maker of a gift.

powels, more especially the small intestines; a figure rgyu kkhrogps the croaking of the bowels; a figure rgyusgrog the envelope of the lower intestines; a figure rgyu-stod the upper bowels. Colleg. rgyu-ma is also a term for "sausages." (G. Sndg.).

and rgyu med-pa without cause; evidence devoid of (laksmana) or characteristic.

Syn. कुषिया कि: rgyu-yis ston; अर्थन कि: चुप mtshan-nig brat (Moon.).

concatenation of evente; circumstances; sustain a ryu-mithan hari-us to ask after the cause: रवे बर वा हो होर के बु अर्थ के कि hair nah-na; phys khyer-wahi rgyu-mithan çoğ tell me the circumstances of your fetching the flour from my house 2. यनाच tokeu, sign, characteristic, proof, evidence; वज्ञ के कि hairg-pahi rgyu-mithan as an evidence of being (Ja).

कु अर्थन १ व rgyu-mahan rig आरंपिक: relating to proof or cause or reason.

 Ā

कुरे कुन rgyuhi rgyun कारवाजीतः the stream of cause.

as as required by the state has become a cause; excuse.

कुवै वहाँ न rgyuhi giso-bo प्रधान-हेतु the chief or primary cause.

कु^{दे दे}व *rgyuhi rig* केतृ-विद्या the science of reasoning.

gove squesassia 1990 youngerpar bendpa that has fully so pped or terminated the cause; the consequence.

ৰু আম ন্তৰ্ আৰু rgyu-yiş khyad par জনৰ the chief cause: the agent.

कुरिय हेर्द ryyu-riy cen-po (युरम yrafis) महाद्वित a number.

कुषान्त्रभाषु क्वाप rgyu-la hlory-bu bisage कारने कार्यापनार to attach a fruit to cause.

gravity: ryyu-las byuh tra produced or originated from cause.

नुत्रभ ने बहुद व १९५५-lus-kui hbyun-wa = न्यूप्य विभाग प्राथक प्राथक स्थापन क्षेत्र के प्राथम विभाग प्राथम विभाग प्राथम विभाग प्राथम विभाग प्राथम विभाग प्राथम विभाग वि

A w rgyu-si = (ass lim) road, passage.

186 rgyar-sani track, passage, read:
186 18 bi-an-gya rgya-sani the read
that is requested by a Bisan (demon).

\$\frac{1}{f} \frac{1}{f} \text{ figure 1} : and a string; chain; that which joins things together; a connection, whether physical or mental; \$\frac{1}{2}\$ chain of hills.

John Tantrik treatiee; ritual book for coercing deities and for other

magical ceremonies. One of the large divisions of the Kah-gyur is styled \$5 because it contains innumerable magical treatises. There are said to be four classes of Tantras, \$5\\\^2 4\), namely, (1) \$\\\^2 4\\\^3 \\\\^3 \\\^3 \\\\^3 \\\\^3 \\\\^3 \\\\^3 \\\\^

\$\frac{1}{2}\frac{1}{2}\text{rgyud-pa} I: vb. to tie, fasten, connect together.

ৰু বি মা: religious teacher; especially a teacher of mysticism.

जुर पा। extraction; lineage; belonging to a family or race; family.

Syn. agra begyud-pa; 3°25 etsabkhrid; 2°an-gr. rigs-hlynn; 2°an-gr rigsrgyud; näg-ngr sa-bon kis-byun; 1°52°gr gduh-ryyud; 5°16; rns-ryyud; 3°agr. chobrah; 4°5 ca-he; 2°n angm snag-las-skyes; 2°an-rigs (Mion).

a summary ryyud-pa gaum the three kinds of lineage are:—(1) #35 \$5 gdmi-ryyud family; descent; personal; (2) #35 shr-ryyud descent (of the spirit in emagations, etc., as in the case of incarnate lamas); (3) \$45 shd-ryyud spiritual descent (ministerial succession by disciples).

कुँ rgyon continuity : rgyon-da always; at all times; continually.

कुष् में ryyun khri settled seat or throne; इस कुष अवस्थ प्रदेश हुं अम्बाद्ध में dus-ryyun saguas grig-to hysy-pahi khri the chair which always remains in one place.

af Ben rgyun-khyoks always to protect. कुर्य पुरुyun-gui myu-gu=== भि charsil iain-drops or dows (Mhon.).

\$500.2 rgyun-lab tsha = 25 59 chur-drag heavy rain (Mion.).

ৰুণ শাস ryyun-ylun = শুন বুণ বুণ বিধ-ryyun at all timen; the stream of time: পুন শাস

ξη Θη Ενιμινα real business; transactions of a public character must always be reliable (D. çcl. ?).

nu a ryyaş-pa sinews ; tendons.

चुँ rgyo निवृत्त, सङ्गार (a colleg. and obscene term) sexual union; copulation.

ga rgyo-va, pf. aga brgyos, fut. ag rgyo, imp. ga rgy-s, to have sexual intercourse; acc to Cs. to deflower, ravish.

र्कुष्ण rayogs कडबचा; में कुँगम र कुँगम

Tryoni-ua, pf. 1824 brygans, fut.

1825 brygan, seems to be a secondary form of 35.9 rkyoni-ua, to extend, stretch, spread forth, distend.

र्केंद्र व rgyor-un भारव to kill.

If this word is seldom used, its modern form being # 1901. I. ginger fresh or dried; # 1801 the tribe; # 1801 the four tribe; # 1801 the four tribe; were Obrab, Ugra, Udon and Ugt.

電電池 lga pho-che = 2^{32 4} 199am-toba a mystical word; exide of mercury; also signifies 野年明 sman-sya, medicinal ginger.

ALT 2 (gan-sic marble white. grack skya (gan-sic is stated to mean perfectly white (Ja.).

to Ja. the urinary bladder (Med.).

Syn. 4 chu-so; 45 & [gaft-bu (Mfon.).

(Lex.).

ar a lyan-bu urinary bladder; same as ar lyan-pa; acc. to Ja. husk, pod, shell.

\$ \$7 !gak-bug=\$ \$4 \ \ f dri-chuhi mod the bladder (Sman.).

4

§3 44
lyohu-geer=#44 sya-ylon fresh ginger.

পুৰ ক্ষম বি Lgar-ma mes-po patriarch of the tribe of Lgar-ma; a tribal name: পুনি হুম সাম্প্রতি (ga-yi (gar-ma mes-po thob the tribe of Lga obtained the name of Lyarma meg o.

190 a common kind of fungus like the lycoperdon or puff-ball.

[18] \$\frac{4}{g\psi_am-tshea}, \$\frac{1}{2}\text{spec} \text{spec}\$ in per, v. \$\frac{1}{2}\text{l} ga pho-che. 2. see, to Ja. s. kind of rock sult.

ৰী sgu= আ lgu আইজ, বৈশিন, ছাভ 1. ginger. 2. swidle, resp. ইবা chil-sgu, a saddle for a horse; ইবা আৰু uchib-sgu hitud-pu to lay the saddle on; to saddle; শুল্প দ্বী মুদ্ধান্ত্ৰ-দুৰ্গ syu a saddle for a yak.

ang ega-skya ginger: अनुभावन कुर केर केर भूत भूति के हुत-skyas tad-plus sel-skis khragbkbyag bju ginger removes phiegm and wind and liquities the blood.

श्रृहिष्म हya-khely saddle cloth; the leather cover or conting of a saddle.

£9a-glo saddle girth.

*# \$4 \$94-\$900-pi described in Hirom, as meaning; to saddle a horse.

**BP 49 % Syn-try nay-po the flower of a bitter species of ginger: **BP 49 49 58 \$\% \delta \text{54} \text{54} \text{54} \text{54} \text{55} \text{18} \text{18} \text{48} \text{56} \text{48} \text{56} \text{18} \text{56} \text{18} \text{18} \text{18} \text{18} \text{56} \text{56} \text{57} \text{48} \text{56} \text{56} \text{48} \text{56} \tex

*** sys-thou ropes or straps used in adjusting a saddle.

Masympe I. a young horse just fit for the sadule. 2. ৰুজৰ উপ্ত শুল্প ইল প্ৰথ (also প্ৰথ) কি goog thet-ja dhan-po le sy:-pa হা yak with a white forchead is called sy:-pa (Rtsh)

*# 19 sy e-gang, also written ## # sm ogsya, brown ginger.

॥ # sgest see the flower of ganger plant:
॥ ইমাইছে টুই বুল আইছি ই ইছিছেইছে ছালুলার আছুলার pkyed and good chooses ladge a ganger flower queed) as a stimulant, cures sees and draws out pass.

ई synd-hi शक्किक्क pangert ginger कव्य synday framo of the saddle; sad-

die-bow; subile-tree (Ce) सभेद अनुबन्धार कविद्वा turnerie, yealow

ginger; a spice used in cosking most to the table.

M. M. My-ca straps for instrain; the travelling-laggage to the saddle, of sepaquesting.

47 36 Syng-thin in of a small silk realf used in religious services in Tibet see as used, used to be dead-claim maddin, ago thinh, agot believe in S. Kar. 1797

調明り *gag-pi 東京() ravish; to copulate; to contract in sexual union

AS synā I. a hil'spur; the ridge of top of a hill: Equation and constant span-less shap keep on the top of the table. 2. fine; occasion: ME AND \$5.5 ME soft in time of doing work; \$500 morrow at the time of doing work at the time of doing

Syn. DE steff, MA mtho-wa (Mnon.).

間 syaf-khal acc to die same as 郷西syaf-kha.

अस्ति वेद हम्मी-प्रानिक के species of partridge

ME MEA & span nathon-po a high hill

18 4 symbola, pf. 4884 begade, fut. \$48 begade, fugure or become mil Usile 58 ks. 4884 begand an algorian full providence immittageable girl.

Mag spoishe full quantity; entire piece a small specific price and specific price been entirely brokened with within 111.

ations and depressions on a hillside.

AN 19 no view 1. bank or elevated place on the margin of a river. 2 n. of districts in S.E. Tibet.

শ্বি 'হেই sgair-heter a class of demon; a gheat that remains concealed : হল্ম বহন প্রশান হৈ প্রশান করিবলৈ করিবলৈ

Rea synb-pa 1 secondary form of seem a hy-bs-pa, to cover; covering: B see g a hard by-bs-pa, to cover; evering: C see g a hard by-bs-pa the covering of a young bird by its mother. 2. 衛星 goot-these synb-skirt or lap of a coat; Ma gs synb-these a short skirt.



अभ syam अच्छा, बांच, चिड box, trunk, cheet; also the testes: अव के क्षा syam-sya man a chest of drawers; क्ष्म का ko-syam an iron-cheet; भावन ko-syam a leather trunk; रक्षा ro-gams or क्षा का spur-syam a coffin.

Syn. an sgrom; as snod; not milet in a sgrom-bu; as a hah-pa; as a hah-sgrom.

an as saam-chuñ a small box.

क्षण्य sgam-pa: अवः unb-pa वानीर deep; profound; शिक्षण्य mi sgam-pa = भै अव u mi ab-pa shallow; not deep.

and syam-po, adj. full or fully accomplished; one who is deep: बुध में क्षा कर कर कर कि स्मानित कर कि सिपुत्री-po Sron-bisan syam-po, King Sron-bisan who was Syam-po, i.e., fully accomplished. Acc. to Sch. prudent quiet: ब्रिक्स के bio syam-pa = ३९४ ने १ असम् thays con-tusyam-po he (the prince) was very protound.

sgar, defined as चुराकर में सुवास वहर o gar mad-po phul-nes bedrd-pa, pitching many tents (at a place); camp; encampment; रम्पान a military encampment; इर देवस o to encamp; to pitch a camp.

Syar-man respectable mea.

watch-word; parole (Ja.).

#4 syst a load that is carried on the back load of a boast of burden; \$ #4 rta-syst a horse-load; As \$ 184 cin-rtahi syst cart-load; waggon-load.

#4 5 sgal-rea pack-horse.

अव दुवा sgal-phyugs boast of burden.

েই; মুখ্য hphuh-wa to throw a load বেই; মুখ্যবিশ্ব sgal hoogs-pa to 'ake but a load; মুখ্যমুহ'ন sgal heran-wa to adjust or balance a load. BA 4 syst-pa 1, the back of man or beast of burden; বুৰ সংগ্ৰহ ক rgyab-tu kkhur-nos agro-ua=ছম্ম্ম ব্যাহ্য ক khur-nos agro-ua=ছম্ম ব্যাহ্য ক khur-te bgro the carrying a thing on one's back. 2 the small of the back; হুম্ম syst-blaks the lumber region. 3. croup; cruppor.

শ্বিৰ system to carry a load (on one's back) or to cause a load to be carried on the back of a beast of burden; শ্বৰণীয়ৰ system to put on a load.

आव अवास syal-tships the spine in general; the backbone of a heast of burden

an Anny of East synt-taking hier real brygad the twenty-eight joints in the backbone; A A ma Ann mi-yi synt-taking the joints in the human spinal column.

क्षा विवास ने शु है की syal-tships ni-çu rtenlahi there are twenty-four joints in the backbone of a beast of burden.

ब्रेड sgir-mo के के sger-sgor इस round; orb-like; globular.

gu, adj. bent; 1994 syn-steys 1. a feot-stool. 2. acc. to Sch. elbow; angie.

sys-rio sling-string, explained as a family by har-rio hiphon by d-kgi thay-pa the string that is colled round a stone for flinging it; a sling.

ৰূপিৰ sgu-phyoys (ই প্ৰথ sgyr-phyogs) -- প্ৰথমিত qudan-la khyoy-pa bentforward: ইপ্ৰথম্পৰ প্ৰথম কি চুৰ্জ sgyrphyog sgu-phyogs ces-pa cin-tu goes those that are bent forward and bent round were valuable? (Jig.). শ

sgu-no=35 & hur-rdo a sling.

মুনা হা sgug-pa মনীৰ (in Pali पতিবা) to wait, pf. বছৰণ bsgugs, fut. বছৰ byug, imp. ছুল্ম sgugs (or ছুল্ম নিৰ্মাণ syugs çig); ম বিং কুছুল বছৰে mi yod-rgin syug bslaf-pa, to wait for a man's arrival; ছুল্ম কি প্ৰ উচ্চ gug-par by d one who waits for; or ছুল্ম বা হ্যুদ্ধ-pa jo a waiter; ব্যাধ চুল্ম বিলানত হয়ন্ত-pa to wait in the road; ছুল্ম বিশ্বৰ বা egug-tu hing-pa to cause to be in wait (for a person); to cause to way-law.

** ' 'j'' in Ld. clap; crack; crash; a gun) Ja.).

1 spel-po, ace, to Sch. father-in-

NNSQ aga amadah, non- to Scientho batta ali of a gami gunistock

≰5 eyen, v. 555 dger

Maga parangal a bentabank

் कुट्ये पुरुष्**त कुछा, आरम्बुट्या** bent, crocked एक्ट्रे

्राप्तः । कृष्युक्तः १५०० हिर्मित्स्यः । 💆 १५४ १६८७

#TO promise man fago en besone.

联系引动kyo2 \$\$14 option to

A BE sgr-khad, W. S. Sgo-chad a small door; a window.

person.

श्रेष a geg-pa सङ्घार, विकास, काशिस, रव, बायक 1: the grace or charm of youth: विकास काशिया कार्यक्र कार कार्यक्र कार कार्यक्र कार कार्यक्र कार्यक्र कार्यक्र कार्यक्र कार्यक्र कार्यक्र कार्यक्र कार्यक्र कार कार्यक्र कार

Syn. रवाय vel-pa; वीव hps-va (अधिका: क्षेत्र के Syng-pahi Rido-rje सावध्यवस्, बीधावस्य n. of a Buddhist sage of Ancient India who visited Udyana (Ancient Cabul) and spread Buddhism there.

 $\label{eq:spectrum} \Re \P \bowtie Sgeg{-ma} \ \ {\bf n}, \ \ {\bf of} \ \ {\bf the} \ \ {\bf goddes}$ beauty

हिन्द्र 1909-ma आस्ता नर्भकी a dancingpirl; a charming dansel.

編集者 gyg-r-ds/g perfumory, pomad/s, &c., articles which (according to Buddhion) are incentives to sensual pleasures

A sprint; or seem dynitic acc. to Jr on; upon; perhaps a wrong spelling of the word #* g an.

開島 1904 (1) diminative of # 1993, ginger, 2 v 新加生に1999-pa (K, 9, 846).

13 55 rach of all engal gardin.

देशकर्म ए ५०-द्वर अदिक ginger.

* \$ 59 r private, sond-independent.

private party, not for a public officer.

\$8.88 special reason or object: \$8.938.85, a new second reason or object: \$8.938.85, a new second reason or object: \$8.938.85, a new second distance of the second distance of the second distance of the second form house-fire.

केर व sper-pa a private land-holder; वाहर प्रव केन्द्र केर परस्ताव के केर यह चंद्र व वक्ष प्रवासक क्रम व वाहर व्यक्त gehan-khral chen-po med-par ran-fa

mi-ser yah yod-pa las khral-bedas nas sa bidad-khan a land-holder who without paying a large tax to Government enjoys an estate is called \$5 \(\) \(

in পূৰ্মণ gar-group private servant, also one who does his own work; servant or employé of an independent party or estate which has no connection with the Government.

まる sycreto, 本意を与なる等句 raft-sger gyr shin to-tog the produce of a private estate.

¥ हता पार, मुख, प्रतीपार, पच a doer; an entrance or doorway; the aperture itself as well as the wood-work of the door: # AAS 4 syo bond-per or # 5494 4 syo dang-ma to shut or close a door; #39 say plane or # \$5,4 sgo lyed-pa to open a door; * " squ hjugget to put in a door; to hang a door; & eq 4 sgo rayab-Li to shut a door; # 4554 sgo atan-pa ace, to Sch, to lock up, to bolt, to bar; in anyw usyo blum-pu or any bakum, acc. to Ca. resp. to shut (a door); Tase a syo bdun-ua to knock or rap at the door; All rgya-syo large, or the principal, door or entrance; the gate or gate-way ; \$ W phyi-sgo the outer door; A har-goo the middle door; A I nafi-sgo the inner door; au gaafi-sgo the secret or private door; at mised-sgo the door to the store-room; The anamsgo an amerium in the roof for light; skylight; PE # stcf-sgo the upper door; 19 # hog-sgo the lower or under door; MASTER # mchod-khan sgo the chapel-door; Alex i gherthab-tshan sgo kitchen door; Alex i ghertshan sgo the store-house door; Alex i chub-khan sgo the bathroom door. In Sikkim gom=door.

II: often Syo-mo, the admission to, the medium or means of, the passage of, knowledge or learning and, as such, the science itself, &c ; \$4 3 \$ \$ chos-kui sqo-mo the service of Dha: met (religion): ** THE rtsis-kni sun-mo the science of arithmetic er numbers: 14 9 mm sman-kyi sao-mo science of medicine: अँग अवै अ अभागसूय अद्या ME Syrol-mahi ego-nas qual-mdos aton in the religious service of Dolma-the mides for victory (in war) should be offered: सदसः हुमः ने पद्द पाय वहुन परे क्वेंद्र पाकुरमः सुवर्षे व Sufisrgyes kyi betan-pa la hjug-pahi suo dam-pa skyalis-su hyro-un as a door for entering the religiou of Puddha, it is necessary to take refuge in the holy ones: 3974 a age यथे में प्रश्नि केशम they-chen-la hing-pahi soo buch-chol-kui sems for entering the Greater Vehicle dectrine the means is a saintly heart (the purified heart of a Bodhisattra); प्रदृद्ध वर्ष में यह द व्यूष yon-tan house with sao brison-harus the means of acquiring learning is diligence and industry : देश व बच्चद वर्ष कें ले कें प्रमाधेद व nes-pa hbyun rahi-\$90 le-lo bag-nad-pa being idle and immodest forms a way to the springing up of vice.

क्रें गुन व्ये sgo kun-gro कर्णनीश्च in every way.

Fig. sgc-skyon viture porter; door-guard.

¥ sgo-skyor, v. # # sgo-epe.

if Ps. sgo-khan or if it. sgo-sten frage the entrance into a house; vectibule; porch; portal; also a small house on the gate.

म

新聞年 sgo-khus opening of the door; an apperture in a door; 流下生 育 年 青 中間 にない ないれる stef-gi guil-khus the verandah room on the porch of a house.

is ago-khyi watch-dog.

1

ब्रेड्स syo-gleys a small beam used to bar or bolt a door.

1 2 sqo-harum the space near the door.

a 490-rgyab the space behind the door or within the door.

** Equiv *** sgo-gloys estaurs, fags, sizes the board or plank of a door; the lintel; frame work on the four sides of a door [a bier, the bed on which a dead body is carried] S.

M S. 590-8a we eggs, spawn: 5 5 5 8 590-6a-con egg; producing or possessing or having spawn.

हें हर्ने भदि \$90-Aahi midsod सुद्ध the testi-

श्रृष्य syo-lengs सामनं the lock of a door.

₩ Xx \$go-chor, v. # H \$90-\$pe.

\$ \$50-\$nod = \$\$ \$50-\$nod cummin seed.

has eighteen hands and holds eighteen different weapons of war, which are as follows:—(1) क्ष्म पर्वे क्ष्म hete pahi midah an arrow for shooting; (2) व्याप पर्वे क्ष्म hings pahi midah as spear to pierce with; (3) व्याप पर्वे क्ष्म geog pahi stare an axe to split with; (4) व्याप प्रविच्या हुए geographi grantura chorper to cut off; (5) व्याप प्रवेच के hthi-pahi rat-gri a sword to cut into pieces; (6) क्षम क्ष्म क्ष्म के क्ष्म betim-pahi chi-gri

a dagger to pierce through; (7) alayan Y an heliog-rahi tho-lum a cannon hall for battering in; (8) बयुक्तम धर्वः क्षेत्रः हे ६ Alugs-pahi geor-chen a pin to bore through : (9) aga as Ma a hiral-wahi sog-ir the saw to separate or cut asunder: (10) 59 58 mm dyra-nohi spu-gri a razor-knife to cut the enemy; (11) ana at afta to bekor-unhi hkhorto a disk to whirl round; (12) # : sa was squar-wahi ya-lad an armour to ward off: (13) अभवन वर्षेद्र पति नाम के संताम-thay good-pahi ka-ma-li a sword to ent off; (11) क्रेण्यो न्तर हैं srey-puhi glar-to; (15) वहेंद्र वर्ष छुन्। हुन् helif-wahi kags-sgrog iron chain to bind with; (16) que la \$ 1 for dpol-zer-qui chukhol hoiling water; (17) 45 kt 3 A 595 hodzer-gyi me dpust a heap of glowing fire; (18) 5989 है बेंग अदेश dray-resal qui thou md h a thunder-bolt for chivalrous exercises

■ "55 **sgo-gian a bar or bolt of a door;

■ "30 **sgo-them thre-bhold; also the headpiece of a door.

#5% sgo-dir the scarf that is attached to the door at the time of a marriage in Sikkim.

ithe counting of persons of a village or town, &c.

in TA R M spo-gdon suff-can Wight a circular disk with string attached to it that is put on each side of the door to open it by the hand.

#459 sgo-hyrry door-frame, window frame.

FRE son-idas each side of the door.

44 *sgo-nag the dark door, i.e., the door of the dark room where a dead body is kept before disposal (D. ccl. 8).

squ-rnam a single board, i.e., of the floor.

ब्रॅम sgo-pa दौदारक, or बेंदिन sgo-doon or बेंदिन sgo-balay 1. the door-keeper, porter; 2. also the headman of the village.

Syn. KAE syo-senn; KAE syo-akyon; ea KA chab-syo-nn; KAE & Legs, syo-yi meltshe-yikhan (Mion.).

igs 290-pur tore-skin; prepuce.

NA syo-poulse & A syo-he outward looks; stature; bodily appearance Ju.); § & skye-sgo the face; countenance; § NAMA skye-sgo-lys a bountiful face; ANN shan-syo unugly face.

भूष इन्न-इन्जर्भ । lintel, १ भूषे के हुए छै। १९ बहुँद एकर छेद इन्न-इन them-pa इन्न अन्निकां enal-blyor-pa yas-god there are even gost who have only left the lintel and threshold of their home (and no more).

ৰূপ syo-ye a projection of the root of a house above the pencipal dear of a house, under which one can sit or sleep, or where servants wait: ২৭বি সুকৰি মুখ্য বিশ্ব কৈ do-not hi-kra-mais syo-spehi hop-tu sol (A. 150) to-night sleep under the portice of Vikrama-ila.

Syn. Mys. \$40-skyan; Mass. \$40-yahan; Mass. \$40-hagan (Mhaa.).

Mus #40-place, Manual syn-rine man-po the name for a series of doors

ৰূপ sye-wa pf. আ bsye also আৰ bsyes, to say; to speak, mostly to bid: to order (used in old works, now become obsolete).

282 200-hbyar, v. # B 200-2pc.

*95 syo-hourd a kind of grass used as a modicine in eye-disease (Sman 353).

sgo-ma 1. panel or square of a door; the fold of a folding door. 2. = 974 AC MON.

ী মুঁ মুন বি g gtor-rgyab skabs-kyi sgo-squh-gi tha, the deity who guards the door on the orension of offering torma; মুন্ত ব ন ন ন ন ই ল ব্ৰি মি: sprut-pa ye-çes kyi sgo-na behiti min the names of the four miraculous divinities (of the Bon-po):—(1) কুল্নু হৈ ব্ৰুছ kyi band t-kdata; (2) অনু লুহিন কৈ কিন্তু ব Phoggiton we mo skay-pa, (3) কৈ লুহিন্দ্ৰেম মুন্তুল কুলো প্ৰৱিশ্ব yernd-yeon (orgs-sgra; (4) মুন্তু লুহোল প্ৰৱিশ্ব yernd-yeon (inskhu dzil-bu.

新年 syo-mo (1) a large door: a gate; cast'e-gate; town-gate; (2) the beginning: ままう新年 risis-kyr syo-no the beginning of a new epoch.

新知 syo-tsum a little (Sch.).

d's go-risa = \$\$ \$ \$ gohirten-un at the door; \$\$\$ near or at the door.

the chink left between a door-post and the door, when the latter does not perfectly fit

बेंचे हेन sgo-hi loog बहारक raised place of stools placed on either side of a door (a place where four roads meet &.

a विश्वास agoni them-pu the thresheld. अं को देश के अन्य ago-yi mel-take ए kira, ४, ३ ५ ago-pu.

**A9 syo-yig 1. inscription 0, increpeon; label on the door; sign-b and 3 a magisterial advortisement fastened of the door.

door-keeper; a door-gened.

¥ \$90-10 1. body. 2. (nee (Ja.).

and sgo bead = and any a sgo in bead you an inscription on the door; a sign-board.

I am syo-gaum the three media, i.e., of body (4" ins), speech (59 sing), and the mind (35 yes).

4

अवसुरकाय sgo barun-na=क्रिय syo ra-wa चना a door-keeper.

AP & spoy skycer & For skyc-spoy white partie used in medicine; Allian and Jucque; & Ex spoy-sion a blue species of garlie, very common in the Himalayus, perla Allumenic lland Jan; & Masa & spoy-goy-man garlie grown on a single root; & Masa Masa garlie grown on a single root; & Masa Masa group of grown three species of garlie which have three different properties: --(1: & Sas took-dome red onion; 2) & Masa garlies; spoy-sion the common white gralle; & & Masa garlies to blue species or garlie.

4

মূল টিম ভ্রালু-Cu mortar: ইপ্রকাম egr. gtan postle for bruking leek. Ja

斯斯特 spen true or 新門門 spen-plan a number of garlie roots lamehed in one.

अपास 1: 1997 व आहम, असम garlic; leek; allian; व श्रीम अंतुम्म असि क photon aph a species of garlic growing widin the lifts of Theor.

Syn. Takk nodoń; * 24 vochon; 刊 15 grii dsno; * 43 sieka; * 43 się kor 2 4 szm tha-min khray; 艾莉·養甲 kla-klohi spos (Mnan.).

ম্বাম II: act to Cr. pi বহনত biggs, fut বছল biggs, to make one eweer; ইল ই (gog-po one that makes a person swear (Ja).

≨ৰ শ্ৰীৰ symp-gall a single garlie root er soud.

In Sikkim "sgon-do" (Sud. Hth.).

新年 II: n. of a country, prob. 新年 Kon-po.

斯斯爾 agon-skyes = 新工程 union a go-halas skyes-pa unum born of or produced from an egg. is it spoi-spri the white of an egg or more properly the thin film which wraps the contents of an egg.

ब्रेंट विषाध egon thog-pa n of a plant.

মুদ্ধি হ gon-na, pf. আমা hygois, int. আম hygois, imp. মুদ্ধা symbols) or মুদ্ধা প্ৰায় to eat; to make round balls of dough (Cs. 2, to hide; to conceal on thing) (Sth.) 3, মুদ্ধা আমা মুদ্ধা মুদ্ধা মুদ্ধা স্থান আৰু a buighing speech or exclamation.

अर् प्यास spod-yes in of a numeral see केंद्र कुट केंद्र इंद्र क्षम (Ya-sei).

স্থান symbolic unable; deficient; wanting in strongth ৪৫%.

MA syr so, one Mas Journet.

What symmetrical is a Buddinist resection who remains absorbed in deep meditation. 2. species of fieldmones, Legency badays, so called from its hybernating disposition. See Hooker's Himalayan Journals

हुँक देश a squam के न्यू म च्या व्यापाय क्या के देश के small branch days his spat or देश व never at, to blander in meditation.

 327

¥ 1

to facilitate the effort of maintaining an eract and immoveable posture during meditation, which expedient of course is seemed by the more rigid devotees.

ইপাই Symastern of a section of the school of monker albed ইং এই মুখ্য কি Sir Ages grips that of Tibet (Loi. । Pro.

श्रें अपन्य स्वकृति साधाना, प्रोत्तु exes. अस्त्रीर Syoms-gain, or Kundis syom-balen, pf. uffen begone, fat. The begon, imp. Ke egom or MAN squing, rosp. ANN AN things-squing 1. originally to fancy, imagine; now to meditate, contemplate systematically ic. access and data; to have; to entertain; to re-produce (in one's mind), with the access, termin or with double accus-2. slot, \$4.4 squarera, has come to signify systematic meditation of the Buddhist · dint | Four degrees of this meditation are to bed stinguished, viz. 28 Passa contensplation; \$44 squares meditation, properly as alled Johich requires अध्यद्धापे हेन्स म more wange of 1'- 1th intertoys margy he gram. ic, that it has a performed in a close and decided meaning without suffering one's self to be 4 sturbed or distracted by anything); the third degree 154 space-par consummation; and -548 Abres-la fraition.

क्षेत्र व द्वार हुन्यान कृतः देश द्वेत स्तृताम केतु कृतः है। इंग्रेस अन्द त्रुवन-कृतिका un receti who raeditates

Ando to signify \$6.35 spin-schot, a Bud dhist ascetic who me litates, \$5.

MA & syon-bya and MASA species: , the object of meditation.

हें बहुँग syon-throng to the wildernoss or selitude where hermits day'll for meditation 2, helly in Sikkim of the eff

हरणक्ष्य sym yan-lay भारत a branch or form of ascetical meditatica (lit. born-

ing the limbs; it is a kind of penance in which the whole body is exposed to four heaps of fire in four quarters and to the sun on the head]S.

ইন মন sgam-law the practice of ascetical meditation, also ইন ট্রন্থন specificalm, the way to Novement by means of meditation: ম লাইন এই কাইন কমা ইনিয়ান বিশ্বনিধ্যালয় কাৰ্যনিধ্যালয় কৰিবলৈ from the second stage of perfection free from defilement be entered on the practice of needitation.

ৰূম ইছ syom-çni, থানহজ্ঞ the click on which the ascetic fixes his gaze while engaging himself in meditation.

EN MAN sympogram three kinds of ENA gion-per or mystical meditation, viz.:--(1) meditation performed in the three, four or six periods into which a day may be divided for that prayers as AMS, WHISE EIGH मानेह के धर वरेयस में दहाय जिदायस, इब डेसस के वा कड़ेंस पर then sameni, las den po dos gñen ro phar helds-kyldran-pastn-pus, than-tshams place la hor member 12: Et finis, Me gentan grau धेर्यम, बर्षे बहुक् अत्य यम हेर् है बुसानुद बनुध हेर् ह दह AN MAN & had somment, much there helds - kar denneral generals, hyra-belog 21-n ti las spood erdoras-kona birat red-de heri-nis anas-so. श्रेम है है भर होर य य रह रह हर होश रह बच क्यें र क्येंट Syconetic depart medera la Part dat harieris hat-theig berit-veren : (4) The Bu B. as Ann & an Be en asing suge Bus en gu at king-snous ni, nationes muchay dod-pas, begon byacome land kan blo dan braise the

MAN sgoms (\$24 Par linels) HIM a doiry thought of for propitiation

** \$500 a spindle in a turning-lather office.

🎮 🌠 syri sgor round.

an eddy or whirlpool (Nag. 12).

#\(\mathbb{T}\) syor-na 1. pf. and fut. \(\mathbb{A}\); to condense by boiling, \(\cdot g_0\), \(\mathbb{A}\) \(\mathbb{A}\) bu-ram sugar. 2. to turn on a lathe (\(Ja\)).

ইং উৎ syor-med without interruption obreak: (ইমাইছেলমেই ris-med lam-hyre) to go on a journey without break, i.e., without having to turn back.

4

新年第 ggm-mo, v. 1. 新年4 ggms, 2. 電車 a ball, globe; also a disk; hence an Indian ruper is called 資富年年 phyi-glin sgor-mo; g 年間末 flar-rum sgor-mo a ball of treadle; 資本等 sgor-thig a pair of compasses; 本 報告等 sgor-thig phye-wa or 当5年 phye-d-ka semi-circular (Cs.; Schtr.).

spos=3%5 sper-do or an are they-per, specially, particularly, chiefly, &c; in compounds and as adverb; private, separate, distinct; also as opposed to \$ species; c. c. \$ 4544 spej-gdugs a parasol for several persons; awning; shelter; \$4 4544 spej-gdugs a parasol for one person; \$4 454 spej-gdugs a parasol for one person; \$4 45 spej-gdugs a parasol for one person; \$4 45 spej-gdugs a parasol for one person; \$4 45 spej-gdugs a parasol for one person; individual lot.

संबद्ध Spis-kliur विद्युष वैण्य हिर्देश । ा त a vi-dwag or preta.

in a pos-pa to choose; to find the right thing (Sch.).

Man sportal or Man syop adv. #5545 khyad-par du or Man sportal topposite to Man syop hy in the Man sportal desired a substitute officer (Constitution of sportal sportal syop hy Sportal bandary daman sy Sportal sportal syop articularly the precious doctrine of the Ban-ylam-pr School (A. 124).

purse: Pages Kangan or Ra soyibe a bag, purse: Pagen Kangan our purse being in the way of breaking, i.e., at low cbb; 45% q daul-syyig purse to keep silver pieces.

BC'A syyin-un, pf. Arn beggine, fut.

Syn. Fra hyyik-un; pra glal-un (Mhou.).

\$5 sggif 1. the hollow of the knee, bend of the knee; or \$5 sggid-pa knoe-joint; \$5 s sgid-pa good-pa, to lame the knee-joint; homstring (a horse). 2. the calf (of the leg).

हिंदु syyid-syyor पाय idleness; langour: दि बुद ने दे य नवेन हैद व्यू व नवेन हैद य दे वे दे द य (दिव्यू.) दि दुन syyid-syyor is the victions indelence of beginning a new work before he has finished the one he has in band

\$5\$54 sygid skeer-paracute pain in the knee and leg, e.g., of a woman with child

\$5.5% \$9,#4-khed the hollow of the kace.

\$5.5% sygod-khyol one lame in his legs (Us.).

हैं देव synd-bkheil कांजाह (lit raised knee, that is, squatting and doing nothing) langour: lazmess.

Sev. प्रिक्षमा इत्यानिकीताकः विश्व वा इतुत्रानिताः Leg. भवभागः rangk-pa; वश्माम hins-pa (Maa).

\$5.5 synd-ba, also \$5.8 synd-ba after a hearth, fire-place, consisting of three stones on which the kettle is placed; \$9.6 hays-syyd ron treves, tripod, cf. \$5.4 syyd-pa.

हैं देश व sygni-lug-pr चवा slothful; idie Us and Lex. वे६ ३०व yid shum-pa prestrate with fatigue or mental lassitude. भू र नेहर squir-rhan, नेवादर पुर वेदन के अवव बारदेव कहर पर अवव पत्रम् the fringe that is attached to the border of roles or of tents. &co.

कृष्य sygn-hphrat साथा magical deception: कृष्य स्व sygn-hphrat-ma साथा the name of Gantania, Buddha's mother.

हुल इतुल-ma मादा illusion; fancy; imposition whether natural or intentional; सुभावन्द इपुसार-ma mikinan भाषाकार a juggler; बुक्त अं अवुश्व-me-con सम्बद्ध an imposter; one who plays deception; WWR & sym-nut tra-bu नायोदन like illusion; illusive; 🐠 gaa sayn - rea sprul-wa to exhibit a false MOW (Cs.); KNINK HANNING BING AN MAR uni-un thans-end sygu-mar ces I know that all phenomena are only illusions. सुस देर य sgun-ma byed-per साधाबी, साधादण one dexterous in magical show; a magician; ह अभेदव इतुष्मा-तथा med-pu अभावादी free from guile; guileless; & sa K squa-mahi nor illusive riches, hence general wealth; " शर्व देंद्र वा इसे केम करेंदें देंदे तम करवास वट सेव दें जिले दर देश वश्रवा प्रदासका के अधिक the mind is not entisfied with the illusive wealth, though accumulated by desire it remains behind. and though acquired by yourself it is enjoyed by others.

guê ζοιας «γν sgyu-mihi dpe-beu-yūis
the twelve expressions illustrative of illusion:— (1) guag syyu-mi lu-bu; (2) & g
chu-ela the image of the moon in water;
(3) Rayar mig-yor scenes that appear in a
vision; (4) Rayarmig-gyu mirage; (5) &
an rmi-lam dream; (6) Rayarmig-brian,
echo; (7) ξιαξίκης dri-sahi grod-khyer
castle in the air; (8) Rayarmig-brian;

(9) 朱本文章 可以在,pohi gehu rain-bow; (10) 第可 glog lightning; (11) 在第5 chu-bur bubble; (12) 南海本章 电电阻电阻等度 me-loh-gi gungs-brüan tla-bu reflection or reflected image in a mirror.

इटच sgyu-rtsal बचा art, skill, dexterity: इटच्या क्रिक्ट क्र sgyu-rtsal gnas-kyan drah-por ryyer बचावयोगंद सरव though dextrous (artful) he was sincere. Therare 64 arts, of which 30 are distributed in handicrafts, 18 in music, 7 in singing, 9 in dancing.

हुं व स syyn-risal sa = बुध करे हुँ ५ वंस ryyalpohi skynd-tahal the royal gardens where in ancient time kings used to try feats of arms, etc. (Moon.).

body of the soul while in the Bardo 2, the animal and human body in general, inasnuch as it is only an apparent body: a phantom, when considered from a higher philosophical point of view.

मुन् से syyuy-vio बाहारी, बसा, बन् mother-in-law; अन्य धुन mnah-syyu both daughter-in-law and mother-in-law: धुन स्था श्रद्धाः syyuy-mos basus, pu बाहारी-रचित्रा watched by one's mother-in-law.

এই বৰ্ণী5 agyur-bkod strong advice.

 chage han-pas kha-tayur he is governed by evil passions; Pagara kha-lo syyur-ra to govern; also a driver; Pagara kha-lo cin-rta syyur-na to drive a carriago carga a dean syyur-na to have comman i, control of: to dominate: to command.

हुँ egye (इँ६ saod), धोवनि, प्रतेव a vessel [a sack : a Cathern bottle] 8.

WW syy -syur crooked (Sch.).

3

bent forward and hump-backed.

জ্ব বি sgyc-bo ৰছি:ছছ 1. hump-back; acc. to Ja. 2. one of the lower classes of efficials or publicmen.

ম Sygn-mo ত্ৰ' khog-pa, তাৰ, তুব I. shet, a small pouch; বৰাষ্ট্ৰ ras-syge a bag of cetton stuff. 2. adj. quiet, gentle (in Spiti) (Ja.).

33 sgyrhu a small bag.

\$5'=1 *ygrd-po us a small fire-place; hearth-stone.

573 spycd-bu Tw a make-shift fire-place.

র্বা sgyen-pa to be on the move.

by yel, transit form of again hypel-wa, to throw down; to over-turn; to lay or put down (a bottle, a hook); to thwart (the charm of an enemy); to kill (horses) (Ja).

agyogs as, awaya a warlike engine to shoot darts or to fling stones with; montar; cannon: "gaw Jagaqaa sayogs-kyi hphrul-hkhor id; Jaw' sgyogs-rdo stone flung from such a machine. I Jaw me-syyogs and Claw rdo-syyogs cannon: I Jaw ne-syyogs now called a dob in Tibet; Claw rdo-syyogs a stone-hrower is used in Bhutan.

* Januage sgyogs-nudah usu (Schr.; Kalac. T. 128) cutapult.

sgyon-wa, pf. Afan degyone, fut Afan degyone, fut Afan degyon, perh originally—Afan egon-wa to hide. It to fill; to stuff (a sausage). 2. colloq. in W. to put into (the pocket):

Afan Afan degyone gon-wa to return the wages due to another person (Sch.).

हो sgra (da) मन्द्र वर्ग, धांत, बार, जीत, बोध:, जाद, धतिधांत, दक्कार 1. sound, noise, voice: धूब के धते धुन्द अंके धते धुन्देश चित्र हgra-la zin-pahi sgra-dań ma-zin-pahi sgra-gäis yod there are two kinds of sound, viz:— के धते धु zin-pahi sgra, i.e., sound that can be caught or heard and understood; अक्ष्यश्च mi-zin-pahi sgra which cannot be heard or undorstood; indistinct sound; केद धु min-sgra a mere word. 2. word, svilable. 3. a language.

% syra-skal sound; voice; fame, # % % 4 % syra-skad shin-pr sounding; sono-rous.

grage a sgra hskyun-na unuset one who speaks few words.

सु वर्ष १ tyra hrya-pa= ९५ म hbruy सत्रहरा thunder.

• इत्युक्त अर्थ वर्ष Syra-bayyar mar-pa lots tsha==== Mar-pa the translator and lotsā-wa.

#श्रेष्ण प syra sgrays-pa (da-dcg-pa) खत्-कद्म the sound returned by the target when the arrow bits it.

श्री विषय के syra syrog-par byed (da-dogpar eth) राज्य one who proclaims much; a great self-advertiser.

a द्वाप sgra-sgrogs जुद, रायप, पतिपुत I. the famous. 2. n. of the king of Lanks (Caylon) with whom Rans waged war, described in the epic of Ramayan by Valmiki. produce sounds, noises, etc.

शुरेक्षप्रकृतिय sgr t des-par shyor-ra= विश् तेश्वप्रकृष्य tship-gi sgr t day-par shyorua निषेक्ष the correct formation of words.

위'제33 Sgra-gean राष, तमन, वरम 1. n. of an Asara demon, who fought with the gods and drank nectar obtained by churning the ocean. 2. febulous planet of Chinese and Brahminical astrology which exercises malignant influences on the destinies of mankind; specially known by being at enmity with the run and the moon, on whom it is continually wreaking vengeance. Eclipses are caused by Sara-gean swallowing the sun or moon. His different names are the following:-वर्षेद् दुव्यक्ष अत् Bood-nams Idan ; सत्र व ठन् Mun-pa can; MERNYE BY Mtho-ris snan-bued; Qua ลุน Brahi rna-wa : ผติ 34 Mgo-clum : แม ลุก Liming; 1 98 59 Zla-wahi dara; As & X2 9 Sen-go mohi be; 2 a alan Zla-net hiones; 3 ax aux at Se-war hphar-hope; 4 2 Ca-za; श्चेत अभादम कुष Sprin-lay rnam-ragal; छ ते हेम Bra-ne skyes; व्याप वापुण देश कुल Khame-gann rnam-rayal (Mion.).

son of Gantama Buddha who, according to the southern Buddhists, was born on the day Siddhärtha left the world. According to the northern Buddhists he was conceived in the womb of his mother Yasodhara long before the renunciation took place, and saw light six years after, on the day when Buddha finished his six years asceticism, on the bank of the river Nairanjana; he was so named being born on the day when there was an eclipse.

• রূ ব্রহারীর মন্ত্রকার Syra-yean hilsin beqgian राष्ट्रकात (Schr.; Tā. 2-249) [friend of Rāhula]S. ह्न कुछ तुम व्हास syra-gean lus hjonn राष्ट्र-प्राभितिम्ह the god who subdued Rahu, the demon, by cutting him into two.

हैं के sgra-che far-famed, renowned; हैं के sgra-chen महारव great; sound; हैं के इत्राव chen-po महाराव high loud sound; हैं के जीवा प sgra-cher grags-pa well-known. famous; हैं के अप इत्राव तेता-pa to hear; to hear sound; हैं के अप इत्राव तेता-pa to hear; to hear sound; हैं के अप sound; हैं के इत्राव-तिवा कालका, भी a well-sounding, agreeable voice; a guitar; हैं पड़ेन अप्रव-कृतिवा (विषेक्ष broug-cha) प्रतिकृत, प्रतिकृत का echo.

ষ্ঠাৰ syra-tog sound made by the tongue striking on the roof of the mouth: ৰূপ্ত নি মানুহ কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল when I happened not to see him he by striking the roof of the mouth with his tongue signified the relish of ment, &c. (Horom. 118).

#5¶ 4 sgra dag-pa paire; clear-voiced.

श्वर्ष syra-don सन्दार्थ meaning of a word.

शु:इक्ट sura dray-po निर्मात sound made by a sudden blow.

25 sgra-idan 1. noisy. 2. (5 र्ष by:rog) चोषा, भाष met. a crow.

इ.स. sgra-lder sounding ; souerous.

• п в syra-ил иги (Schr.) [speech]S.

ৰু শুৰুৰ spra hbyin-pa ঘ্ৰম্মীয় লবনি ; জং শুৰুৰ skad hdon-pa to rescund, grown, cry loudly.

grack agra-bound to agra [resounded] S.

#95 ggra-byed sound-maker; #95% sgra-byed-do newigh makes sound.

हुदुद्ध agra-abyans निर्मेष pleasing tone: hermony: cuphony (A. k. 111-8).

*g 53xm gw = Spra-dbyańs rgyal-po (Schr., (46 B).

क्षुत्रक श्रृष्ट Syra dhyans the mo the Goddess Svarasvati.

Son. शृज्ञ दुष्ट्रभ का Lha-mo ddynhs-can-ma; दुष्ट्रभ का Dhyahs-can-ma; का सुष्ट्रभ का Dhyahs-can-ma; का सुष्ट्रभ का Tshahs-stas-mo; का दुष्ट्रभ का प्रतिकार-स्वक्रिय का Tshah-wahi stas-mo; का दुष्ट्रभ का Tshah-wahi stas-mo; का दिवा-durah lina-mo (Mhou.).

and a Syra-mi-sain pa of disagreeable voice. According to the fabulous geography of the Buddhists the northern continent which is said to be square in shape, and where a language is spoken not intelligible to the people of India.

मेर् शुरुत-मार्ट चचीच soundless; voiceless.

25 hs sgra-med sprin a cloud without thunder.

इ स्म sgra-tsam चननं only a voice.

#45 *gra-tshad (#55.45 * *gra-dan tshad-ma) grammur and logic.

श्रृषे हैं नृत्य sgrahi skye-gnas सक्यानि, धानु the origin or root of a word.

श्रदे दुव sgraḥi-ṛgyan ऋषव, बमब metaphor in rhetoric.

। अहे agra-yi ade अनुनेक (Schr.; Kalor. T. 124) [soldiers of the adversary | S.

" g'd den syra-yi-quot = 4" rna-un

शृहिन्य sgra-riy-p: जन्मिन्।, सन्दुषु, जन्मना the science of words; grammar |one versed in lexicography]8. ga special sgra-la mkhas-pa arisms one versed in the science of-words; a grammarian.

ৰ বৈং ধৰ কৰি বুঁজাৰ Syen-aris rig-peth blogros = আন দেশ ব্ৰেমে Berm-dpal dispais সন্মুখী a Boddhivatter and God of Learning of the northern Buddhists.

igible.

378 sgrags 1. together with; jointly 2. n. of a place in Tibet.

1988 3 55 39 Syrays-kyi dar-phug n. of a sanctuary cituated in a rock-cavern of Tibet (Deb. 9 4%).

1949 E. Sgrags-kyi Yan-rakon district in Lho-brag in S. Tibet.

불인다 spral-aa (dal-aa) 1. to cut into smale pieces, viz., the picture of an enemy whom one wishes to destroy (da), 2. 육 학자 대표 et a cha-sogs las sy al-a e to pass over or travel upon a river or sea.

क्षमान्द्रदेशयम व वम के इप्रायह mison-par yo-car byrd करेकाभिविद्यायवति by voice or sound be causes to be understood.

ोन sprig (dig) or श्रम्भेन य gral sprig-pa well arranged; good arrangement; v. ध्रम sproi.

ब्राम्म syriy-pa. pf. ब्राम्म beyriys, fut. वर्षेत्र beyriy, imp. हेन syriy or हेन्य syriys हैंच 5 हैन्य gral-du syriy-pa, to arrange in order or row; to lay or put in order; to arrange, adjust; to put or fit together; to join (the separate parts); हैन्य वर्षेत्र के syriy-par byy-d-pa बन्तानि to compile (books); to stitch close (books, &c.); वाक्षाव्यन्ति overs.

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है न वह sprig-lad defect in fixing gems on ornaments: संकेद के हिन व्याप्त ने विश्व हर व्यक्त इंदें even though there was some defect in fixing a sapphire (Risii, and Yig. 17).

हैन वस sprig-lim arrangement according to usage; custom: हेन्यभाषेत्र व sprig-lam ship sm-wa there was a custom.

and sgrigs, imp. of and sgrig-pa.

बुद व syrin-po (din-po) पद skilful, clever, prudent, expert.

Syn. ***** 4 mkhas-pa; \$5.4 spyah-po (Mhon.).

জুন syrib (dil), সিম্বাধান দুটা বিশ্ব দাঁতে বি syra-can-yyi syrib-pa, to eclipse; to cover over, v. দ্বিৰ 1: syrib-pa.

ইব কৰা sgrib-chay, জাৰুৰ ই ইন ৰখা কৰে বাজুব ইং কৰাৰ das-ryyun-yyi risi-las mar-bgrib cif chay-pa reduction; anything below the average calculation; also discount.

in tinction between the two defilements.

শ্বীনা 1: syrub-pr 1. shet. भावतम, আৰ, আৰ, আবিধান, আধানদ, মৰিধান sin; mental and moral defilement; the state of being obscured, darkened; obscuration. 2. সমস্ত্র (a roof, cover) S. মংশুনা ট্রাইড্রেম্ম টুরিন ক্ষানার চুলানি চু

कुटाया II: 1. vb. pf. ब्रांचन begrils, fut. ब्रांच begrib, imp. क्षेत्र syrib (अ s) to obscure; to cover; to darken, defile: १ क्ष्में बर्द कर ब्रांच देवा का-mabi hod-ser begrib-nas the light of the sun being obscured: क्षित्र क्ष्में क्ष्में व व sprin-pas का-ma sgrib-pa the sun is covered by the clouds. 2. ब्रांचन ब्रांचन yong-su begrils परिवास utterly obscured or covered.

ৰূপন III: adj. dark; sbst. darkness; sinner.

ৰিব'ছ sgrib-pa tha the five kinds of moral obscurations are the following:—(1) বন্ধ টু বিব hea-kyi sgrib-pa, or বালি ই বিব দ hidog-srid-kyi sgrib-pa defilements or sins of pessionate desires; (2) व्यक्त केल्य টুবিব gnod-sems-kyi sgrib-pa sins of an evil heart, i.e., of the wish to do evil to others; i.e., of the mish to do evil to others ins of lasiness and indolence; (4) ৰূপ টুবিব gnid-kyi sgrib-pa sins of sleep; (5) ই বিব টুবিব the-takem yyi sgrib-pa sins of doubt.

हैवयानीम sgrib-pa gāis or हैवानीम syrib-gāis the two kinds of moral and mental obscuations are:--(1) 34 Man 40 244 maefa defilement of misery that caused by habits, etc.; नेश हुवे देवय चंद्रवति the sin produced from the objects of cognition; acc. to the Mahayana doctrine these two sins vanish as soon as one hausttained to the eight stage of Bodhisuttra perfection; acc. to the Hinayana these remain even when one has become an Arhat. Acc. to the Bon religion, sins which bring sufferinge encompass the living beings of the three worlds, sins that appertain to knowledge only affect such saints, 755 SK down a Gyun-drun sems-pu and Ra aka has a Rig-hdsin sems-pa, as belong to the tenth stage only.

La a and Sgrib-pa egrib-pa rnam-sel n. of a Bodhisattra.

ब्रेडाय sgrim-pa (dim-pa), pl. व्हेक्स begrims (dim), fut. व्हेस begrim, imp. हैस (स) egrim (s). 1. to hold fast; to force or twist together; to endeavour; (Cs.) to squeeze in, crowd in; (Sch.) to be confused: http://dw.dw.dblo-dafi.rig-pa sgrim-pa to be careful both in mind and intelligence, that is, not to forget any important point or say a foolish word in conducting a case; to bring all the intelligence into play; and skud-pa sgrim-pa to twist the threads together that they may become a compact plait.

ৰিশাল sgril-kha a piece rolled together:
দিশ গুলাৰ আহি এই জিল kha mi-çu risa-geig
wod-pahi sgril a roll containing twentyone pieces.

প্রথান sgril-wa, pf. and fut. ৰছৰ hypril (cf. ৰছৰ hygril-wa and ৰছৰৰ hkhril-wa). to make a roll cf; to roll, wrap up; to wind into a spool; ৰুৱাৰ ক্ৰেম্বাৰ ছব কৰা hag-pa dań cog-bu sgril-mkhan he who rolls up ropes or paper; বিশ্ব বিশ্ব না-bur sgril-wa to roll or form into a pill; ৰুৱাৰ বুৱাৰ hod-pa sgril-wa to roll up tightly what has got slack.

श्रेष क्रिया sgris-skhrims rules or regulations of admission; श्रेष क्षुत्र कुरांड केटल्युpa to admit; to introduce.

pt. बहुन्य a bsgrugs-pa, fut. बहुन्य bsgrug, imp. हुन् sgrug or हुन्य sgrugs to collect, gather, pluck, pick up, c.g., wood, nuts, vermin, देश: ने हुन् हांस्त sgrug ने वहन्य हांत bihu-wa; ने देन हुन्य दर्भ वहन्य हांत bihu-wa; ने देन हुन्य दर्भ वहन्य हांत bihu-wa; ने देन हुन्य दर्भ वहन्य हांत cig sgrugs-dan grun-nos having requested that some wood should be collected.

I: Sgrud (dung) n. of a Tibetan king of the Bon period.

Anguaria an gra sgruss, described as

bden-rdsun sna-tshogs, various anecdotes, true and false, of former times; graph spruh-mkhan one who narrates fables or stories (Cs.): graph-rgyud the stories or fables that have come down to us; graph spruh hehad-pa to relate fables, stories, &c.: graph spruh-glam legends; tales of ancient time.

ৰু ই ব্যাহন বি agrun-ldehi guam-bon the heavenly or colestial Bon-po teachers who flourished before the time of King Di-gum htsu-po and his successors in the mythological period.

¥5.74 syruá-pa a relater of legends.

gs: 9 sgrah-wa=gs-945 and sgrah bead-nkhan 1, one who relates fables or stories.
2. vb. pf. 938-4 bsgrans, int. 935-5 bsgrans, to mix; to invent; to feign (Cs.); 35-544 sgrans-babs the inspired story-tellers of Tibet, whose profession it is to narrate fables for a living; he puts a square cap on his head and goes on telling stories without pause.

— ৡ 'বা sgrun-pa (dun-pa), pf. and fut. আৰু hege an সনিম্মা 1. to resound; to reply in the same tone; to rival. 2. to compare; to omulate, vic, contend with (Ca.).

Syn. ATA 4 hyran-pa (Mhon.).

fut. ब्युव hyrub-pa, vh. pf. ब्युवक hygrubs, fut. ब्युव hyrub, imp. युव syrub (cf. ब्युव hyrub-pa) नियम, यस, सम्बन to complete, finish, perform, carry out, accomplish; to achieve, manufacture, attain to; देव्यूव a don syrub-pa to attain to one's aim; to obtain a blossing, a boon; ४०३६ द्वाव a tahe-hdihi don syrub-pa to care for the wants of this life; वुवव देव्यव cyays-phye syrub-pa to procure flour as provision for a journey; देव्यव nor syrub-pa to gain riches;

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also to furnish with, to supply; Willard the sgrub-pe to propitiate a god. Acc. to Ja. Wasa the sgrub-pa implies, in secordance with Bramanio-Buddhist theology, not so much the making of a deity propitious to man, as rendering a god subject to human power, forcing him to perform the will of man. Whilst the conatus, the labouring in this arduous undertaking is often called #4'4 syrub-pa, the arriving at the wished-for ond is designated again hyrub-pa.

भुवाद्रणकाय sgrub dkah-ua पुःसाम vory difficult to propitiate, to perform, to exe-

sgrub-khmi the house or place where one sits to meditate or prepitate a deity, or where the rites and coremonies are observed for the same.

#4 sarah-mkhan ares one who propitiates; a propitiator.

雪雪 sgrub-gla=電空筒 sgrub-yon remuneration for propitiating (Mion.).

garang syrub-heliag building or making and dismantling or destroying; the term is defined in नगराय श्रवाबु द्राहेराय दशासरा वस्त्राज्ञ gear-wa zgrub-rgya dan rhin-pa naz marhchag rayu constructing a new one and breaking down the old one.

fasqu sgrub-rtags token; proofs of the attainment of perfection in accomplished saints.

ह्मवाच्यम sgrub-thabs साधन, संसद method of effecting the propitiation of a deity, of obliging a god to make his appearance. There are two kinds of # ***** agrub-thitha: मैं वर्ष ह्रयान्यकाद्द ह्रा वर्षे ह्रयान्यका मुक्त shi-vahi sgrub-thabs dah khro-wahi sgrub-'habs gais the propitiation or co-ercion of god, in their mild aspect, and of those of wrathful aspect.

* #4'444'4'six sgrub-thabs gaya-mtshe सायन नेबच (Schr.; Ta. 2, 350) the ocean of coercion.

अप्रदेश अप्रवित् agrub-dan aun-hbyin propitiating and discomfitting.

#4.54 sgrub-nus atvem the power to perform or propitiate.

#9 4'579'995 Sgrub-pa dkah-brayad the eight gods who according to the is H Raisma sect of Tibet are difficult to propitiate. They are the following: - They are the following: dpal sku, 45 H 495 Pad-ma gous, 45 54 394 Yun-dag thugs, 455 & 4554 Bdud-risi yontan, gruaggauada graguatig Phur-pa hphrin-lus hjig-rten hdas-puhi sde-lha, MA Ma-mo rood-glon, SASTESTER Dmod-pa drag-snags, ala 34 455 als Hingrien mehod-batod (Grub. P 11).

#44554 agrub-par byed-pa to cause eestasy in meditation.

ह्यादामाज्य agrub-po mchog बर्च highest stage of consummation.

हुण 3 agrub-bya शिधिकर, साध्य anything to be propitiated; a god. There are two kinds of deities, male and female, who having in view the good of all living beings do many kind services when invoked; they are manifested in aspects, calm and peaceful, or terrific and wrathful. For instance, the Goddess Dolms when she is propitiated is a mild deity and is called # # # 19 5 tha-mo sgrub-bya, i.e., the goddess to be propitiated; the man who propitiates being called ब्रुवर्म syrub-pn-po, and the manner of exhorting her is called aw & sgom-tshul; the propitiatory rites are called #9'999 sgrubthabe. 194319 sgrub-par byed-ca includes the persons who observe the rites. who meditates on her and officiates at the service. When the goddess has been propitiated, i.e., agan bagrubs, she appears



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before the devotee and grants him his prayers or wishes.

#4 35 sgrub-byed वर्धक, सन्प्रधारक, कियाकर 1. he that accomplishes the propitiation or coercion. 2. a kind of bile.

3

सुपादन sgrub-ran or सपादन sgrub-Aun दुविच cannot easily be propitiated or accomplished.

ga'à sgrub-le sac'à sciga à dual-le dell surub-le.

ga 444 Sgrub-geen a deity of the Bon to be propitisted; the Bon doctrine (Ja.).

ga'g's sgrub sla-wa water easy to perform, or easy of accomplishment.

3 q sgre-wa (de-wa) 1. uncovered: X4 Bun an Bun and Bust chop-kyi glege-bum sare-wa is being mi-ruf a sacred volume should not be kept uncovered. 2. adj. gen. + 14 tgre-bo bare; naked; 14 agre-mo. 明書首 sa surc-bo=明代見資料4 u aukhod mi-shoms-pa or 4 48x 9 sa go r-bu bare uneven ground. 3. vb. pf. and fut. al bagre to repeat; to put or place in order: to put together; to collate.

ध्या व sgreg-pa (deg-pa) vb. pf. हेवब sareas, shet. were, former to belch; also abst. eructation.

Syn. 495'a geud-pa or 49a'a ga affa gens-pa gyen-belog eructation that rises upwards.

K Lagren-sgren firm and well-fixed: was de ac ac ac a ac a da lag-resa syrensareh rak med-pa bdis-len.

ME'A agren-wa (deng-un)=315 aca gyen-du slaft-wa कच्चित, बद्दा व, vb. pf. जूरम bagreds, fut. at bagred, imp. at agred or at sureas, cf. 425 a Agred-pa 1. to lift, hoist or rino un: eriffeier fainet gan 34.2. fr. a fix

or erect the house-flags and the sacred standard. 2. to stretch out.

केंद्र केंद्र sgren-mo (den-mo) मध : बॅभ केंद्र बहेद ह gos-med ger-bu naked; without cover; destitute; bleak.

計算時期 sgren-mo gaum (den-mo sum) the three denmo according to a Tibetan saying are the following:--(1) 1544 केर् ब्रेस् में के klust-mi chu-med syren-mo ste a valley is bleak when it is without water: (2) भुषावर्षिर अर्थित केर हेर के vul-hkhor muronmed sgren-mo a country without a protecting deity is destitute; (3) and artists yod-kyah, khyo-med bud-med sgren-mono that woman who is without husband though she may have got ten brothers is denmo, i.e., destituto.

- ১৯৩০ sgres-pa (deh-pa) n. of a numeral figure used in Buddhist astrology: 199 ज़िन मु: सहन धर्व बेश कन्द दे प्टबें वा ग्राटश बन्स सब प्टा हेर प्टबर age 4 (Ya-sel, 57).

1910 L. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm, etc.: 134 sgro-film feathered race; a general name for birds as being possessed of feathers; also an arrow. 2. 14 sgro-ua to elevate, exalt, increase (Cs.); to exaggerate (Ja.). 3. sack; bag; mi thul-sgro a sack fuil of ashes (Ja.), v. #4 sgro-wa.

* sgro-rkah (do-kang) a species of tall fir; the feather-fir.

製売 4gro-skur (do-kūr) is an alibreviation of the expression; against. un atama sgro hdogs-pa dan skur-pa hdebspu decorating with feathers and casting abuse, i.e., exaggeration and depreciation: द दे हैं बर मेद वर देने हैंद बेद बेद-ni syro-skur medpahi dge-slof yin I am a monk (Bhilipu) who neither flatters nor speaks ill of others.

इतिम agro-khyim (do-khim) ईतिम भरणावः भवेति वृक्ते स्त् (Jig. 32).

মুঁপ spro-g.i (do-ga) 1. the little bubbles in sparkling boverages. 2. the ropes used to pack clock; cord, fetter; মুগুলা বিন্তুঃ-spro iron fetters; মুগুলা বুলা বিন্তুঃ-spro lag-pa streets: the hands chained together; মুগাই tham-spro shoe-strap; lace; latchet.

ig sgro-gu (do-gu) string; strap for binding, fastening, strapping: ig ig ig u gren-pu the steel point or hade of an arrow to which a feather is attached.

हैं उन्त्या spro blugs-pa चारीय vb. to make a tales show; to pretend much; sbet. vanity; presumption: १४ वर हें त्या वर्ध है उन्त्या के अनु हैं इस विद (Lam-ti. 42) imaginary thoughts are possessed of the nature of vain and unreal assertion.

ફ્રેંગમ syro-hdogs (do-dōg) doubts; ફ્રેં વર્ષમાં મહે કુro-hdogs good free from doubts: ફ્રામ દ્રમાર્થ વર્ષમાં દ્રમ માને ફ્રેંગમાં મુદ્દે પાસ્ત્ર વર્ષ માને પ્રમાણ કર્યો કર્યો કર્યો કર્યો કર્યો કર્યો the (upadequ) procepts of the holy Lama bis doubts were disselved (A. 77).

in a square of squared (A. 27).

139 sgro-phug n. of a place in Tibet.

ইপুৰ n. of a celebrated Nying-ma Lama who lived in Dophug: देशि है शुन्द इपुर के सुधार व्यवस्था the temple of Do-ton was built at Do-phug (Dob. न 6).

I'I I: sgro-un (do-un) a leather or hide bag for keeping barley-flour, peas, etc. Those that are carried on horseback are called #\I rta-sgro; small leather bags are called #\I lig-sgro hand-bag; quait geaf-sgro or the mystic bag is a term for the scrotum.

Syn. I'm sgye-nio; B3 sgyehu; CAN'E's tshugs-snod; CB phad-tshe (Mion.).

Sch. the bark of a species of willow. 2. in C. Tib. the penis.

A

begro, imp. \$ sgro, to debate, discuss, chatter freely.

¥NECK sgro-mdofs (dom-dofs) a peacock's plumes or feathers (Hbrom. № 11); a Chinese decoration used to adorn the hat worn by the chiefs and noblemen of Tibet, China, &c.

ৰূপী sgrog (doy) strap, as in কুশাৰ thamsgrog (tham-dog); shoe-strap; ছব্মানি (angssgrog iron fetters or chain; agrain- মান্ত bryyafis-cif-la sgrog.

49.954 sgrog-gdan (dog-dan) the triangular patch generally made up of satin on the 45.954 pan-gdan, i.e., the bibu which covers the front of a woman's petticost.

1975 sgrog-gdub (dog-dub) a bangle made of cord or straps also of jade.

ेत्या में sgrog-pa (dōg-pa) क्या, रियत, क्या, कि-मह, pf. आवण degrage, fut. आवण degrage, imp. श्रीच sgrag or श्रीच syrage to call, shout forth; to publish, proclaim, declare; श्रीच व sgrog-pa po a declaimer, preacher; श्रीच व gass sgrog-pa to read the sacred words. Used in Mil., also, of birds sending forth their cries. श्रीच व gas grogs-pa or gas-va अवस्था, अश्रीच व chos sgrogs-pa or gas-va अवस्था, अश्रीच a chos sgrogs-pa or gas-va a grogs-pa or gas-va a grogs-gas or gas-va a grogs-gas or gas-va a grogs-gas or gas-va a to publish by ringing a bell.

button; agrog-ril (dog-ril) button, round button; agrog-pa to button up (Sch.).

[a shelter for swans]S.

इंबमाध्य sgrogs-idan बडोडिनी a river.

हेंपुभावम sgrogs-shum (dōg-shum) scream.

sgrod-pa (doi-pa) another form of AF(4 dogrod-pa as in FAF(4 physi-la sgrod-pa to go outside; not much used.

कुर्न प्राप्त sgron-bakai (don-kai) the enlightened age, opp. to बन्द क्या mun-bakai or the dark age.

butter, oil, &c., for lighting lamps in a chapel during the eight holy days in a month.

ৰূপ sgron-te=ৰূপ phut-te having offered: গ্ৰিকাৰ্ব্ৰলম্ম ন্ত্ৰ ব্ৰুক্ত having offered to the Trivatna (the three presious ones) a wick (মুক্ত 38).

¥6, ₹4 sgron-deb the list of people able to give lamps in a town or on a large estate.

1434 sgron-dregs lamp-black.

\$47 * \$gron-pa, vb., pf. and fut. \$44 \$gsron 1. to cover; to lay over, adorn, decorate; to light; to kindle. 2. n. of a kind of arrow which shoots like a meteor.

lantern, torch. The word of sgron is used to various persons as a title of honour; and the general sgron is intended for royalty; And a square sgron is intended for royalty; And a square sgron the golden enlightener, term of address to great lamae; and managed sgron is applied to the dress of royalty; and sgron is applied to the dress of royalty; and sgron is applied to the food served to a prince; and sgron to his tea.

子間では II: **電電車 (Schr.**; Bull. 1848 291). [light] S.

iP#

Tawas Sgron-ma drug the six lamps used to signify the six religious discourses of Punchen Naropa generally called 4 Tawas Na-ro chor-drug.

শিল sgron-me शेष, खरीष, खरबा a burning lamp; prop. a lamp as religious offering: ব্যৱস্থা কৈ নি বিশ্ব কি না নি কি কেনে sgron-me মুক্তিয়া the precious light: name of a book.

Syn. ada Ad grad quishan-mods snahbyed: grad an snum-ta dgad; Grad ang khyim-gyi nor-bu; grad snum-sa; aan ad an a ddar-undi ral-ga can; gnam snah-gral; an d mar-ma (Mhon.).

資金学 sgron-me-çiá, v. 資金学 sgron-çiá. 資金等学 Sgron gahi-kha n. of a large catate in the district of Lhun-tee in Tibet.

其4年 sgron-çiá or 黃4年 sgron me-çiá the yew-leaf fit, Pinus picca; in Sikkim Pinus longifolia is so called. 黃4年底真是 東京東京 東京on-çiá removes nu cous, wind, and cold in the stomach.

grob (dob) haughtiness, arrogance, pride.

লৈ a sgrob che-ica = phat ই ব ম্যালাs che-ica, one with great airs; bumptious, pretentious person: ইংক্রের ব্যাক্ত বিশ্ব করে বিশ্ব করে

igrom-chen are provincial words used to signify pretentiousness or relf-assumption; in a sgro che-wa= are bridged by as-ps pompous: if is igrafice, is ignify and ignify in a sgro che-wa= are ignify in a bridged by as-ps pompous: if ignify i

chen etc signify pretentiousness in provincial language.

हुए agrom (dom) पिरस्त, तेइस a trunk or portmanteau; a box the inside of which is made of wood or wicker work and the outside lined with leather; a large leather box. [पिरस may be regarded as the Pali form of Sanskrit पीरस, a seat, an altar]S. अर्थ के mcho-sgrom a chest to keep articles of religious service; वर्षों that-syrom a box to keep utensils, plates, &c., for cooking, generally covered with tanned tiger skin.

Svn. 24 sgam.

ৰূপন্ত sgrom-bu a small box; প্ৰশাসন smyug-sgrom= শুন্দ ল gsheb-mu a chest made of wicker work.

1. are known as the White and Green manifestations of the Goddess Dolma or Tara, the two wives of King Sron-Bisan Syam-pc, being defided and worshipped as their incarnations. 2. names of females of frequent occurrence in Tibet.

ৰুত্ৰত্বত Sgrol-ma kun-rgyal-ma, ৰুত্ৰত Sgrol-ma kun-rgyal-ma, ৰুত্ৰত বুলা কৰা কৰা কৰিব বুলা স্থান কৰা কৰিব বুলা স্থান কৰা কৰিব বুলা কৰা কৰিব বুলা কৰা কৰিব বুলা কৰিব

য় থান sgrot-ren, pf. and fut. আৰ begral
1. to save, resoue, deliver; to set froe;
to liberate; ভারত্য কুল বুল বুল বুল বুল বুল বুল আছিল to save from the water, from
misery, fear, and from transmigratory
existence: কুল বুল বুল বুল কুল ভারতা-দেনলৈ
dad-dpon du hygur be becomes a guide to
salvation. 2. to transport, carry; to cross
(a river) by boat or ferry: বুলি বুলা বুলা বুলি
কুল বুল কুলি বুলা-দেনলা gru-guide yin
it is a Loat that will carry you over the river
of transmigration. 3. to remove, expel. drive away: 45 tens has no chen-po li bagral, the demons were banished to the uttermost parts of the sea; 35 far a bdud agrol-wa to expel the devil.

इंदर्भ sgrol-wa-po सारकः the deliverer, met. for saviour.

*हैंव परे १वर धुण sgrol-wahi dwin-phyug इतोषर, मुत्रकाली (Schr.; Bull. 1898, 395) the Lord of final deliverance.

भि 35 syrol-byed तारकः, तरी a deliverer; met. for a boat, ship.

দিশ sgrol.ma (Dol-ma) সামে, বাহিমী the Goddess Dolma, she that saves from transmigratory existence; one of the most popular doities in Tibet, and of whom there are supposed to be many sprul-ku or branch emanations. Some Sgrol-ma kyil-khor exhibit twenty-one different manifestations of the goddess. The several appellations of ক্ষিম্ম Sgrol-ma are:—ক্ষান্ত স্কান্ত ক্ষান্ত ক্ষান্ত

frag. 5 3 4 2 Sgrol-ma ku-ru kulk one of the twenty-one manifestations of the Goddess Polma (K. g. 5 266).

For a Syrol-ma che amanti Mahá Tára or the great Goddess Dolma.

भूष अभूष के Sgrol-ma ñin-shi mtshan-khro (Schr.; 45 A) " Dolma, mild by day and wrathful by night."

* Mars & & Sgrol-ma nor-sbyin-ma (Schr.; 46 B) Dolma, the wealth-giver.

क्रुंब अर्ज्य के Sgrol-ma dpal-chen नारा-महाची Dolma, the most gloricus.

• ब्रॅब अ ६६४२ के Sgrol-ma dmar-nw (अ खुन्थ sa-lugs) (Schr.; 4C A) the Red Dolma. 340

अव अ वे अ Sarol-ma shi-ma तारिकाविकी Dolms in her mild aspect.

" ब्रेंब अ विद्यवेद देंद प Sarol-ma uid-bahin nor-bu (Schr.; 46 C) Dolma the wish giving gem.

• ब्रॅब अ केर में Sgrol-ma ser-mo (46 C.; Schr.).

• ब्रेंब: अपे ब्रुप: ब्रुप: प्रकृष Sgrol-mahi syrubthale brug-rtsa तारासाधनवतक (Ta 2, 156) n. of a book consisting of one hund:ed stansas composed for propitiating the Goddess Dolma.

Taras Sprol-cer abbreviation of the expressions and a sgrot-ma hdon-rgyuand Ausa Esti cas-rab sain-po.

agros (doi) manner; method; way; 495 Me bead-sgros manner of explaining; which gtum-sg: os way of speaking (Cs.); Burgen Bage au bla-mis Thums-kgi geufisares conference of the lamas; 194447 sgrogs bçad-sgros the method of instruction which is to be proclaimed (Sch.). Mill mehu-syron in samo as Managan'n mehubegrige-pa, at and gar mchu-egros bim-ba Har, his graceful lip was like the fruit called Bimba. 1. edge, brim, lip (Cs.). 2. scar, also a mark from a wound (Sch.).

미하다니 brand-pa= 약하여 band-pa to smile : smile on.

यहाँचा brgat, pf. of क्याव rgal-ica व्यक्ताचेद brgal-len, controversy, disputation.

and the organ dkah-wa the occan (that which is difficult to cross) (Maon.).

cas a brgal-pa with [enjoined; saked; consured S.

aka a brgol-wa to disagree; to act in opposition; to be disposed to contrariety.

दिनी braya बात one hundred; म्बू अर्डें , brays-mehod a hecatomb of 100 lamps; one

hundred offerings: with brawa-ston and eve one hundred thousand; ag un q braya thum-pr full one hundred; 34 35 brgya-dod = प्राय व्यापायमा सुरिमा हेर पर मा वित्य remuneration to one hundred monks for conducting a religious service: we as was 3.45.454.49 #4. &c., remuneration in silver, grain, etc., for conducting the religious service of one hundred offerings: agraça brayn-hdins about a hundred; nearly one hundred.

वक्ष brgyn-p: मतिक, मतनासः centenarian; one of a hundred years of age.

and braya-ro consisting of one hundred.

भ्या brgju-phrig जन the hundred; a century; 34 344 ag 34 A we safa phran-takegs braua-phrag mi-pham maon (A. 21).

qq qu brgyn-bam anything kept in groups of one handred; agit ignu gards. 2474 (Zam. 4).

49 34 Brgya-byin 1. n. of a medicinal root; 59 % dug-me nun a mystic word व्यव्येष (Min. 5). 2. जतकप्त who has performed one hundred ye is (sacrifices); an epithet of Indra. Acc. to Buddhist mythology there are two Indras, the senior Indra rules over the gods, the junior, riding on the great elephant called Airavata, keeps guard over the colestial regions, having in his immediate charge the quarters of the East.

44 34 14 braya-byin skyes uns Indra's son : born of lndra.

व्यक्तिवार braya-byin groß समामगरी the residence of Indra; the celestial metropolis.

Byn. Al Tal 184 hchi-wa med-ldin; # 4 84 ita-na şılug; 🐯 🖁 🤻 📆 aum-cu ştau-gaum; peranciparation khan-bank man-par gayalus; ANGE 44'95' #'95' rnam-par raval-buod pho-!ral (Milon.).

1984 1 brgyu-byin spros ; 15 Myra-balan arpuna the delight of Indra.

पशुक्त-bain brygu-bain m = पशुक्त-द्वा के Bryya-bain braun-mo गवाणी the celestial quere; the wife of Indra. Her different mames are:—এই এই বৃহস্ক Behi-med durahmo; মুবি বৃহস্ক I Ihahi brau-mo; वेषण पहिंच Legs-briod mit; ব্ৰহ্ম Durah-chen ma; মুবিমুখ্য Pu-lohi aras-mo; ব্ৰহ্ম আন Belenogs mu (Mion).

वर्ष है न कि bryya-byin gahu इक्या : 1. the bow of Indra, i.e., rainbow. 2. a kind of medicinal fruit.

an fin grof for the Brgga-byin Lha-yi bunk-pohi min the different names of Indra : -- All Ru aggra Milho-ris haren-pa; All રમામુલ Mtho-ris rayet; જાંબે મુજ દ Lhu yi rayetpo : बहेद बरेक्स Hjer-hjigs; द्वि E 85 I.hahi-rhacun : 485 35 MT T Glann-byed mgon-no : (2 84 Rdo-rie-can; #9424535 Stols Id in dyra-wo; graca Lha-yi bd.g; as as as a Hehi-med rqual.po; वेब्भान्नेशन्ड Legs-bris giso; गुन्ध की साहर Grags-pahi mu-khyud; अईए ब्रेड्स्क्रिक् Mehed-shyin brayn-vi; of tage at Ble-sons bdag ; WSQE Lha-dican ; aquiga L gs-skyob ; भूगभाष्यपुर्व द्वरः Skabs-grum dieak : भूगणानु Rg in I i fin; Awaes 34 Cis-brjod fian; 454 त्रे व्यव व thurs-kyi bdag-po; धेन व वेन Sprin-la nhon : ale smaren Brod-dkie rine : ale ale no ate Bahen-beneme brod; at adam he alwa Char-Abels grod-Ajoms; \$4354844 Grol-byed hjoms; & A & S Pu-lo ma-dgra; 45 4 455 Gun-po hbod; 198 534 Ha-rihi rta-chan; केन प वर्षेत् Smin-per good : विवासकी अर्जन में Tahigmdahi mgon-po : AT IK M Mig-ston-can : 43' A Kohu ci-ka (Mion.).

ag all hrgya-hdein unvin that contains or holds one hundred objects, etc.

क्षु वसंबद्धाव brgya-kis bdam-pa aषु अस्य वसंबद्धियद्धाव brgya-tham-pa los geiy-bdampa.

प्रमुख प्रदेश Brgyng britan n. of a Bon god who is also called a queu Lha-beafs.

ত্ত্তি brgyags মলত victuals; provision, as in লাক্ষ্যা তাত্ত্ত্ব ক্ষান্ত brgyags, ৰক্ষ ত্ত্ত্বৰ han-brgyags provision for the journey,

જિલ્લા કે જુલ્લાના મળતા, pf. વ્યુપ્ત જે જુલ્લા, fut. વ્યુપ્ત કે જુલ્લા, imp. દુવ્ય દુવ્યુન્ત જ દુવ્ય નેવા દુવ્યુન કે દુધ્ય 1. to extend, stretch out, set out or arrange; ને વદ્દ વ્યવ વ્યુપ્ત ko-en den thag-pu begyun-en to stretch hide and rope; દુધ્ય વ્યુપ્ત કાર્લ્ય દુધ્યુન- to set out a vessel: અંદ વે વ્યુપ્ત નાતિ હના છે દુધ્યુની- હત to put in army lamps as offerings. 2. to call a person from a distance.

একুর brgyad ৰম eight.

Symbolic Syn. 47 % bkra-çiş; ¶ lha; § klu; Xx nor; ¶Xxu-84 gal-ks-can; ÑXu srid-pa; ¾ (lo; 4% byro (Ktsii).

+ ag; and brygad-bkay = and ag; a bkab bkyon-pa fraw robuke; reproof; reflection on one's conduct or set.

og og brgynd-blug or Kangs in eight-fold twists.

क्रुर क brgyad-bou अधीत eighty.

**St & Brgynd-chuá n. of a kind of tea which is of inferior quality, largely consumed by Tibetans in general.

one of the shridged secred scriptures of the northern Buddhists containing 8,000 slokes.

agt # Brgyad-ston बस्तीक the festival on the eighth lunar day of the month.

agya brgyad-pa www 1. the eighth.
2. swasya tshar bead-pa he who finishes
or puts an end to; the destroyer.



hrgynd-po consisting of eight; the eight.

*\$7.64 brgynd-thag lit. eight in excess (of one hundred); for a resary which consists of one hundred and eight heads.

Taga brygan-pa (gyen) way, way, way, way, way, way, way, who to adorn, d-corate; to provide with: 2424-3424 aga win-chen rgyan-gyis brgyan-pa adorned with precious ornaments, cf. 34 rgyan; ebst.

Lagral brygal-ica = जून के कुष व myogches byed-pa कुषो तथा 1. to fall down senseless; to lie senseless; to sink down unconscious; to faint. 2. to howl, of a fox (Sch.); राजुन है ho brygal-te fainting with fatigue; जुन वेषा के brygal-te fainting with fatigue; जुन वेषा के brygal bog-pa laid prostrate and unconscious; अपन के जुन वेषा व व्यक्त thams-cad brygal bog-pa bahin all as it prostrate and senseless (4. 76).

agu brayas = 94'94 than-rayas together with.

াৰ্থী brgyage, pf. of ৰুপ আহনি, আৰল used as shet. a race; also running a race.

back-bone (Cs.).

bryynd, cf. 45 rgynd utwr, 42, 2017,

succession (Soh.).

dants; fruitful.

or family. 2. v. as regularly and and as reco

age a swap bryond-pa runm-pr list there were five different schismatic successions among the Buddhists in Ancient India; they were the following:—(1) ageology didd-tondi ryynd or language the generation observing moral discipline; (2) quergang of generating-kyi ryynd or language the mystical succession; (3) anity for ryynchen spyod-ryynd or agenerate the succession of shundant performances; (4) are regarded the profound succession] S.; (5) leving spind or the Occult race areas (Grub. 56).

the race or progeny; to multiply; to increase the family.

family: a scion; one well acquainted with the secreta, well informed; acc. to Ca.=

15.24 brgyud-can. 2. in W. fruitful; fertile. 3. 25.4 34 brgyud-ma rgyub-pa to perpetuate family lineage; 25.4 4 brgyud-bdoin xaux heir; successor.

numerical figure (Ya-acl. 56).

string of; to stitch together.

বিশ্বা i beyag-pa, v. ৰৌশ্বা a bgege-pa end শ্বি ব egog-pa.

began or कः egan = रहेव वर्षे श्रीता वृतिता - geni point of time; moment; instant; conjuncture: वंष्याक्षा वृत्याव began i shageps a chilling gale on the opening of the new year; \$ 28 28. the proper time for doing a thing; 29 28 28. the time for writing; 28 28. the time of eating.

AN higar, pf. of Fa.

to wait (for one's arrival or return).

ৰাধ ৰাই bayat-bakyod tremulous; to shake and tremble: জন্ম কাৰ্ডি বিশ্ব প্ৰতিষ্ঠান কৰিব কাৰ্ডি বিশ্ব প্ৰতিষ্ঠান কৰিব কাৰ্ডি কৰিব কাৰ্ডি (Khrid. 47).

ব্যুবাৰ hegal-pa সকৰ to shake, tremble, quake, quiver Gen. মুখৰ.

নি তি bego-wa ভালেল 1. to direct, instruct, v. মঁণ sgo-wa. 2. to rub with; to apply on মুখাৰাণ snum begos-pa; to stain, anoint; to infect with disease; আন্ধান begos-pa pf. of আনি do command, order; also বন্ধ আনি bkah begos-pa to give directions; issue commands; also the coercive bidding of the mystic excreist towards an evil spirit. অব্যক্ষ আনি deg-chage begos-pa defiled with moral impurity (Kag. 19).

Syn. Par New 35 khat-blins byed; 34 a 18 a dul-tea helsin; In 184 a 18hig bytan-pa; A 184 a 1890-tea ñan-pa; 187 5 38 dwah-du gyur; 184 a 6800-tea ñan-pa; 184 a 18hi-wa; 54 a dul-wa; 38 184 a 687 shi-wa (Mhon).

वर्ष प्रवस्त्र कृत्वक कृत्वकुन्त वाजः विकेशन to disobey; to disregard directions.

ৰা বাংশাৰ্থ bego-wa rna-la geon-pa= ৰা মান্ত dego-wa mi-nan-pa not listening to instructions or directions.

বাৰ্থন প্ৰথম 1: hsgo-wa mam-pa gsum the three religious instructions or directions:—-1. বিশ্বস্থাৰ বালি instructions issued by the church. 2. देव चों व those issued by a section of the church. 3. ५ दे बद्द ब्यूबब ब्युड़ दे चे बचे व directions emanating from the senior member of the holy order.

ক্ৰিয়-গ্ৰহ্ম (II): 1. ইবিংটা সুগায় a the order of the principal of a college or the superior of a monustery. 2. ন্ধ্য মানুব the command of the Khanpo (abbot). 3. ব্ৰহ্ম ক্ৰাম্থ dge-hdungyis bago-us.

व्यो प्रवीत अन्य higo-ra hishin fian-pa or हैं से प्रविच rji-su higo-pa चत्रविधोयनान to follow, do as directed. [One who acts as directed]S.

eğ মৰাই-মূন্য bego-tea la mi-ñan-pa মন্ত্ৰান্ত : ৰাই-মূন breach of religious discipline; সামা-বিশ্বৰৰ not to act according to instruction.

নি না কিন্তু কৰিছে কৰিছে বা ক

व्योगपुष begom-akyes भावण, भावाण produced from contemplation, also reflection; व्योगपुर-व begom-pa byun-ea भावणामपी spring from contemplation; व्योगप वाद्य-व begom-pa li dgab-ica delighting in contemplation.

пани федоте-ра, pf. of ана едот-ра.

पश्चित्राय hagyina-pa = ब्रेट व hayin-wa 1. विश्वास, मुख्य to yawn. 2.= ब्रॅंड abo-wa.

বাধুন a sysur-ua unfrenen, unawa, to change; শুর্ম্ম kha-dog bigur-ba changing colour; ক্ষম্ম to change clothes; to change the cover (like a snake);

य

to translate; § ¶ ¶ ¶ ¶ ¶ ¶ q gya-yar mas chos beggur-ua to translate books brought from India; ¶ ¶ ¶ ¼ don-beggur to alter the meaning; ¶ ¶ ¶ ¼ don-beggur to alter the meaning; ¶ ¶ ¼ had-beggur to change the direction; ¶ ¼ ¶ ¶ ¼ had-beggur to change one's body (miraculously); ¶ ¼ ¶ ¶ ¼ min-beggur to change one's name; µ ¼ ¶ ¶ ¼ min-beggur to change the complexion or colour; ¶ ¶ ¶ ¼ min-beggur; ¼ ¶ ¶ ¼ min-beggur; ¼ min-beggur to change the complexion or colour; ¶ ¶ ¶ ¼ min-beggur; i.e., to change one's intention; ¶ ¼ ¶ ¶ µ µ min beggur to invert the object; ¶ ¶ ¶ ¶ ¶ kid-beggur to change

মন্ত্র II: ব্যবিষ to multiply, increase.

Syn. ags hann; agua hagres-pa; hau spel-wa; adara guil-wa (Māou.).

वश्रुक्ष प bigyni-pa सानु muscle.

the language.

Tag 45 Begrug-phren (dag-theng) u. of a Jong in Tibet.

এপ্রাম bagrags (day) (ইমাইলু ইংব chos blog-tahur-re) কাঁপিন, নিজন proclaimed; read or recited loudly.

angura begrage-pa sung ; diffused.

count up (Cs.). 2. to cause to grow cold.

wide; Refard-pa = 935 a bgrad-pa to open wide; Refard mig bgrad-pa to stare; K-4 eggs q rksh-pa bgrad-pa to part the legs wide; to straddle.

व्यूष begral सके, तीर्थ [crossed; passable] S. यभूयाय begral-wa चत्त्र to pass; cross

over.

aman As begril-icahi cid-yta a boat, also= II gru-ikuu an oar of a boat (Mon.).

भाष 5 bigral-bya तरवी, तरी met a boat.
व्याप क्षाप bigral-yaş चररः a numerical
figure used in Buddhist astrology.

यश्चिम bayriya (diy) भेकार, सन्त्र, सन्त्रित put in order, arranged, arrayed; व्यावस्थ bayriya-pu पवित्र formed into string.

पश्चिपसाय hagribs-pa (dib-pa), pf. of क्षेत्र syris निकृता, नोपायित, चाहत, चाहिन covered.

रहेक्स के शुरू है हैं विषय begrits-pair tan-da mi-ston-pa निष्ठतव्यक्त to abstain from obscure predictions: दने मे देवे वार बार स्थापन बाश्वर अवस्था: do not prophesy or predict what is not known either to be good or bad.

ইন্সেম্বান bsyrims-pa (dim-pa) (মুখspras-pa) ব্যুবস্থান চুব্যুবন-চুব্যুবন চুক্তু ছ. ব্যুবনি-pa, rig-pa bsyrims-pa perverted skill; also chaotic sequirements; confused information.

মন্ত্ৰী bygrun-pa, akin to আৰ har in sana, to rival, vie with; to reply to: এইৰ মন্ত্ৰীৰ মন্ত্ৰীয় কৰি higher mai-phog = আৰম্ভি মন্ত্ৰীয় ব hyrun-zla byed mi-nas-pa cannot compete or be a match for.

पिक्केट bsgrefi = वहन्याय htmps-pa, कुन अर्थन इ. g. gyal-mishan fia-bu सन्तिकृत, उजाय, प्रसार up-lifted; huisted.

agen bygrens (deng), pf. of the sprens, imp. Leving sprens, or agency agency agency bygrens-byghi rgyal-mishan, a stag that is to be hoisted (Silu. 77).

মন্ত্ৰী begres (de) (জ begre) old, nged; ব্যাহী eku-begres, বৈশ্বান প্রশোধ বুটা de-bgrus mu-yal begres (Ya-nel). এইমা বন্ধী বিধ chos begres rim agod respectable lamas.

बहेन a bagres-pa परिवर्ग changed.

used in Buddhist astrology.

1



K* An I: is the fourth consonant of the Tibetan alphabet. It corresponds to the Sanskrit letter Ψ and sounds like ng in the English word "song." As a final the pronunciation is therefore easy enough; but in its frequent occurrence as an initial letter the difficulty of sounding it properly comes in. As an initial ≤ must be pronounced as a nasel g. To acquire the sound, first say un-ga; and then, dropping the u, try to say the nga.

K' II: 1. it represents the numerical figure 4. 2. stands for 資明 in the consecutive numbers 和 53; 和 54; 和 52; 和 54; 和 54; 和 54; 和 55; 和 56; 和 56; 和 57; 和 58; 和

5. III: in mystical Buddhism is symbolical of the dissolution of all Samskäru (combinations either phenomenal or material). ६ वेश य ने वर्ड के इंडिंग कार्य कर वेश यह कर कि प्रतिकृति कार्य कर विश्व के स्वति के इंडिंग कार्य कर विश्व के स्वति के इंडिंग कार्य कर कि प्रतिकृति के स्वति के स्वति

F. IV: चर्च pers. pron., first person, singular I: क्ष्मेल्य old man that I am; क्ष्मुला क्ष्मेल्य प्रदेश मार्च प्रदेश कार्य प्रदेश मार्च प्रदेश मार्च प्रदेश मार्च प्रदेश मार्च प्रदेश मार्च I the I ama. क्ष्मेल प्रदेश मार्च मार्च प्रदेश मार्च मार्च

i.e., dearest; মনী আৰ= অব্যামী ait is mine; মন্ত্রিকাৰী woul of me a man; মন্ত্রিকারী this my; মন্ত্রিকারী my venerable master. Colleg. the common form for K nga is মন্ত্রিকার ক্রিন্তর্বাধী I."

斯耳 na kho-na I myself; I alone.

हारेंद्र na-ned, हार्नुद्र, हारहा चक्क्ष्य, चर्च, ख I myself.

Syn. A kho-wo.

are the several plurals of 5 signifying we.

EN fins for E'an ha-yis by me, v. E' fin.

"I, the chief"), i.e., pride, arrogance: दुवा ने प्रदान (lit. "I, the chief"), i.e., pride, arrogance: दुवा ने प्रदान ने प्रदान ने प्रदान ("on the height of pride the water of merit does not accumulate"; "इवाइएव to be proud. दुवा व्यवस्थ to break (another's) pride; to humble; स्वाइवायि दुवा = the pride of assertion of self; lit. the pride of reflecting "I am."

Byn. बुषण rgyngs; देषण dregs; २५८ पणेर-देशण hphyur-gyek-säems; अदेश पर देख क्रिकाpabi ha-rgyal; र धूर्व ha-ldan (Mhon.).

इ.कृष' अ ha-ryyal-can चर्चारी, चतिमानिक, नशास्त्री; proud, boastful; rivalling.

Syn. E'gwes' fia-rgyal-idan, 394'es dregs-idan (Mfou.).

राष्ट्रवायशापुरायाषुया मानातिमान supreme pride.

F'45 Na-phod n. of a district in the province of Kong-po (Los. 4, 16).

L'O fia-un=चर्य ya fia-ua श्रीचन 1. bad : dangerous; fearful. 2. rarely for द्वाप bad: १८० a bad smell.

ह केद त्रात-med चलम lit. without self; without vanity; not thinking of one's self-or self-interest.

E-24 Sw4 fia-men chos-po (he who is personified by worldliness), the name by which Mara, the lord of worldliness of the Buddhists, is known to the Bon (B. Fam.).

E'53 na-nur a species of duck, v. 654 nur-pa, perh. Anas casarca.

মান প্ৰদেশ, lit. I die; cry of tear with wonder; evidently a Bengali expression of wonder—"লাগি লাগানী I die, alas! I die," which Atie's introduced in Tibetan—কাট মান প্ৰদেশ কাট্য কালাগিল (A. 107) "Oh, I die from wonder! yet there are wonderful stories in India (to be told)."

下河 fia-mo for En the camel: 唐本明本 東本文本 A 本 河 1 khur-ka sur skyer drafig çin sia-mo mgyag the camel, grunting with loads, travels quickly (Jig. 22).

5.435 fu-MshcA self-sufficient or self-sufficiency; pride; egotism (A. 90).

ম নিম্মান প্ৰদেশ্য med আলাৰ want of selfishness: মনিম্মান কৰে নিম্মান কৰে ক্ষান্ত কৰেন্দ্ৰশ্ৰীৰ the cognition of personality which may be styled the self or কৰে.

KX Ma-ra 1. noise; sound. 2. cold air: x = x = x = x = x = 1 am not afraid of the air of the glaciers (Mil.).

roaring. 2. a crier, brawler, noisy fellow.

इ.स.स. श्रीत-rathan n. of a place in Tibel:

**** \(\) *** (Jig. 65) when the lid of the copper-coffin was opened, there came out from it the cry ****a-ra-ra*; hence the name of that place became known as *****Na-ra-tha**.

ANALY far ra-ra expression of extreme pain and suffering.

Tibet, which Hod, one of the four sons of King Sc-sbreg-pa, had chosen for his residence (Deb. 4, 19).

हार क्रिकार, अस् 1. a loud, deep voice: a cry: अर्ड क्रिस्ट्र क्रिकार के कि voice loud and low. 2 = visarya, i.e., इ. १६६० व्हर्म क्रिकार क्र

s. Time a ha-ro sgrog-pa 1. to roar; to rage. 2. the circlet used on the top of a letter to signify turns into 5, 3, 4 and selector words beginning with any of these.

art gad fa-ro byin-pa वार्तनाद, वार्तवाद, सन्दन crying; bewailing; to cry or bewail loudly on account of pain or grief.



eried "give me suck," was called Na-la-nu (Pag. 14).

हिन्यु भाष्यु वाष्यु, दरा, आरतो, ती: speech; talk; word; हन्युक्तिय sins committed with the tongue (in words); हन्युक्तिय polite speech; gentle words; हन्युक्तिय वास्त्वेयम or हन्युक्तिय नीमामा silence, observed as a monastic duty or religious exercise; the vow of not speaking, i.e., of keeping silence for a definite time.

Syn: In tshiy; INESA egra-bjod-pa; SEEM'84 gbyuhs-can; TH gtam; Ton toryyus; NSIA ekud-smra-uca (Mhon.).

हन्दुस नंतg-skyrs बलीन born or produced from speech.

्ष्य शुक्र $\hat{n}ag$ - $\hat{p}khyaI$ प्रचाप, भिश्चणाप, विशिश्चणाप delirium; unconnected speech; foolish talk; ravings ($\hat{N}ag$.).

दबने कुंब में Nug-gi gyni-po तक्कोष; धाम SERM the Bodhisattva Manju-s'ri ghosha, who is believed by Buddhists to be the god of speech: ८व वे बुद संबद gi-rayan दीपक ध figure of rhetoric or speech; gen. amplication of an idea by the use of ant expressions ; रवाने अवा वाण्यदा the symbolic speech or mode of expression by the configuration of the fingers; this is described as que at क् भू कन्द्रपन्दे mystical language in which expression by signs, i.e., with the configuration of the fingers, forms the principal feature: ८व वी दवर द्रव, बाजीवर the lord of speech-Jam-yang or Man-ju-s'ri ghoshs : दन वे देवर नुस् रहम यह दुवर साम अन् नुम केव हैं। salutation to Jampai-yang, the prince of speech (Situ. 3); 54 4554 Aug-gi dbul one poor in speech; a dumb person, v. #4'4 {kug-pa (Mhon.).

মৰ্থীন Aug-bgros manner of speaking or uttering words (Cs.). स्यवस्य flag rgyas-pa बाग्बिसर too much talking; full and detailed discussion.

oral tradition, not recorded history.

মৰ্থক day-helal=মৰ্থক irregular or senseless speech.

Syn. and de helul-tshig; and sepa chamed glim; persa klig-cor; and dub-col; & In mu-cor (Uhon.).

**T\$\$ fing-shan 1.=as met. the cuckoo.
2. pleasant voice or sweet language; one who speaks in sweet language.

हण्या hag-gium verbal message; also oral tradition.

स्यायक्षभ्यव Ang-badama-pa वाचि संयम, वास्-संयम one who has controlled his speech or tongue.

स्वाबद्ध भ्रमु-hdub or स्वावीबद्ध भ्रमु-hdub-mu (lit. the leaf of speech) रसमा the organ of tasting; रव्येष the tongue, v. हे रिट: (Minn.).

eq वर्ष्य Ang-hdon-pa बणन to express in words; to cry; to speak.

८व १५ hag-ldan वाक्तान, वाक्तिन् eloquent; possessed of (the power of) speaking.

रुष के fing-byed अपनान; the speaker.

*** *** *** Ann-dwah** a title of learning given to some of the Grand Lamas of Tibet. Is also the first name of the present or 14th Dalai Lama of Lhasa.

Regard any set Any-death Ye-ces rayamesho the Lama who with the help of Lhabsan, King of the country round lake Kokonor, conducted the Government of Tibet for thirteen years (Los. 9, 16).

स्वाद्यसम्भ Mag-duan tha-mo वासीवारी देवी the goddess of speech; दुष्ट्रसाउन्स an epithet of Sarasvati (Mann.).



ध्व हॅंद Ang-sbyor बाज्योजना arrangement of speech (Cs.).

EN Sing-ma THE the speech itself.

one of imperfect or defective speech; a stupid person. 2. indistinct speech.

eq: A: 24 Aug-mi-idan a dumb person; also one who cannot express himself in clear language.

Syn. And thug-pa; In Danie tshig-migent; demide a seme-bem-po (Moon.)

दब् केद *hag-med* समाधि meditation; a state in which there is no use of speech.

द्य भद्दम nog-natshous सनी of uniform and consistent speech, i.e., where there is no contradiction, redundancy, or irrelevancy.

La जिंद ang-yid बाक सन: the speech and the heart.

caranga Ang-lum shu-wa to apply, or pray to, verbally.

स्य वर्षेत्र *âug-gçır* in vulg. ह्यांत्रेत्र or व्यादः वर्षेत्र, in Sikk. cross-examination; also deposition of the plaintiff and defendant in the presence of each other.

** ** *** *** **** committing to words; a promise.

द्रवृक्षक क्रेन्न-कृत्रती वाक्तिका, वाक्तेच clear speech or lucid language.

्रबं क्षात्रं Nag tha-mo बाग्हेबी the Goddess of Speech.

दर I: And=क or फुरच निवर्त 1. the nature, being, idiosyncracy; the very cosence of any person or thing. 2. sphere: province; domain: ∦र वहें दर = ∰र कहें रहें स्थाप the

The interest of the state of th

naturally; also, acc. to Jú. and Schr., alowly, gradually, gently.

हर स्व बत्तन-can natural capacity : बप्ट-परे हर स्व कात्रवाची one who is naturally capable of renouncing or giving up; able to abandon. हर १४ is generally used like अंत्रव.

হে অৰু উত্ত fast-bag-yod naturally modest: হে অৰু উত্ত বিষয় বুল প্ৰথম his moral character in regard to his natural modesty (A. 53).

हर अनुहर अर्थ ma-thus do not be shorttempered: अविश्व कृष्ण वर्ष अव्यक्त अनुहर हैर कृष when I had said to the kha-do-ma" pray be not short-tempered" (Bbrom. 93).

temperament; stage and although the following a naturally good disposition. 2. n. of a Buddhist sage and author of Ancient India, included in the list of twenty-three sages (M.V.).

RERE find-rid or E. 35 RE a forbearing; long-suffering; of cool nature: 44.74 gar ex. 2: 1 35.54 in accomplishing important business one should work with great patience.

Ę

KK'A Auf-pa VI the male goose.

KE AK AAA-rkaa wave that which waddles.

EL' Mań-skya unun grey teal of Tibet.

Syn. 45' A a sigs pad-slum myrin.

KE' Had-sgro the quill of the gouse.

realy Tadorna rutila, the sheldrake.

Ex-28.945 Ass.-pahi rgyal-po the "kinggoose" and flamingo; also the plant Jasminum zambuc.

R. A 494 Kan-pahi-nage a mythological grove called the swan's grove (as) situated beyond the Cuckoo's hill on this side of the ocean. It is filled with numberless flocks of ducks, geese and swans, with bills of coral, ruby, sapphire, and other precious stones. The lakes in that grove are filled with lotuses of the colour of glittering gold; and the grove extends over ten thousand miles (K. d. 272).

EE. que dan-pahi tshops were a tlock of wild 20000.

EL'H Auf-mo vel a gouse.

Syn. age' bauf; age'es bauf-find (Mfon.).

If: acc. to Ja. cog. to an aromatic breeze; also vapour; P's vapour from the mouth; also snowy vapour; & s aqueous vapour.

1. fresh, cool. 2. rough, impetuous.

ርኝ ፍመ evil; mischief; misfortune; defilement: ደብ የተጃቼመ! it has done great mischief; esp. harm done by sorcery and witchcraft; ደብር ሜዥ u to revile (a person).

54 Man-hyro I: Tota going or about to go to the undesirable state, i.e., the state of the damned, comprising those in hell and those wandering about in distorted forms.

II: बायाह्मजीवन 1. one who follows the dictates of his wife and is led by the nose by her in all his works. 2. व्यवस्य dissimulation.

III : निकृत lightning.

Andya all kinds of evil or mischief.

्र हुँ Man-skyes चन्छ of low birth; also पुनिक lit. anything produced from the soil and manure; the planet Mars.

55 3 54 fam-rgyn-can one who does mischief, speaks ill of others; 55 3 54 25 one that does not speak evil of anybody (A. 139).

सन्दें fan-son चनर, चनरक sordid, viie, mean, pitiful: सन्दें अपने देंद्र व कर सन्देंद्र अप है जिन नेवय चनरमानकप्रसाद to be satisfied with anything be it ever so little or poor; = बर्द्द यहर व mambitious.

415 fan-raed age 1. scabby; itchy. 2. unchaste; libidinous.



स्वृद्धक flan-thabs = शुः phra-ma or हुआ q khram-pa पुष्पत्, पुष्प vile language; mean, vulgar conversation; abuse.

द्व बरेक्य a dan-hacks-pa to curse, execrate; अद्रत्व बरेक्य to curse by means of witchcraft: cf. व्यत

24 4 A Ran-na-wa the bad.

स्तृत्व 1: Aan-pa कु, पूने, तक, सन्त, सन्त, कक, कुब्कि bad; miserable; poor; wicked; ugly; also a seoundrel, slanderer, rogue; the vile, vulgar, low, mean.

द्वा: 1. excrement; ordure; manure: द्वा: कृष का विद्युक्त का विद्युक्त । by the use of manure the soil becomes very fortile.

Syn. Anten mi-gleah-ma; IN skyay-pa (Mhon.).

इत्यावहर्ष nan-pa brjod-pa चनाच्यान to blasheme.

necked villain (Resii. 15).

Es; a spr agam san-pa dpus-badebs conspirators; evil-minded men who intrigue, form a league to do mischief to others.

ca [a Nan-spot skyes = 54 35 37 34 or sa [a Paras'u Rāma; 54 34 na githe son of Rdul-con-ma (Māon.); an epithet of S'ukra and also of the planet Venus (1920 37 uku).

+ 248 fian-bu in earlier Tibetan the word 243 was used in the place of the modern expression 34 or 34 259, my humble or little self.

eage fan bya-wa चिक्सन reprosched; deceived; chested.

bad reputation; disgrace.

स्त्र प्राचनश्चाय fan-best ma-byaş-pa चन्नार-स्त्र not reclaimed; made useless.

स्त् वर्षे fan-gyo = ह्रिमयः or ह्रिम सपडता hypocrisy (श्रीता.); स्त् वर्षे स्त (or वर्षे हुःस्त य स्त suffer 1. a hypocrite; a fox. 2. of a low caste.

दब्दिशाओं also दर देशा मुद्रेश procrastinating, delaying; always throwing a duty or anything to a distance.

E4 Ka han-rog= E4 35 han-raed.

A we have law = 45.4 A. 1. bad habit, indulgence in any kind of work, behaviour, or eating, of a degrading nature. 2 n. of a place in Tibet (Deb. 4, 2).

14.4 hun-ci unum death from starvation or from an accident or epidenic or plague, etc.; any person or animal that has died from starvation.

A नेच han-sel that which removes the defilement and purifies: ६५ नेप देव अप दे

Agar fian-soft ward those actually gone to damnation.

sons or animals that have suffered from starvation.

हत् भूज Ann-hrul low and destitute; delapidated; decomposed: भेजेश प्रमुख्य अभ्याप्त भूजिय "(agricultural) tenants who have become scattered and destitute" (Risii).

EN 5 T Kam-dkar groy colour; not very white.

ravines with precipitous croded banks, which are impassable and inhospitable in aspect. Acc. to Cs. a torrent; acc. to Sch. the bank of a river grown ridgy and steep by having been gradually washed out by currents.

poetic name of Tibet which is called aways, the country of deep ravines.



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LAI C flom-va wa 1. arrogance. 2. Tet a ravine.

an site of fam-mthon-can erfer a proud, bumptions person; one who assumes the appearance of greatness.

EN 53'84 ham-dur-can given to glutteny and drinking (Jä.).

ENRE Nam-rin n. of a district in Upper Tsang with a fort and monastery subject to Tashi-lhunpo.

KN'S fiam-ru n. of a disease (Med.).

EN'AL' Num-cin n. of a anako-demigod of the nether regions.

KNIGHN Ram-cups = KKIGHN as a matter of course; by one's own force (of nature) or accord.

KHIAS Nam-cod 1 = 25 Aq sten-hog upper and lower: दे:क्यामडेदादे:दम:क्दाक्रमाक्दाक्द बंदा। thence spreading over inundated the upper and lower parts (of the country) (A. 92). 2. n. of a place in Lhokha-the southeastern district of the province of U (Lon. 9 5): 解析的 the lower part of saids (Deb. 4, 19).

EX far 1. fore side; front side; EXTEN front surface; forepart, esp. of the leg, the shin-houe, also knuckle : aq = forearm : ME'EE lower part of the leg; ₹EE acc. to Ju. an appellation for both. 2, termin. of K. 'to one's self'; KK-alla warme; K. 24. akq u = oqq akq pride; selfiahness; selfinterest. 3. ERRETY to set on or against; to instigate.

53.45 far-skad the sound of the roaring of lions, etc.

RE E Aar-Aar-po hoarse, husky, wheezing, e.g., in old age (Thgy.); EX Marglud hourseness and phlogm (Med.); \$ 9 5 5 5 gre-wa flar-wa a hoarse throat (Med.; Ja.); EXECUTE a hoarse groaning.

KX VON far-mabs mucus of the nose

KX'U flur-pa stalk of plants (Med.).

KX Q far-wa 1. strength : vigour ; hardness (of steel); THOU TEX ORNE gri-sogekyi flar-hjam-po the hard or soft temper of (the metal of) knife; etc. 2. cold; frost; cold wind (Mil.); (cf. K'A) KA'RS'4 to steel; to temper.

54 6ur-can 1. strong; vigorous. 2. ductile; sares id., hoursares, strongminded: Ex 25 weak; soft.

成 far-po grim; strong; ferocious, (of beasts) (Ja.).

55'85 fiar-blud sbet. 1. valour and strength: 540'00'EX BY PEN BUILDE UN valour of a hero is indicated in his face (physiognomy). 2. vh. ER BY 4 or ER 454 4 to temper and sharpen a steel-weapon or instrument.

an add far-hool strong in quality; ad अर्बर्भर संस्र वर्षव सं जेंद्र a the red colour of tea is its strength.

KX'M har-mu 1. irritable, passionate, impetuous (Sch.). 2. strong, powerful, e.g., a powerful protection (Mil., Ja.).

KK'AKK, V. KK!

CO'A fal-wa wa, wrate fatigue; weari-1088 ; 1080. मु'दव'य also चेंदश दव परिचम ; दुवन' हवान or अध्यान tired mentally ; विचान, अस. wearied; prostrate with exercise of the body.

Byn. 45 45 4 than-chad-pa; 544 dub-pa; Karsara hal-dub-pa (Mhon.).

इब्रोक्ष्य fal-yken-pa (वर् nad) विचास & kind of disease. [1. a kind of white leprosy. 2. weariness, languor | 8.



54'55'4 fal chad-pa to be prostrate by fatigue.

Equation all-hjug-pa vb. a. to tire; to cause to be weary.

Author Salstegs 1: a rest; a sort of wooden crutch to support a load on the back while resting in a standing posture.

दवाद्वेत्वा: or दवाद्वेत्व a bench or seat inviting repose.

Ryn. & absti.wa; Kastod-pa (Moon.).

2015au Ant-dub-pa intensive form of

5019. to be very tired.

Eq. Mal-phon fatigued; become tired.

द्रकोद्द Anlaned चनान not wearied; untiring.

Karak figi-hisho refreehment.

स्य ल्यां व Anl-gso-walit. to cure weariness; to take rest: विचान, विस्तान, विच्छित rest, resting.

La all a folgeon and met, for an ascetic.

Si di num, fig. 34.

5" fu 1. num. fig. 64. 2. v. 5'9 Auwa.

5 4 su-wa tran, mun to cry; to weep; pf. 5u, resp. 4ua; | 5uat weeping without cause; hysterical weeping (Med.); 5uat su-wa-po a weeper; 5ua su-mkhan id.

5.455 Au-holod auteuta wishing to cry; going to weep.

5 \$ \$u-bro was about to cry or weep.

weeping loudly. 2. The n of a hell: 5.45.45 wanter the hell greater in suffering than Roweau.

5% fu-rds: W. shet. a loud crying; bawling out; lamenting (Ja.).

5'5 Au-ru teal.

5'5'484'4 fu-ru hing-pn to cause to weep.

5.35.34 Su-cur-can acc. to Sch. a child that is continually crying.

65% aud-mo a sob (Ca.; Schr.).

59 4 Aug-pa = 63 a to grunt; to snore; to pur.

55 #34 Sur-sgra-can that which grants; a pig; a yak.

53.4 Sur-pa wasta duck, esp. the red wild duck, Anas nyroca.

Syn. निर्देश क्षा हार्त-स्वतीः । वह वहिष्य क्षात्रे क्षात्रे क्षात्रे क्षात्रे क्षात्रे ह्यांड-व्याद्यं क्षात्रे क्षात्

\$5.4745 fur-pa chen-po 1, sheldrake. 2. v. of a celebrated Lama of Tibet mentioned in the Maon (Deb.).

53.70 Aur-ua to grunt (of pigs and yake).

53.71 fur-ka as red as fire; flory-red (Jā.).

दुर्भेष Aur-amrig जवाब is described as बुर्चुक देशद्वरकर केर reddish yellow; saffron-colour.

ordained monk which ought to be, but is not often so in Tibet, of orange-colour; he who wears the reddish-yellow; a Buddhist mendicant dressed in reddish-yellow clothes.

हर ज्ञान देव में fur-pmrig chen-po = हर ज्ञान वर्षेत्व चनावद्यक्तिच a great Buddhist monk; a monk who is great on account of his orange robe.



2140 num. fig. 94.

RS fied wi pers. pron. first person, sing in C. for K', I; RS my or mine; RS area our.

≥< % Ard-nid = ≥< N=4, ≥< <p>xxx I myself;
we ourselves.

Reight fied-gris we two; Reight we three brothers.

देद सम्बद्ध And-rnums, देद सन् देद हैं, देद देन are variously used for the plural of देद to signify we.

ESTE Red-raft I, or I myself.

Tibet (Deb. 3 25).

देशीय see-pa fram, सुन, नियम, नियम, नियम, दिल्ला, नियम, certain, true, sure, firm: also truth, reality, certainty: व्यवस्थानिक कृष्ण मान्य किया है कि

Syn. 44 a bden-pa; Ang a mi-belu-wa;

देश वृत्र des-grol (se-dol) निवर्शक, को = देश वर वृत्र, i.e., वृत्रिक क्ष्म द्वार द्वार वृत्र कृत्र का वृत्र liberation from the transmigratory existeucs, disease, and suffering.

twelf her-hero transmigration; to us.

All as the self the self the them to to shother state of existence after death,

either to hell or heaven, or to any nonearthly place.

tain victory; triumph. An act and misery, is described as her grad.

देश हैं fee-sgra frame a real sound; केश्व बादेश के हुएँकाय any sound that has made an impression in the mind.

24 jan ar-sgrops fauls emphasis; any produmation; reading letters or sacred writings loudly that there may not be any mistake about them.

sure; I do not know for certain.

देश बहुत म संस्तान के entrance; to assure; देने म दर्भ हेन पर्देश विकास कार्या करेश बहुत म to enter on good and bad actions.

Revelous fee-hjoms fully subduing an enemy, the devil, etc.

ইশবাহি fes-brjod a true and authoritative expression; ইশবাহি টুইবাইং আন্বিং, আনু the Rig Veda; true sayings or revelations.

RW3M des-nom the certain fall or degeneration.

देश विव Acs-thob from the real or certain gain; it is explained thus: बीकाईन प्रेमें इस्त कर्म, क्षेत्र विवास करण कुछ कुण करण क्षेत्र स्वास देश वस्त्र विवास करण कुछ कुण करण क्षेत्र स्वास देश कर विवास करण करण करण करण करण करण करण wealth, honour, or mainthood, Buddhahood, the stages to it, &c.

देश दन hep-dag शिकातः, = देश वर दन purification; cleansing; ब्रॅन दे देश हैन के स्वकार दन्य sure cleansing of faults, defilements, stains, sins, etc.

देश देश Act-don जीवाते := देश वर्ष देश or रहा दश्य certain and true meaning or import : also immediate or absolute knowledge of the truth.



देश मुद्दः hes-gulun च चवा = देश वर मुद्दः व anything that gives sure pain: हुन वहन दर द्वार्त का के दर ने अवस्था वर मुद्दः व misery and sufferings which like fire and rays of the sun burn with certainty.

targe: hep-pheh= τtartmas or aς a helpu-ba similar things; also similarity in things (Mhon.).

24'4 34 fics-pa-can real : actual

244355 fies-pu hid-du in reality; truly; in truth; really.

देशक सुर्व कंद्र-pubi phun-po नियतक स् = देश व सम्भाव all things perceivable and realisable: देवे प्रवृत्य मुख्य मुंधु देश के प्रवृत्य मुं दूर व सम्भाव देशका मुंधु I for example, rûpa-अस्मावीस्य signifies all that has been transmuted into bodily form collected together.

देश वर मेंन्ड-par चडाहा, जून adv. certainly ; surely; really; to be sure.

Syn. Toward gor-un chag-pa (Mnon.).

Russiafaction; to be really pleased.

Raws agen hes-par houge fregien the act of bringing under one's own sure pos-

session or power any wished-for property or person by the exercise of occult powers.

देश कर रहार व des-par hygur-ea = अ देशा व विदास the future; that will be; that is destined to come.

देश वर वर्ष व sict-par hyro-ra विकास to go to certainty, i.e., to Nirvanc or emancipation from the sufferings of the world.

Reverge a ses-par ryyal-wa to be completely victorious; to bring a certain thing or person under one's command or control.

देश व्याप्त काल । neg-par brgat-ua, == क्या वृद्ध व निवार one who has arrived at a sure conclusion; one who has attained to an absolute state; one who has been saved or emancipated.

Respective feeture good-par lit. to cut sure; to make certain; The something that will certainly happen; Respected to prevent the occurrence of ominous events by means of mystical charms.

twa-2844 her-par-hjug-pa to establish firmly.

Rese 4 anything promised; an undertaking (Māon.).

देश वर देश व सं s.-par rioys-pa or हे हैं देश व निक्रम true investigation; same as वेशम दर हुँगा य सबस्यमा, to arrive at the truth of a thing or in a wider sense to reflect on the true signification or import of a word or expression, as to whether the right conclusion has been arrived at, etc.

certainty; the state fron from rin; the state of reality.

Lucy appe hes-par betan-pa und established religion or doctrine.

देशयः वृद्द श्रीर 603-par gnod-nadsad lit. one who really does mischief; विद्युष्ट an epithet of a deity of wrathful mien. Reservates a fee-par brangs-pa = Reservate summer to be convinced of a thing or occurrence; conviction.

देश पर भूरक प तहड़-par spans-pa प्रतिनिस्तरे perfect renunciation.

Reverence to make certain.

देश यह बहुद व nes-par hbyin-pa नैयांचिक to be evolved; to draw or pull out.

देश वर बहुद वस वहत् ने वेशकास्त्र ; = [वर वस्त्र देश वर बहुद वस वहत्। based upon the certain liberation from transmigratory existence; acc. to Schtr. deliverance from the round of transmigration.

देश यह बहुँ पने कहर अनुस वह देश वहें । विशेष्ट्र अस्ति का अप्रांत्र स्वाहित कहर का स्वाहित का स्व

देश पर हुँद श्रेट्ड-par-sbyor मेविनियासन permanently-engaged or fully-employed.

देश यह वीक्ष fles-par-habin-pa वितिनविद्या holding firmly; to be convinced.

देश-पर व्युद्धः संस्कृ-par-bsun विनीत lit. 'held fast; brought under discipline.

देशकः वेष्णाय fies-par legs-pa कि: वेषण really blessed and good; deliverance from transmigratory existence; summum bonum.

Reserve Act-par temp-pa to make up the mind; to form a resolution; Reserve.

two flee-po for the cortain, fixed; the inevitable.

देशहेल Acs-mel or देशवर हेल प्रयोत real progress; देशय कुर ५६ व्हार गरेशहेल advancement or spread of family and religion. देश वयव nes-hbub सङ्ख्य a veritable event.

মাননুদ দিছে-দিগুলা, কিংকাৰ one of the three principal ways to Nirodna that are called আন্ত্ৰী বাংলাৰ্থন নিৰ্মাণ কৰিব নিৰ্

2. uncertain; undefined; homeless.

देश ब्रेंद मंदह-इmod निर्वाद curse.

term; real signification; real meaning.

देश देव्य बंग्ड-tshogs विचय many; s multitude.

Respectively to the knowledge of reality in the mind; full faith in the doctrine of retribution (Karma and Phake).

देश कथन Res-geal निकास elucidation.

CN WAY GE. Res-yam-qua n. of a place in Tibet (Deb. 425).

₹ #0 I: num. fig. 124.

II: शुक्र, resp. वन रें, face; countenance; air; look; the original. व्यव्यास्थ विवयास्य when (she, my mother) shall have seen my face; या विश्वयास्थ्य हेट खुट्य युव्य you must watch the looks of your elder brothers.

*And-kro (flo-fo) n. of a capitation tax (Yig.); lit. tax on the face, i.e., head-tax.

Tyme & fo-dkar-po a chearful face.

Engra ho-bakyod-ps to go or move personally.

Time for like and private; open and secret.



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ZE Ao-khral Euce poll-tax.

number: enumeration of individual things.

E'à fo-che personal appreciation; recognition of one's service or kindness: 44 वस दल्य व दश्य मु कोद य अर्थ दश्य दे हे अयुग दे हुम यम हुट. west. | (A. 103) the Lo-tsa-wa (on the ground of having undergone immeasureable hardships, prayed for the acceptance of his request, but it was not acceded to.

234 fo-chen (lit. the great soif) a man of influence: \$34 \$54 to intercede (only men of higher position being able to intercede); Au Caqua to seek a great man to intercede; to seek intervention.

Kee 40-408=554 444 master and his servant.

An stod praise to the face of a person; open flattery.

Ziq fo-thog true; genuine; really.

ZIA 4 do-thon-va = ZI 45,4 one in rank or position; to rise to dignity.

+ Engra ho-mthon-pu=44 3 earnestly: pressingly; with persistence.

₹49 www 1. "black-face"; ₹49'45 454'4 to sit with a gloomy face: \$44'44 434'4 to grow sorrowful; to turn dark with fright, pain, etc. 2. n. of an Asura; Z 44448 frowning or becoming gloomy with sorrow. 3. n. of one of the 28 "curious religious sects" of Ancient India, followers of which used to paint their fa as black (M. V.).

E ale a fo-anof-wa to be ashamed; unable to show one's face for shame.

Zasa Ao-sprod-pa to indentify; to point out: acc. to Ja. to lay open the features; to show the nature of a thing; to explain.

E'd 40-bo and. wate essence; substance; intrinsic nature: 35 % 2 64 in itself: nec. to its own nature; by nature; naturally.

Syn. Stati dhos-po : se aga ran-bahin : se 4344 raf-ujugs : E 4 35 fo-bo-nid (Mnon.).

2435 60-00-Hid. v. 24 AM4 3 2435 temperament; sec. to Was, character.

Kana a so abab-pa to be dejected; adj. discouraged : downcast : in W. bashful.

Ka Ao-ma the original, v. K.

. ZA 54 4 Ao mi-reag-pa unsteady ; changeable; one who is vacillating; one who has no personality (Yig.).

ZA Ka do mi-chod-pa=ZA Ka or ZA aira autiunia one who listens to or does a thing to please another which he would not otherwise have done; to be unable to refuse or oppose.

ER Awa so-mi-ges-pa not knowing or recognizing; unknown; imagnito.

Enq fo-may in W. boldness; Enq eq or देशक देवन bold : courageous ; daring (Ja.).

England ho-med thou-med uce. to Us. acting in the same manner in public as in private life; ingenuous.

돈'ൽ fo-tshu चच्चा, 회, चपा shume; blushing of the face: ** \$ pf. blushed; felt shame : रेंड इंब्रूब्य प्रयासि to put to shame.

Syp. 9435 shum-bued; Aq 544 min-dnah; E'son to-dmak: Alm ata hairen-molog: 44 45 bag-yod; 99 24 bag-iden; Za An Ao-tahu-ces; Bu To khrel-vod : Bu go khrel-ldan : E da fur 34 no-tshahi tshul-cun (Macn.).

E4 44 fo-tshu-cun one who has shame; is bashful.

Esa ho isha-wa or Estan un an a to feel shame: blush.



とままた Ao-tsha-med or こま par A shameless: impudent: impudent.

Syn. बंबा वर ब्रिंग log-par-spobs ; के व्हेंब अन spyi-brtol-ran; Sau अंगे क्षुया dyral-mgo-stugpo; ब्ह्हा के कु gibn-chen-can; के दे व के दे संकेटनwa-muć; कु दे वा के दे अंदर्शन के किया के दे कि क्षुड़े कु mu-cor tshugs-muć; टेंक क्षुड़े के miberuš; ब्हिट के दू gnot-muć (क्षिका).

Esq fo-tshab= \(\frac{1}{2} \) sku-tshab a representative; a proxy (Yig. k. 53).

Twist formitsher wonder Twists ugar wondering; wonderful; Twists amazement, Twists exciting curiosity; to be curious; to wonder.

Trage a hordson rayab-pa to disguise; to put under a false garb; also to garble.

ই'ৰ্থৰ fo-guog or ই'জ'ং 'ৰ্থক'ই —ংইন্ ৰ্থৰ master (himself) and servant.

\$5 Ac-rn or \$4 in the face: =\$455 in the face of; before the eyes.

ৰৈৰ্ভ্ৰ fio-log-mkhan a rebel, mutineer; প্ৰবৃত্তৰ soditions; faithless; rebellious.

rage so-log-pu= rage to turn the face against; to revolt; to rebel against; to oppose.

₹44 #o-çus a copy from the original.

ইকাৰ 40-ces-pa সক্ষিত্ৰাৰ to know a person or thing; to recognize an acquaintance.

THE Ac-so joy; sometimes for THE high title or dignity: THE THE you will have great joy; he will obtain high dignity; aga THEST to make presents or give alms to another to his full satisfaction.

देवृद्ध Ao-squist 1. regard to the opinion of others; an aiming at applause. 2. body-guard: इ.स. १६४ वर्ष क्षेत्र के दिल्ला के दिल्ला के प्रतिकृतिक क्षेत्र क्षेत्र क्षेत्र क्षेत्र के प्रतिकृतिक क्षेत्र क्षेत्र क्षेत्र क्षेत्र के प्रतिकृतिक क्षेत्र क्षेत्र क्षेत्र के प्रतिकृतिक क्षेत्र क्षेत्र क्षेत्र क्षेत्र के प्रतिकृतिक क्षेत्र क्षेत्र क्षेत्र के क्षेत्र के

master, no servant, none to guard me (A.7).

Enwise Ao-hao mthon-po a high title or position; one in exalted position.

Kataga An-bood byn-un to praise one to the face; to flatter; to sulogise.

Eq. Rog n. of a place in Tibet where the monastery of Shong was founded by Lama Ces rab-mchog of Myur (Deb. ¶ 4).

देवास nogs तोर the bank of a river or lake; बद्द देवा = इंदिया a place on the bank of a river where people crossing it; land. Acc. to Ja. mountain sido; slope; ghaut.

Syn. And hgrain.

হৰাম প্ৰ fiegs-thob n. of a number (Ya-sel. 57).

ইয়া Rom 1. n. of a place in Tibet (Deb. প 30). 2 satisfaction: ইম মুকু মুন্দ বি এ বুং বুকিন মুন্দ বি এ বুকিন মুন

For usion-pa, pf. Keen user, stone, is con-#9 to satisfy one's self with gain; to be contented: seems I am not satisfied; Keen #5 age u to drink one's fill.

Even a home-pa shet. 1. at contentment; satisfaction. 2. oblation for queuching the thirst of the Yidag. 3. a hermit; a recluse in the wilderness who enjoys contentment; Even a de a insatiable:
Even us age farafunts: ratio his thirst will be quenched; his desire will be fulfilled.

Syn. Isra tshim-pu; La'u chog-pa; Acu. Agr. yohs-beruh; an andan tig-pu-bgebs (Mhon.).

EX Nor 1. v. under & 40. 2. n. of a monastery of the Sa-skya-pa School; n. of a district in Tibet.



Kuras flos-rgyud=5Kurass personally.

Kunaguage Ros-Abyor rtugs 1. a receipt or sign of having received a thing. 2. original sign or signification.

হ' দিবে nog-zin-pa=হহিল দ্বাৰ vb. 1. to be selfish. 2.= হৈল হ' self interested: ইবেল মুক্ ইবাইন ক্ষল হল মুক্ত। therefore, clear of self-interest, confess your faults (Rdm. 15).

देश बद्ध म Aos-yads विश्ववास breadth. देश तुत्र सos-çus a copy from the original. देश तु Aos-su openly; publicly; plainly.

्राम् । वृत्री वृत्यी वृत्री वृत्री वृत्री वृत्री वृत्री वृत्री वृत्री वृत्री वृत्री

SEE'S dian-va, pf. See wifes, to be out of breath; to part; to feel oppressedr.g., when plunged into cold water, but especially when frightened and terrified.
2. to be frightened; to fear; to be afraid of: 34 See 44 thus being affrighted.

दृद्धमा वृत्र वृत्रिकतः skrag भागः, भागः in colloq. great fear; panic.

Syn. 29 19 jigs-skrags.

F. he became frightened. Often pleonastically joined with \$9 or alone with both. 2.=\ 29 fault pure; clean.

र्दे प्रदेष *dan-bihen-pa* misappropriation; not returning things taken away from another. \$\,\text{\$\frac{\psi}{2}\$ dar or \$\frac{\psi_{\psi}}{2}\$ 1. nectar; sometimes used for \$\psi_{\psi}\$ sweet; \$\frac{\psi_{\psi}}{2}\$ sweet taste. 2. \$\frac{\psi_{\psi}}{2}\$ \frac{\psi_{\psi}}{2}\$ are already to put in order; to arrange properly.

555 A gand-mo=55 & and-mo (Sch.).

550 dant washe, two, we silver; money. The kind of silver called ***4 ** as imported into Tibet from Khorasan. The silver current in Tibet consists of ingots, Indian rupees, and a thin native coin, the chō-tang or tang-kn.

५६९ कृष वृतिग्री-इर्रवण पारारस oxide of mercury.

554 \$5 daul-skud silver-wire.

૧૬૧૧ વેલા-akyed silver-bolt.

554 P daul-kha www-wfn silver mine; silver vein; 554 P 454 to work a silver mine.

564'59 danl-khug or 554 le money-bag; purse for silver coins.

%444 dint-byry a silver cup or silver slate.

१६४ कुर danl-rhyan goblet made of silver: १६४ कुर कर वाइत्यादक प्रमान हो। silver goblet for beer and silver cup for arrack (Jig.).

454'4 dâul-chu urce, unur quick-

Byn. 95735 hded-byed; 44435 hphrogbyed; uta ea-bon; du de: hee-hehiñ; 454 35 dhul-byed; 5442 feuu deg-peihi-khame; peun de khume-chen-po; usu 34 metahelskyes; 4435 egyug-byed (Moon.).

56 मेन of mi-tig one of the six kinds of hitters which are, viz:— नवेर देन, श्रम हेन, ५६वा हेन, सुरूप हेन, सुर्व हेन, दुर हेन, atated to possess wonderful healing virtues.

Ç

1544 dan dant-tta-mig-ma silver ingots in the shape of a horse-hoof, weighing about 165 tolas or rupees imported into Tibet from China.

15474 daul-dan wine-cup made of silver.

554'54'4 daul dul-ma silver-ink (Sch.).

55 (dâul-rdo इत्यमधिक homatite ore of iron; this term is also applied to a kind of stone on which silver is tested.

*Sauth distribution was wooden our mounted with silver used by the higher classes in Tibet for drinking tea.

55 4 4 daul-raig bar or ingot of silver.

564 of daul-bao ware silversmith.

554 TPM dhul-ho-kha-ma the purest silver imported into Tibet from Chius.

554 4 diul-li one tenth of the measure called \$5 hon.

55° E dául-sgai an ounce of silver; used as an equivalent of current money in Tibet, = to one Chinese tarl.

্ৰ dio 1. edge; also = & উৰ্ত্যুগ্ধ shore; hank. 2. = মুখি ** the edge of a knife;
* মুখ্য শুন্ত ! " edge of whip-cord"; lash of a whip (Ja.). 3. = মুখ্য handle of a knife; (Cs.).

ςζΑ' A diom-pa=ςζα' akς brightness splendour.

ፍጀመቼ= ፍጀመሪቱ shining; bright (Cs.); ፍጀመሪ dhom-che very bright, cf. ደመ ዓ.

The dates (in Gram.) at 1. original; reality; real; very self; to the reality and illusion; attaignt to real Buddha; attaignt the real god (not the image); the real; to the real;

reality. 2. proper; genuine; true; positive (opp. to negative); personal; ५६% ६५ personally present. 3. ५% ६५ chief, principal; ५८% ६ in bodily form, c.g., to appear bodily: ६०१५८% ६ अ९६८% ६ अ९६८% ६ अ०००० though the letter a is not actually written there.

દ્ધાં ફ્રેમ disc-skyrs personal present: જે કુમ્પણન તે માર્ગ પોલાના જે દુધા ફ્રેમ કુમાં મેર પોલાના જે પાલા છે. પહેલ કુમાં આ માર્ગ પોલાના જે પાલા જે પ

SEN 20 dhos-grub (hoi-dub) feft 1. the accomplishment or acquisition of the real thing sought for; gen, perfection or excellence: anything superior: acc. to Ja. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously or in consequence of long and continued contemplation. In Buddhism 5 4 4 seems to denote consummation of worldly as well as spiritual objects. Temporal acquirements are called अन्मर ने दर्भ थन, general or ordinary consummation (in reference to material objects): the other is called and a star and the supreme consummation, which is the attainment of Euddhahood, i.e., Nireana. The following are the eight ordinary diox-grab or 14 Mc \$524 as enumerated in the sacred books of the Northern Buddhists :-- (1) sa \$2 4 2 4 the enchanted sword made so by some mystical religious process; for instance, if any one touching it wishes to acquire any object, merit, power, etc., he gets it; (2) angangemen officacy of magical pills; by some religious charms medicated pills are made to possess wonderful healing properties; by



their use one may become healthy and fine looking: (3) Aquan grave a medicine for the eve by the use of which one is able to see things in an occult manner; (4) or agon 3 can go the power of walking miraculously and swiftly, generally by the efficacy of some enchanted leaf or leaves; (5) apr. da g ckarge the magical elixir by using which an old man of eighty may look like a young man of twenty; (6) 1 3 SEAT MA the occult process of miraculously vanishing bodily into the state of the gods: (7) A grana stage the power of miraculously disappearing from an assembly, e.e., without being seen by anybody; (8) with \$ \$24.50 the power of passing through a wall, mountain, or earthly barrier, without any difficulty.

TALE diog-flan=254 or \$54 shed-pa

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\text{K==Q} \] \(\text{dios-hjug} \) the matter or the subject of a work \(\text{Tsu-fika.} \).

र्टेंब`}र दॉल्ड-rāsg real or substantial gain; also obtaining one's object; anxious: thoughtful.

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seraga a dhos-po sgrub-pa to bring a thing about; to set it on foct or a-going: as a philosophical term, substance, matter; ska as aka a the belief in the reality of the existence of matter, holding it as simple and absolute. In Buddhist entology there are eight kinds of SENE WIRE or states:-(1) 44434 wisdom; (2) 444434 knowledge of the ways and means; (3) क्रमधार नेपाय के सम्बद्धार omnisoiones; (4) क्रम Ma sale Fau Fau a the contemplation of (the possibility of) bringing all things into perfection; (5) \$ 34 34 4 reaching the climax; the state of attaining to the highest point of moral excellence; (6) sex flare attainment to finality, i.e., emancipation; (7) at डेबाम बहेब बीब मद्देशक हैंबा पर हर हराये हैंद हा 10 attain to the perfected state of enlightenment in an instant; (8) 34 3 4 where the supreme, spiritual existence.

Cartingen affir po mitebudg, v. Luge.

द्रश्रामको व्यवन-po gahi, abbre of क्याद्रकाण हैद्रश्रामको the four articles of merit.

55000 (flog-ma orginal; natural; natural productions (Cs.).

A series of a thing. 2. the noun substantive.

्रेस को द द्वीततुः कार्य द्वीत देवो व चलव unreal; that was never born nor existed: उन्न कार्य क् द्वेत देवं चलवा चलेवा (M. V.) all objects are unsubstantial, immaterial, not existing (Cs. and Was.).



stance; originally pure; of the first or superior quality.

্ইশংশীৰ disos-fiden identification; also holding as one's own; pussession of worldly objects: বৰৈষ্ট্ৰ'ই বিংশে সুংৰু মূলৰ মূলৰ কৰাৰ কৰিব। to hold as real and belonging to one's self things worldly which are unreal and therefore nobody's.

of a thing; the thing itself.

दृष्ट शुक्क desp-çugs abbr. of दृष्ट व्यक्त and शुक्क व्यक्त, houset belief in a doctrine and also apparent belief in it.

THE S different in actual substance.

Twife district or personal disciple—Ananda was the personal disciple of Buddha.

अध्या मानेवप-pu, pf. अध्यक्ष, to commission, charge, send, delegate, i.e., a messenger, commissary, etc.

क्ष्य का क्षांबय-gahay also क्ष्य क्षा प्रेस, विश्वर a messenger, emissary, servant, slave.

Byn. 🍕 agoy-pu; 😭 brun (Mhon.).

हरा; स्पर्ण. क्रियायुक्त-pu-cum दूत क messen-

exquest mings-byu-byed one executing a mission; a commissioner.

4. SEC maken and 41 % a curse; a necromantic injury; 44.4 % a cumeration of curses (Co.).

MA 4 sprian-pa to curse; to excerate.

ALC mash resp. for the might, dominion, sway, power; san sate of to govern, to rule; san and to obtain power; a mastered a thing; to understand thoroughly.

exa aja u naah hries-pa= 545 40 u to get authority, power, etc.; to be authorixed, v. exa ast a (Maon.).

mea at malab-than power, might.

Syn. augu ga buags-ryyub; Equuqu skurburgs; gu aqq u khas-blam-pa; sima byu-skul; Equus skum-byas; Equus skur-yyi-las; gu aqa ihus-bakyob; qapraqu guum-bukyos; au aqu chas-bakyos; qu qq skal-ldun; qar ac duun-taa (Maon).

are are a manh-then-can powerful; one in power.

ecq ক্ৰ ক্ৰিab-bdag বিশ্ব, অবিদ্যানি, বন্ধ lord; owner; master; sovereign; an epithet of Buddha (M.V.).

certain early king of Tibet (Lot. 4 7).

Ralpachan, the famous king of Tibet who greatly patronised Buddhism and also extended the finite of his dominions to the borders of China proper. Under his orders Buddhist works were translated from Sanskrit into Tibetan. He reigned about the end of the 9th century A.D. (Deb. 941).

secongs. Mah-hdag-sus n. a ruler of the province of Nyang; also no My Ag Ag Ag Ag Ag that of a Buddhist saint (J. Zas.).

man ung a King of Tibet (Los. 4, 7).

ora usquat Manh-bdag Lha-lde, as gariff as an "the son of King Khu-re of Tibet" (Los. 29).

ace pa a maab idan-ma Talqua a mistrees, sweetheart, a souret wife.

also sometimes resp. for बेर्'य to be; to have: ga: सं ब कुम बहुत करने हैं। the king having three some: कही केरे हु ब बहुत करना बब्बा your



majesty is not unwell. 2. adj. (partic.) being owned by; belonging to. 3. ***A**\partial A** having, owning, or being in possession of \$(Ja.).

subordinate; a tenant; a subject.

अस्य अर्थ मार्गात मार्गात कि श्रा lord, master; अस्य अर्थ प्रमाणिक प्रकार केंद्र विश्व vb. to lord, rule over; भोका to own.

MEN'ATA W manh-hdsin-ma she who has assumed power; she who controls her husband.

MER ARM mhah-shabs = MER AREN

subjection; also under the power of; within the jurisdiction or dominion of (Situ. 1).

MER RA Manh-ris 1 .- SER ADM OF SER ana. 2, n. of the westernmost province of Tibet now known as Ngari Khorsum. It formerly consisted of three districts. Purane. Shangshung. Man-vul. which were apportioned to the three princes of the royal family of Tibet, viz. वर्षा नेवा अवेद । देवव ने अवेद and के बद्द के अवेद. From this circumstance the province came to be known by the name of Manh-ris (A. 63). Out of these three districts, Purang, Gugé (Shangshuñ), and Mañ-yul, were afterwards formed, when the province of अद्भाषां प्रमुख became an important part of Tibet. They are poetically described :guarda guarda Purang surrounded by enowy mountains; 3'4 que du nie Guge surrounded by rocky cliffs; सद भुवासई जीव पहेंद Mafi-vul filled with lakes. The whole country round the sources, and the upper courses of the Indus and the Sutlej, together with some of the more western parts is now called (MKA Ray affer ages) Ngari Khorsum. It also includes Rudok.

sea Ruper g manh-ris kham-bu apricots from Baltistan and Nga-ri.

exa Ru pa Mah-ris Stag-mo n. of a celebrated lama of exa Ru Mah-ris.

स्त्र देश-व कृतिको-ris-ça a kind of apricot grown in स्त्र-देश,

ess প্ৰকাশ manh-geol-ca 1. to be installed in power; to be nominated or appointed to a dignity or position. 2. to praise; বসু-শুল লংগ্ৰহণ to wish auspicious success; to congratulate.

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সামি ক্ষা ক্ষা কৰিব নাৰে ভাৰতে কৰুব, আৰু, আৰু, কাৰ sweet; delicious; কাৰ ব্যাপাৰ ক্ষা ক্ষা ক্ষা ক্ষা কাৰে কুৱাল the three sweets and the three whites: — ৪ জ bu-ram molesses; মু ট sbrañ-rtsi honey; and ট জন্ম by-moka-ra sugar (the three whites boing milk, curds and butter).

the uterus; the womb; also the side of the breast, whence Buddhas are generally born lest they be contaminated by the impurities of the womb.

स्था हुंच क्रांता-इंश्वड सरामुख all animals that are born of the womb.

स्व बुंब व क्षानी-grol-wa प्रसद, नमें ने चन child-delivery; child-birth; to be born.

*** *** *** mal-sgrib contamination of the womb or pollution caused from child-birth.

स्त्र अन्य कृतियो-chaps or स्त्य पुष्पाय ज्ञास्त्रम् । onception; the formation in the womb. 2. the fostus or embryo.

करवयुव क्रावी-hjug-pa or अस्त्र युवन सर्भावणाणि entering the womb (relative to a Buddha); his incarnating himself; his assuming corporeal frame.



*** 3 mfal-thur a spoon used in midwifery for extracting a dead child.

exercity mhal-hasin-pa or exer-5'elfq'u to conceive; to be big with child.

mal-nad que monorrhagia; disease of the womb.

sage minutera=Feeq a bad offensive smell from the mouth.

अध्यक्षमाथ कृतेवी-rlugs-pa सभेपासम abortion; अध्यक्षमाथ वेद्राय to force delivery or cause abortion.

মানি নি ক্লিকে-pa 1: খনিখনি manifestation (this occurs in the works of the Tirthikas); conspicuous; visible; evident; manifest; clear; আন্ত্ৰেম্ব ব to become manifest; to be verified, proved; as a vb. to be evident; to appear clearly: বর্ষাক্ষাক্ষা কাৰ্য্য which is true is evident.

maga u₁₁:= Σα καξα ακζα ακζα ακζα the Abhidharmon Pitaka; the metophysical part of the Ruddhist scriptures. At the beginning of the Abhidharma of the Mahayana School a salutation is made to Bodhisattra Jam-pal.

स्टिन्द्रव कृतेला-khyab ससुच्यायच encompassing fully; covering all.

existant Minon-dyah 1. n. of a mythological garden and also world: ቀና ያጫ። exista there exists the World of Joy "(J. Zañ.). 2. n. of a section of Car-rise theological school in the monastery of Gahdan (Loň. * 12). 3. ጆሩ ፕሬዚዛ ያዊ መጀላ ናጫ። n. of a merchant's son who was dovoted to Buddha.

কৰ্ম বৃদ্ধৰ ক্ষমতা-dyone আমৰ্থনি deliberation; design; premeditated plan.

managed; to go away.

स्ट्रियर्डम mñon-ocos चलिएस killed, slain, destroyed.

extalf, minon-bried আম্বাল clear explanation of terms; one of the four parts of the science of words (মন্ত্রিয়া); a dictionary which is in two parts: (1) in which one meaning is conveyed by several terms. (2) in which by one word several meanings are expressed.

अदे १९ manu-nid चित्रसर the state of being manifest; manifestation.

শানি দুৰ্থ ক্ষালিন-rtags proof; argument; sign or token of the truth of a thing.

अदेव देवास mitod-rious or अदेव पर देवासण चासि. समय practice, culture. 1. 34 रें भ ने देव प करें द प्रदेशम पर्वे रेशम । जावस्थानाभिसमयगीन those that by their power of discrimination have fully and clearly comprehended the doctrine of the Craraka School. 2. 35 सर अ कुश में में बेबाय अटेंद यर देवां म परि देवा म । प्रत्ये व व याना भिसमय-गोच those that have fully and clearly comprehended the doctrine of the Pratuekua-Buddha School, 3. देवदेव प्रदेश यवै केष्य अटेंद्र यर देवाच परे रेवाच । तथागत यानाभित्रमयare those that have fully and clearly comprehended the vehicle or yana of the Tutha-gata. 4. अदेश'ववे देवश! चनियतगाव those that have not been able to rightly comprehend any particular doctrine. 5. रेन्थ भेर्य। भोगावस those who have not entered any of the schools.

act minon-mtho www.eu; को रेस ५६ भू रह भे comprises a god or a human being, (का) heaven; those of exalted birth or state.

one of the ten stages of Bodhisattes perfection, to be made manifest. It is explained: = \(\frac{7}{3} \) \(\frac{3}{3} \) \(\frac{3}{3



women. Temperate getting up (from one's seat out of respect to another person); removal from a place; going away.

ers ; পুৰুষ u maon-du phyogs-pu আনিস্থল lit. going to the front : moving forward ; proceeding.

अटेर-५ द्वन क्रांत्रण-du-byaş सामान्द्रण, made

act 5 act a major-du abuin-pa to disclose, reveal: to make known (one's wishes).

अटेंड पुर्वेदः असंता-du-कृतनं चित्रसम् advent, arrival, coming in-

म्बद्ध व्यक्त कृतिका-hdod, चमोपना, चसुकर्च, चमित्रत to wish for; earnest desire.

सर्देश्रॅ क्रास्तिः स्वाचिते च is made known or evident.

sets a man-pa-pa a student of Abhidharms; one versed in that part of the Buddhist scriptures.

स्टॅड्किट कुन क्रांतिक-publi ha-rgual पश्चिमान self-respect; pride.

openly; evidently; entirely, highly; greatly; very; and any of a manifestly, one who has leisure or opportunity to do an act of piety or a self-sacrifice; an accetic; one who remains in an uncovered spot to practise religious anaterity.

स्टॅन यर बहुर maon-pur hekyrd, v. हेस सु बहिन्। remembrance; any thought dawning in the mind (Maon.).

ক্ষ্ণে প্ৰথ ক্ষান্ত per khyab-pe আমিছিল to cover or encompass well; well-accomplished.

स्दिक्ष क्रांक-par-khro चतीचिय shet. wrath ; terrible mien.

METALINGUES = MINUTES WESTERS

become manifest, clear ; क्षेत्रक्षेत्रपर कृष्य, तिरो-सारक to disappear, vanish from the sight.

sica uz ga maon-par-r gyal utfauna pride.

अर्देश्यर कुण्य कृतिका-par ryyug-pa चनि-चावन to follow with speed; to run after.

अटें एक कृष moton-par agrub विश्वच्या wellfinished; well-accomplished.

कर्देश पर देश सुर क्षर्यण-par संस्कृत स्विति-सीम enjoyment.

1. the transmigratory existence (Mfon.).

2. We fondness; attachment; the state of being very much attached.

कर्दे पर स्था दु व्यूष्ट प्राप्तिका-pur chal-du bkram-pu विचीचे to spread over; diffused.

स्ट्रिय अर्थर व क्रबंग-par chod-pa स, पुरस्क honour; to make reverence to a kind friend or to a noble or venerable person.

क्टॅड पर वॉर्ड क्रबंग-par brjod, व्यवस्था, व्यक्ति कापनता, व्यक्तिवाच full expression; elucidation

स्टेंड कर वस्त् व milon-par blud-pa, चलिनांत to pay homage; to how down out of respect.

कर्देश वर व्याप्त प्रविचाया व्यक्तिमाण्यत्वयम enlightening fame.

क्टेंद्रपर और क्राईशन - क्राईशन-क्रांत्र क्राईशन - क्रा

কৰি তেওঁৰ জৰ্মকন-par draft, অধিনাতি one who has been conducted to the path of deliverence—from the sufferings of transmicratory existence. চাই বেল বহু ইং ক্ষান্তন-pur hdu-hyed. অনিপ্ৰান 1. sublime associations, ideas, views. 2. possessing origination, continuance and extinction: ক্ষান্তম কাইনিক্ষ বহু ইং কইং ০, অন্ত্রিনিক্ষা: কাইনিক্ষ বহু ইং কইং ০, কারিনিক্ষা: কাইনিক্ষ objects are not produced, they are without origination or extinction (M.V.).

सर्देश्यर वर्ष्ट्राय mann-par hand-pa अभिनयन bowing; hending reverentially.

अदेन पर बहुब देश व milon-per hilul hos-pe fit to be brought under religious discipline.

Marie वर्षाय क्षातिक.par hilon-pa काम्युहार drawing out; bring out; exposing; dragging out.

মাই গ্ৰাহ টুই, অনিহান বিজ্ঞা, Abhidharanapetaka, one of the three classes of Buddhist sucred writings, v. ইউ-সমুগ্ৰ

লাইবাৰ মুঁহ mison-par spyod = হৰ্মই ৰয় আনি-বাৰ witchcraft; mystical measures for the suppression of an enemy.

भदि पर हैं। व क्राइता-par spro-wa, वाह्याप enthusiasm : zeal for any work.

भटेंद्र धर बुँब्रम mon-pur-phyops = अटेंद्र बुँक्श

নাইৰ দে অধ্যয়ৰ ক্ষৰিক - pur hybrigs-pa (বৃদ্ধি বৰ্মা) আগ্ৰন্থন gone or come out of trensmigratory existence.

कर्ष पर प्रशासन क्षाता-par byan-chab, अधि-बच्चोकि highest state of a Bodhisattra; ou the brink of the position of a Buddha.

মাই, বংকে ব্যুখ্য ক্ষালাল-par dean-skur-ua ক্ষাৰিক the initiation of a monk into the order of gelong or Bhikm.

स्टब्स्य हैं सर्वाक-par-sbyor, चित्रोग, चित्र-दुख full application of meanings, words and expressions in reference to religion.

भटें प्राप्ता विभाग occurs (in Tirthika works) in the sense of manifestation.

अटेंद ।पर बहुद व क्रातिक-par hbyuh-wu (वृद्धिः व वक्ष) विभिन्नस्त्रक perfect renunciation ; escape from worldly existence with the resolution to go to Nirvana.

meque of a u mean-par between-pa uss: duity, industry.

magnete muon-mishan Thura an eti-

स्टब्स स्टब्स्ट क्रिय क्राज्ञानम् क्रायंत्रास्य स्टब्स्ट क्राज्य क्रियं क्राज्य क्रियं क्रियं क्राज्य क्रियं क्रि

कटें राष्ट्र वर्षेत्र कृतीला-pur-hidein, व्यक्तिकः uttachment; passionate love.

act ur Fauu maou-par rdoque-pa complate fulfilment; perfection in all accompliabments, virtues, etc.; कर्ट पर हिम्मप्य बाद्य कृषण व्यक्तिमृत्याद fully enlightened; कर्ट वर हिम्म वर्षव्य प्रविद्याद the attainment of perfect enlightenment, i.e., the state of Ruddha

करें दर रह मुख्य mann-per rad-tu hphyan प्रत्यक्रमते hangs down straightly or auspends (some ornamental fringes or silk coth).

स्टिइयर देव परस्था हा त्रातिका-par rig-palua-इत्याम-na cognition; knowing of.

Begge Aug mhon-par cer-pa Mingra proscience : resp. * 4 44 44 4 mion-pur mkhaupa wifew certain gifts of supernatural perception, of which six kinds are enumerated: (1) सर्वे भेन ने अटेंड नेश दिवासकविकान sooing arything clearly as if with divine sight. By the exercise of this power one can see (realize) the sufferings of all दिवयोजन divine hearing in a perfect manner. By the exercise of this knowledge one can hear the sound of 9 5 (the smallest insect) and understand the different languages articulate and inarticulate of all living beings; (3) अ देश कुँ बेलस नेम प्रयोग प्रक्रिया-श्वासम knowledge of another's heart; केम्प के का कुद क अम वर्ड महर्द अस क्वर ब्रमम अम वर्ड महर अस knowing of another's thoughts ; चेतः प्रकायकानस serial



knowledge of the heart ; (4) ह ब्युव ने द्व व ने वा वर्ष मदेश नेभ व्यक्ति विधि श्वानम् knowledge of the four forms of miracle. By the exercise of this knowledge one knows the events of his former and future states of existence, and also the circumstances of his death and birth. By the exercise of one's miraculous knowledge it is possible to move one's body without being seen; (5) ह्य ने नयम हेम दुव पर्व अदेव नेम! पूर्ण निवासानुwanted the power of remembering the acts of one's former existence or life; (6) अवाय अद्याय केम पर्वे भदें इ केम या चा चतवाय चानवा knowledge of the destruction of the passions. By the exercise of the knowledge of (19) say and " sad) decay and destruction, one can quickly attain to the state of the omniscient (way) by purifying himself of all impurities of the heart. By the exercise of the power of knowing all living beings one can perceive as well the stages of their moral perfection or culture.

শ্রম্প ক্ষাও ভ্রম্ম আকৃমিক the possessor of the six kinds of fore-knowledge; an epithet of Buddha (M. V.).

भदित्यर नेम परिनेश य कृष्णा-por çes-pahi ç spa चिन्नोद्यान fore-knowledge.

स्टॅर्यर वेस्थ कृतंon-per-sems अभिनानस Samadhi; contemplation; reflection.

अदेश्यम वेष कृतंका-par-sel चित्रज्ञान coagulated; congealed.

स्ट्रिय कर minon-par-son जिल्ला involved; fully occupied; engrossed.

ভারে প্রথম ক্ষান par than par than arrival; one just come.

কৰি বুৰ্থ ক্ষান্তন-phyogs = শঙ্কাণ ক্ষান্তনি, ক্ষান্ত্ৰ, নক্ষ্ম in colloq. 1. towards; forward; straight ahead. 2. moving towards; বুৰণ কৰি মুৰ্থণ skye-wa is mison-du phyogs-paproceeding to birth; এই ব্যাধ্যনি মুৰ্থিণ rushing on to death; মন্দ্রকুষ-অন্তর্ন, ইবুলন ও moving towards the attainment of Buddhahood.

मदिश्वेषमाने minon-phyoge-to अध्येत्व having gone on; proceeded.

कदेश मार्गाल-phra dissimulation.

**Ex 354 mason-du byed-pu to be manifest; to make public; to make clear or manifest to one's self.

अदेश देन मृत्रेका-sleen अभिनिष्य application; devotion.

सर्दे हुँभव nanon-rlows अभिनयस् having the mind directed towards; longing-for.

अदेश नेश mnon-ces fore-knowledge.

শ্ৰেণ কৰা mion-per-can 1. v. হাৰণ (Mion.) the mag-pie. 2. one possessed of fore-knowledge; one who can read the mind of others.

अटेर पुत्र कृतिल-sum त्राच्य open, public, manifest; cagnizable by the senses.

Syn. ME45 mhon-du; sar Sa ya dumipohi-gal (Mhon.).

adv. openly, publicly. 2. ६८% পু = প্রতিত্ত তথ্য e.g., bodily, personally; by one's own personal experience: শইব পুশ চু ভূম প্রতিত-তথা বা কার্যালয় চানা।; শইব পুশ চু বুরু বার কার বা imaginary birth; শইব পুশ চু বুরু বার কার বীজ্ঞানিক। proper to place under moral discipline; one fit to be brought under religious control.

करि सुभ्युं क्या विद्या मुक्ता-स्तास physigs-minpa पराक्ष्य not forward; unable to succeed; turned back; failed; un-uccessful in an enterprise.

अर्थे, कुल वेद व máon-sum min-pa परीच beyond the range of sight; imperceptible; unknown; unintelligible.

अदेश मुख्य क्रार्ता - gent lucid, clear, evident; making known; manifesting, v. अदेश पर मुख्य



है तृति विश्वित tambour; क्षण a drum used in battle; जानक a large military drum beaten at one end; क्ष drum; kettle-drum apa's hkhar-raa, v. ब्यूच्य hkhar; हैं है rdaa-raa a drum mado of earthenware; कुष है rgyan-raa जावक the drum of victory; व्याद barraa जावक the drum of victory; व्याद barraa drum at a wedding: विश्वा कुष्ट के व्यवस्था hkhrims-kyi raa-bo-che brduns-te having beaten the large drum for the Government edicts.

E বৃদ্ধ দুৰ্গৱন dhar or ইশ্ব বৃদ্ধ তি a white hairy tail; ইবৃদ্ধ ত্ৰি বৃদ্ধ আৰু a fan of the white yak-tail or the choicry.

E * rha-mkhan mower; reaper.

##a-khri (#a-thi) a stool on which the larger drums are set for being beaten.

E ৰূ rāa-sgra (fa-da) 1. সুখা sound of the drum. 2 an epithet of Buddha Amogha Siddha; E ৰূপ্ট্ৰ কিন্তু ক্ষাণ্ড ক্ষাণ্ড ক্ষাণ্ড n. of a forest situated on the mountains Sprin-dkar ryya-wa in the fabulous continent of Uttara Kuru.

teq ran-rang abbr. of सम्बद्धित, the tail and the creet-hair (mane) of a yak, horse or mule: देश्याचन्या उद्धादित स्पृष्ट् व्यक्षण to all their tails and manes scarves of five different colours were attached (A. 141).

देषुष्य ृत्रीत-श्वतुक a drum-rod : gen. a bent rod used as a drum-stick.

£'65' rha-chun 1. a small drum. 2. a small camel; a young camel.

\$55 ma-der a scarf tied to a drum.

E'4 rAa-pa a drummer.

t'Ses ind-dpon chief drummer.

č'gq≅ r#a-lpags drum-skin.

E'I ria-wa, vb. pf. wew brias, fut. we brias, imp. Ew rios, to mow, to reap, to cut

with the sickle; shat the seeding of corn, barley, wheat or paddy; aswaqsua bteasma bteas-pa the reaped corn.

हर्वे हे दूर्वत-wo che यज्ञीमेरि fame; also large drum; a drum announcing fame.

हम्डेय्येक्ट् a Sutra in the Rahgyur of a metaphysical nature (K. d. ई 142).

Etc. Ran-boa 1. n. of an Indian sage who is said to have flourished a thousand years before Buddha. 2. n. for camel in W.

E 94 rha-bran n. of an animal: 54 % 2: 94 4 948 % his food was the fresh meat of ha-bran (Sman, 212).

E'599 rna-dbyug drum-stick.

Egq ffa-sbug drum and cymbal.

हैं अ १९६० नाम पुष्क the tail; the hairy tail of a beast; १९४९ १९६९ १९६० नाम १९५० १९५० १९५५ प्रमुख्यति puffing out the tail.

ইউন্থৰ্ড a kind of drum.

Fire rea-mon or fin rea-mo चडू, करम the camel; हैं '3 ree-hu a young camel; the smaller species of camel: सुन अवस्थित हैंदे केंद्र बनेन्स की हैं कि बाद हैं में दे कि बाहर हुन देश्य हैंद्र केंद्र हैं hearing the news of his having gone to a distant country, he became greatly grieved, as if he had lost his camel or mule (Hbrom. 113).

worm with a black head. In whatever place the worm was found on its back, that place suffered from visitations of various kinds of calamities, such as war, famine, disease, devastations and destructions (K. ko. # 257).

FRa-ther serge cloth made of camel's hair.

E'dia rān-bzo-wa वदक्कि a drum-maker.



c क्षेत्र ग्रांबा-slam (da-dam) सरङ्ग, चानक kind of drum played at Indian concerts.

£ 15 ria-zor n. of a demi-god.

tand rha-slam-tan and species of flower [a kind of drum; the resin of Hoscellia thurstera]S.

eq rha-yu handle of a kettle-drum which is supported by a stick sometimes fixed on the ground but generally held by the hand.

E Ma-yab भागर, प्रशेषे 1. lit. "the tather of tails," i.e., a yak's tail, used for taming and sometimes for dusting. 2. u. of a fabulous continent said to exist to the north of Jambudvipa.

general; ht. that has the yak's tail (Maon.).

Sym, 44435 gyoy-byrd; 55445455 hanpa skrod-byrd (Minn.).

ह क्षेत्र १ कंप-gyog चानक a military dram. ह देद १ कंप-रजे long tail.

£45 rnu-cin the wooden body of a dram; also the wooden support.

e 44 ena-çon kettle-drum; music (Sch.).

grand ria-yours or Equal a loud best or roll of the kettle-dram (Sch.).

क्ष्य वर्षेश वर्षेश.

Ex age prime byron commercing another's faults: 4 and 4 at 1 age 3 x 14 age 3 x 14 age 3 x 14 age 3 x 16 and 1 age 1 age

ea sa grain-can or ea a grain-chen waafun, wana jeering; disdain: (54 44 24 14 35 546 36 san-pas grain-can oyed-dayah hon) the evil hearted also came to scott at him (His om. 37).

Syn. 4844 hrings-pa; * 65 teho-kingad or 65% kingad-teho (Mhon.).

2441: sbst. yām-pa=\$94 remaneration for a service done; roward; fee; hire; wages; vb. pf. 924 to pay hire to: £44' §44 or £44' 955 4 to pay wages or remuneration; sometimes to bribe; to corrupt.

24'4 ii: see, to Ja, a kind of sacrifice in C. Tibet.

24-45.4 Than-hipingur-ica to insult, de-

EGG rinh-pa 1. to be imagry: 494 2474 hirosymbolic to be greedy; to have a craving appetite; nec. Ja. 2. ct. 244 to crave; to desire earnestly. 3. in 11. college for £9, to now.

29/49 rinb taha-na oppressive; 39/348 f \$22/435 even if the laws (of government) be oppressive.

EQN'X rhaus-rha=250 5 a surgical instrument, made or horn, for drawing out blood by suction.

長男子科 phan-phan 1. threateningly 2. with dazzling splendour; された中での企の 第54 anything tidy and very fine.

48-84 yānm-con 1. mdj. ragetul: avarretous; rovetous; #48-4 raging; gluttonous: tavenous.

EM NES yéam-hyjis 1. expression or appearance of wrath. 2.=EM NES yéam-hyjid spiendour; magnificence (Ja.).

Syn. 24 Ron.).

हैंचें गुर्वकान्ता 1. to rage at; to inturous; to devastate; देववंद दें a voice of terror. 2. to breathe violently; to pant tor; to desire aidently; अंग्युविट्य क्ष्मिय अंग्युविच्येन्निया ग्रीकान्ता to be blood-thirsty; देववंद विश्व विकास ratenously (devouring).



tended Rham-pu phay-myo n. of a deity with the head of a wild boar.

to a mane po-che very frightful.

Engun riam-year the occupying of one's body by a god or spirit according to Bon-po notions; a woman when inspired riding on any demon is called quart.

ENO thoms = 5484 height or depth; then in height or depth; \$5946449 5494544949195! (Fig.) the depth at the middle of the waters was 800,000 yogana.

हरूपय चहुत wonder, surprize; pathos in music.

that rnams-che, the and a very difficult; causing much hardship.

EN rins (mai) sund, v. 24 sins, pillow: a booster.

दशबदेव pring-hool मण्डक a stuffed cushion ; a football.

E gin=19 & ang-tha pain.

theum in the eye.

E & Khu-chu, collog. for E € (Loh. & 5).

हु अ र्माय-मार एर भैय पुत्र मार्ग्य-क्रीप्रका चल्ला

Adde-pos or aka a non-pos ar 3 a 3 m m mon-do nodos pos or aka a nodos pos objects, imposant industriada or cama in 1849 a a a gong s indo-pos to inhale; to breaths in.

EU ghal or to grad shalloun was, fagrate perspiration; sweet; taking a fall-hade-parto cause to sweet or prospire.

Byn. Mya chad-skyes; and ins-cha; an and las-book; an En las-thal (Mion.).

to a Raul-chu n. of a river in Kham.

44 K. Rgyal-mo thal-cha of Kham and Rusa-khog Nag-cha of Sze-chaan.

Ea a that-na, vb. pi. aga binal, to sweat, pempiro.

हुव गुन्न संवर्षचना [belonging to the armpit]ह.

द्व वृष्ट है वृष्ट कृत्वी-पुत्रता-पुत्र पुत्रता प्रतिष्ठक-

th rheha or Each the 1. a little dram. 2. Each grant rian-non-yr phra-ya a small crearl; a young camel.

E too skin disease causing painful itching which is contagious and affects dogs, sheep, and goats.

हैं बैंग व rio-ting-pa to be expable: है बैंगूभ बगम Sir, I can do (it); है बेंगू में बैंग incapable or not able.

Eq increu to be able (Cs.); EA ique not able; not competent; incopable.

Empty chortage on 1, a disease or the skin with paintal tehing. 2, now. Cs. = £8.59.84.

East tho-yes u. of a number (S. L.x.).

East pro-kn-pr to roast; to rey (Sch.), v. £54 rhod-pa.

Eq I: may or equipment and entire the horse, we. 2. see. Lex. the hunch or hump of su minual. 3. see. Co. \$425 archa-roop a kind of stuffed sent; mattress; a thick-hunced compet (Sch.).

Eq II: n. of a tribe in Tribet to which belonged the celebrated Loctanua Lama Estory Blockdan Çestrab (Lon. 49).

Eq 24 phoy-can or Eq 24 phoy-blan baving a mane.

žην sην rhoys-chays a beset that has a mane.



ESTA rhod.ps, pf. Wa brhos, fut. String, acc. to Cs. and Ja. Sprhos, imp. Kyrhod or Eurhos. 1. to parch (barley, wheat, or rice); to bruise; to roust; to fry, e.g., meet in a pan. 2. acc. to Cs. to deceive.

K

EQ 4 raob-pa in Ld. to be able, v. Fa

Fugs, rhom-brjid (cf. 24 a) splendour; stateliness; majesty; Fuga 34 rhom-bagcan grand; majestic; terrible.

EA' if finn-po bright; brilliant; majestic; shining.

Riol-Bon the earliest stage of the Bon religion of Tibet known by the name of F. F. or Srastika, which flourished before the second century B.C.; said to have been introduced in Tibet during the reign of the seventh descendant of King 424 2 (J. Zah.).

Engs rhoz-khyer one who has caught the skin disease called I rho.

P ina एक five: ह्या ina-ga or ह्या all the five; each of the five; ह्या ina-gaya प्रकार five hundred; ह्या ina-bou प्रकार fifty; ह्या-यावाचा प्रकार प्रकार वृद्धि प्रकार वृद्धि प्रकार प्रकार की fifty-first: ह्या ina-cha प्रकार प्रकार प्रकार the fifth part or share.

grada Ma-mehod lit. the five offerings; but the term signifies the religious service with illumination on the anniversary of the birth of Tsong-khapa, the great Buddhist reformer of Tibet, which generally falls in the month of November, i.e., about the 25th of the 9th Tibetan month. It is observed in every house in Tibet.

FF Ma-ston were five thousand.

Ma-ston wave the fifth feetive ceremony generally observed.

gen ida-them a Buddhist monk who does not possess any knowledge of the ritual and the contemplative practice of Buddhism.

ष्ट्रपद् शिव-bdo, ष्ट्रपद हैक्स अ अ इस्स है शिव-bdo shigs-ma ma-ruhs tabe (Ebrom. 25).

Fig. 4 fia-drug-byro in Tibet when one borrows grain he has, as a rule, to give back one measure more for every five measures he had taken. This is called the payment—six for five measures of agricultural loan.

294 Léa-idan union n. of a city in ancient Kho-ten known in Tibet under the name of Li-yul.

g'è ant à Lia-sac beas-po the five early disciples of Buddha:—Kaundinya, Açvajit, Vāşļa, Mahānāmān, and Bhadrika, who first received his teachings (Yig.).

+ grafia-parage 1. the fifth; useff the fifth day after the full or new moon, use 2. n. of a tribe in Tibet. 3. grafias was a name for a Buddhist monk's raiment. 4. the fifth path: use grave far we theten have gone before on the fifth path (Yig.).

F435 lita-pa hid unat the fifth state, i.e., death.

2" Ma-po we the five.

gradita Ma-pahi-don=24 at 444 gra the five sciences.

ष्ट्र विश्व क्षेत्र n of a singing bird, v.

gradum life pahi-lam= 23 a the way to the fifth state, i.e., death.

gra laa-sca a flash (of lightning).

१३५ Lac-rises पविषय or ३५, a game played with five dice; इपर n. of the Yaksha who is oustedian of wealth; one of the eight generals of Vais'ravaņa (Yig.). शु जैन्स Ma-tehigs = 39 समय सतीय सक्द 1. the third watch (of night or day). 2. भिं स सह कुद में कुक्स कुद मुस्स क्ष्म केद n. of a son of Pracenajit, King of Kos'ala (J. Zaf.). 3. अन्यस्य वृद्धि जैन्सम् the five joints of the five limbs.

g eq | ka-rig = eq ue qque qque que one who is versed in the five sciences; a learned man; a scholar.

ष्ट्र³म fis-len प्यास, प्यासम also 1. ancient name of a province in the north-west part of India, one of the 36 sacred places of the Buddhists (M. V.). 2. प्यस्त five times. 3. सः प्रश्ने व्यर्थ to be born, i.e., assumption of the five (skundha) aggregates; body.

है अर्थ पूर्ण before; soon; early—neferring mostly to time not place: अद्यक्ष पृद्ध कर है केल है होल देने I was the foremost, the first, (earliest) to cross the threehold (GIr.); बहुन वह द्वार देन है दर बहुत से का first, intermediate, and the last propagation of the (Buddhist) dootrine (GIr.). हैन कर है व 13 the ordinary adverbial form; gen. है क 14 the postpositions or in compounds: है अर्थ का क्षेत्र-कृति the olden time; है है अर्थ-कृति very early; है देन in bygone times.

E'3" sha-gul, abb. of E'3" 5" 3", morning and noon.

更举 sfa-yos 1. adv. before; previously; at first; a little while ago; just now (Mil.); 更敬 va formerly; 更敬 va your late father (Gir.); 更敬 敬, \$ ga the earlier Tibetan kings (Gir.; Jā.).

ET # sha-dgods morning and evening (Sch.).

E' sha-rgol underfer in a religious disputation, he who first begins the discussion; a plaintiff in a case. E'É são-são v. É são, vegetables ; greens (Jā.).

E's sha-chad = K's shon-chad formerly; hitherto; till now; up to this time.

pan starchos = अवाद्याप्ता l. earlier date. 2. the indistinctness: नेपन्न देवा विश्व पहिल्ला के प्राप्ता inelligibility of the writing on blue paper with blue ink is here alluded to (Btsii.).

E'99 sha-rtog early crop; the first-fruit of the harvest.

E'35-5 sha-rish-du earlier or later; not at the same time.

Figu. sha-itas foreboding; prognostic; presage.

E' saa-thog early; in the forencon.

E's sha-dro पूर्णाक, भात:, भन्तूष early morning: E's भूत्र व sha-dro shul-na to tame the mind in the morning lest evil may enter it later.

#4 sha-na before, previously, betimes.

Paranasa effa-nur physiologians med-pa early in the morning, not late in the day; without delay.

Fig. 46a-ps 1. vb. pf. 24 to be the first; to come first; to be beforehand. 2. adj. ancient; belonging or referring to former ages; § 444 9 34 2 2 an ancient king of China.

ह' के इसे a-phyi, abbr. of रूप वेर ह' वर्ष के प्राचीपायेल, early and late; ह के वेर प्राचीपायेल, early not late; that has no beginning or end.

ह है कि sa-phyi ryol, abbr. of ह के दर है कि rac-ryol das phyi-ryol क्षेत्रादिन परवादिन, the plaintiff and defendant in a law-suit.

earlier position of a work.

5

ge sha-ma=ge or generative unit dawn; very early in the morning: unigen to-morrow early morning.

हां शहत mo पूजे, प्राची, पांच् the former; the first-named; the earlier one; anterior in time and place; the first; the foremost in a series; हांस्टबैद पूजेंद्द as hefore: as the one gone before; as the earlier one; हांस्टिइस in early times.

sna-mo earlier; bygone; ## 44 long before; from former time.

#" sha-sa breakfast; the morning food; food taken early in the morning.

E' 4 sta-rol of old time; past ages; E' 4 5 before; in time past; gone before.

कृष्णम इतिन-किनुह= वेद में in Teang a return visit or entertainment.

દ્રેન ક્રમેલ-દ્રલ= દ્રાહે ક્રમેલ for binding things to a saddle; ધ્રેન the straps which go round the hind part, and called ન જીવા કરે. દ્રામાલ ક્રમેલ દ્રાપ્ત કરે (Lhamo bilod-pa).

E'-94 san-cas very early.

ष्ट्र तुन्धान्द्रकृष sha-çugs hdren-pa the accounting of the first syllable.

ह अंद sia-sor पूर्ज 1. before; in the first place; first of all; at first. 2. anciently; in olden times.

Syn. 27 shar; 245 shon-du; 214 sha-ma (Mfon.).

25% sfla-har a kind of tea.

માં મિતા/ pa, also દ્વાપ વ, pf. વ્યૂવમ, fut. વૃદ્ધા, imp. દ્વિ કતાલ, to praise, commend, exto;; to recommend: વર્ષ વર્ષ વ્યવસ it is recommended to go; વર્ષ વ્યવસ વ praising; singing praise; વૃદ્ધા વર્ષ a praiser, commender (Ct.); વૃદ્ધા વર્ષ વધા worthy of praise; વૃદ્ધા વૃદ્ધા વર્ષ વાલ worthy of praise; વૃદ્ધા વૃદ્ધા વધા horse; વૃદ્ધા વૃદ્ધા વધા thanksgiving.

Mage 1. praise; encomium (Ca.). 2. www magical formula consisting mostly of strings of Sanskrt avilables in the recital of which perfect accuracy is required. These are used in invoking and coercing deities and demons, and are the equivalents of the famous mantras and dharani of Sanskrt Buddhism: gawga-4 shags-syrub-pc, Equipme shags-spel-ra, to recite mantras; to pronounce charms or incaptations; ध्वाम ने देवाय सम्बद्धान the mystical or Tantrik doctrine of the Buddhiste. v. aqu theu-pa: pau Isass war clarified butter (used in the sacrificial fire): #94 1 र्भे प shays-kui spyod-pa अन्यपद्यो mysticism : the practice of the mystic cult.

श्रमा १३६. इतेतवुर-hchan सम्मार one who ministers charms, a professor of my-ticism; श्रमा १३६. व जा श्रमा १६६४ to carry dharani charms about one's self.

हुन्। वर्ष क्रिक्टिक्टिक्ट स्थान समुद्राय extracts of mantra or charms.

प्रमुख के मानुष्य असे a 18-8de-grain acc. to the Buddhist as well as the Bon-po = 2 2 94 gen the external or ritualistic science. I. the external spells by which a god or goddess is propitiated or brought under one's power so as to obey the wiches; AK THE LETT THE was the secret charms by the efficacy of which a Tantrik Bodhmattra either in his wrathful manifestation or in his milder form is propitiated. By dint of charms, he mysteriously unites with a female who having acquired similar perfections and merits like himself, is thus prepared spiritually for such a union. Both having attained to the same degree of spiritual culture and sitting in each others embrace vanish, it is believed, into the state of Niredna. This practice is called and

Z,

nukhah-spyod. 2. व्यास्थ्य secret written ebarms; वृद्धसञ्ज्य चारवीसच्य charms which contain efficacious significations and are capable of over-powering or coercing spirits. These charms are generally inscribed on cloth, paper, or wooden boards. 3. व्याद्वास, v. रेश spoils.

ष्ट्रकार अववृत्त- किन्तु one versed in the Tantra cuit of the Buddhists; one who practices mysticism.

Byn. 444'64 nus-pa-can; 1934'3 mthu-boche; 294'345 shays-hchan; 285'34'54 u brundkhor-pa; 194'359 tstan-bday; 1850'85 Ljons-byed; Lž 185 rdo-iic-hdnin; 294'35 \$hays-chen (Mion.).

क्ष्मभावन shays-bon for क्ष्मभाव and वेन व Bon-

ETH WAS Braves shape-blown mar-yyi fkyal-pa-can n. of an ointment for wounds and sores (Sman. 350.).

294 ²94 18a31-riys ni**y**e Brahman. MCM 18a61=4ccu, v. 4cc a.

grund shafe-skray = 500 gq panie; sudden fear.

erifie; panie stricken.

25 stan for 2 or \$4 shon, 24 \$5 formerly; before; previously, opp. to now: *** \$7 \$4.4 Charka was sent producty or at first.

23 shan-bu a medicinal herb.

A star years, ye adv. of time, used for P's starry, before; beforehand; previously; formerly; at first; P's for from before; P's for what has not existed before; an innovation; P's for what was not done before; P's first or early; P's first; one who has risen first or early; P's first or to have or avail of a former arrange.

ment or system; and a system old or early records; the writings of antiquity; and the former; first mentioned; and a system of a system of

Enga shar-skyes=WE; चवन un elder brother.

ENGARE Far-kligan Har or ENGARE as usual; in the ordinary course; as formerly.

Ex gas star-khiling (flur-thim) early laws; previous punishment or conviction.

Engla shar-bkhyur=Emana former custom or usage.

हर वस्त्राम snar-hjugs given as before; as before.

हर हैंस की shar-ryes-can one who follows or acts according to precedents; ह करें का भुवन मेंच sha-nuthi kum-tuye-aros the old or former cust-sus.

2x fam grar-rtoys = 2 x 4x fam gna-manas rtoys premeditated; thought of before; anything done after much consideration.

25 85 shar-flur us before.

he drunk first; an early drink.

कृद्ध इतंबर-drans (द्वि बहुद्ध इतंबा-harenpa) प्रमेश formerly invited.

ENTIS Mar-guod aggression; doing mischief without provocation.

Exa saur-ma sharp, intelligent, quick of apprehension.



हर केर्द्रेड shar-med-rhed देशन gaining or acquiring what one was without before; हर केर्द्रश्चल innovation; new introduction; हर केर्द्रश्चल innovation new introduction; हर केर्द्रश्चल हुक what did not exist before (in the usage, custom or institutiona), but has been introduced.

ga an shar-tshim and at early satisfaction; previous contentment.

EW4 (Raj-pa, v. 2'4.

Aften, adv. of time; in colloq. signifying previously; first; ago.

अर'य इत्यान-एक to anore (cf. ६४ व also इस्य वर्षकी).

到 shehu the kind of pulse or peas growing in the Sub-Himalayan regions called 解 項, v. 到 grehu.

हैं I : sho or हैं दिल्ल sho-dbays (अप्रेस aanages).

II: a root signifying green; as abst. plant, herb, green vegetable; Fig. shi skyen early growth; when it is verdant.

💆 z sho-skya pale-green.

FR the khra painting on a blue body in variegated colours.

Fig. 460-39a officinal herb; green ginger: 新聞 fig. 45 and an angle of green ginger removes headache and congested liver (5man.).

E'W. sho-ljan bluish-green.

F 19 sho-tog unripe fruits; green fruits.

Figs sho-dregs mire or bluish-green mud.

F49 sho-nay blue-black; deep-blue.

El sho-sue ornaments made of coloured glass-beads.

資訊 sho-sprin=胃乳料 (mystic expression) (Min.).

મેં વ I: sho-tra Cs. also દેવ shod-pa, pf. વર્ષેલ bshos, fut. વર્ષે bsho, imp. દેવ shos to become green; દેવ sho-bo green; verdant.

ই'ব II: ১৭'ৰ ঘণিবাদ, কলাৰ 1. to bless; to pronounce benediction. 2. to design; to intend: মৰ্থ্যৰ্থী প্ৰানিধা চুক্তিঃ ফুলচা gyu the turquoise intended for me.

In sho-sman a medicinal herb.

**E **sho-risha green grass, as distinguished from \$ %, whitish-green shoots of grass.

₹ \$5 sho-tshod vegetables; herbs.

Ere sho-rdsab n. of a colour or paint.

Fun sho-yas n. of a number.

Figure 1 sho-lo green leaf; the leaf of a plant (Ca.): Figure sho-lo behar-wa 1. to

हैं वस्त्य इति-क्रेडति आगस्य pale or rather Greenish blue; हैं वस्त्य अ इति क्रेडतिह-ma आसा the goddess Paldan Lhamo: the sky.

sprout. 2. "to become notorious."

हैं प्रभारत सुध इति-beahş-lus म्हानत paleb'ue body.

ইবা হৈ 460g-pa, prob. pf. এইবখ হৈ 460gs, fut. এইব হৈ 460g, imp. ইবখ হৰতত্ত্ব, to vex; to annoy; to cause petty irritation; to disturb from rest.

inon yei, with former; formerly; before; previously; \$4 was 34 shonsaft-rayes wifege the earliest Buddha:

ইণ্ড কুম অনুৰ্ভাত্ত shon-gyi ryyal-scashuge-bahuge-pa ফুল জিলামানিক when the first Buddha was still living; ইণ্ড বিশ্ব প্ৰথ কিলা-gyi-hehar-gshi former matter or subject; ইণ্ড বিলা-gshi former matter or subject; ইণ্ড বিলা-gshi former shon-gyi-mthah ফুলাল, the call of a preceding one; ইণ্ড বি ডালা: কুলাল, the call of a preceding one; ইণ্ড বি ডালা: কুলাল, the call of a preceding one; ইণ্ড বি ডালা: কুলাল, কুলাল কুলাল কিলাক কিলা-gshi dus-sam-tahe ফুলাল or ytt former or olden times. This word has more commonly the temporal signification, whilst ইণ্ড refers most frequently to place and position.

हें। गुरुवा saon-kyi rabs 1. उपचय् ancient history; legends. 2. former generation.

দূৰ আই shon-byro yt আৰু a neo going before; pronumor: দূৰত আই shon-du byro, দূৰত দুৰ্ভাতীৰ the preamble or the introduction of a work.

Syn. 449' gnah-bo (Micon.).

দ্ৰাত্য shon-chad in former times; anciently: দ্ৰাইন্থান দ্বিশ্বাহ্য আৰু আৰু shon-med ma-yin shon-chad ma-grays-pa not that it did not exist before, but it was not known formerly.

[4.44] shon-hjuy anything fixed to the fore; a profix; a prefixed letter.

Eq. shon-du or Eq. shon-la, adv. and postp. before; formerly; at the head; in advance; in front of. Of the various forms of cognate meaning, this is the most usual and cegular; Eq. 47.47 shon-du to go before; precede; Eq. 47.47 shon-du hing-pa to put or place before; Eq. 47.47 shon-du hing-pa to put or place before; Eq. 47.47 shon-du hiren-pa TC. 47. 47.

before, leading; a guide; £45,444 a shon-du gnas-pa placed or located in front; existing from before; £45,84 shon-du-byas yean, artifam promoted; remunerated; honoured; visited; £45,844 shon-du byas-nas artifa mat being respected; £45,444 a shon-du byas-hon-du bshag-pa=454,5444 placed before.

[4:54 shon-du gw ancient time; olden times; of yore.

E454 shon-dran recollecting the eventof former times; 24 54 54 54 54 per pjesyoh shon-dran-gyi glam stories of olden times (which have) come down.

24'44 snon-nas from a former time.

हें य shon-po or हैं 4 के shon-mo 1. v. हैं sho नीस blue. 2. stale; old.

ইং অন্তর্গতিক phon-po behin = ব্যাহ্ম the blue sky, the nature of which is blue as of old; ইন্তেব্যুহ phon-por-byyur (মৃত্যু মান্ত্র) to go out of uso; become old and useless.

2434 sion-phyug rich from the beginning; rich at first; formerly rich.

Figure show phyug-par gyur was formerly rich.

Fig Skon-bu a vegetable; n. of a medicinal plant, Delphinium Cashmirianum: Figure and a statement of shon-bus chu-ser naf-rnams hjam-por sbyoh.

हैं पुर shon-byuh रतिशास्त्रण, प्रास्त, जान-को history; ancient account: हैंग्युर-व shonbyuhua स्तपुर्ण anything happened before; early events; gone before.

ৰূণ্যুৰ shon-byus বিভি, নাজ destiny; fate.

[4] aga Shon-blum n. of a botanical work; 'the hundred thousand vegetables' (Co.).

Hagen shon-sbyans culture of a former birth; early development; Hagen'S and አ

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shon-sbyuhs-kyi cugs by dint of culture in a previous existence (Vig. 7).

ইংল gáon-ma I. সাধীল, the former (when two persons or things are spoken of); ইন্ধানেল হঠিল-ma rame the former (persons or things). 2. beginning; স্কুল্ম এই ল কেইব্ৰেক্স কৰেন্দ্ৰ ই beginning to huild temples was made at I.hava.

Syn. En sha-ma; In thog-ma; I. dah-po; an hgo-ma; mesa gnah-na (Mhon.).

Man mo we the first; a vagotable.

हिंद्धर उस shon-duar-can की करोड़ित 1. blue and red; purple. 2. an epithet of S'iva.

#4 # shon-take olden times.

Ma an shon-bahin as formarly.

हृत्यकारविद्यमभाद्यकाय पुर्वेकृत पुषास् merita of former existence (M.V.).

ৰ্বান্ধৰ shon-rahs সুসাৰ ancient history; former generation; টুর্মান উপাদ shon-rahskyi giam traditions of antiquity.

para man-rol=2 To ma-rol by-gone time or period.

garant shon-la beat grown previously stated; explained before or said before.

हिंद सब shon-les नियमि, विधि, देव, समय inrmer actions; an accident; an event over which one has no control; from beions.

हृद्धान्तवाम अर्था - stan - deags-mithe power due to merits formerly sequired, v. ऑप्टेश जन्म or दने केवल 1. virtue; piety. 2. paradise. (Mon.).

DE'D brita-un to reap.

DE'UN brito-yas n. of a number.

DES brad 1.= वर 2. नमामेर व nag brad-p: to crop barley. 3. बेर्च सोमयस to tempt (Situ. 77).

ats a brand-ps to seduce deceitfully (a woman or man) (Sch.); also to draw out; to distill; to extract the juices of.

RES'S brand-son, v. E'S.

子 다른 장이 Artan-pa = 제품이 maked-pa que to honour; to worship.

4299 behalops 1. uco. to Sch. = 4254. (2) acc. to Lex. £99 or £449.

REMA brams=akkura passionate (Situ. 99.).

ace beside crops; ace 82 and harvest fit for the sickle (Situ. 77).

arm brias reaped; asmaram reaped the harvest (Situ. 75).

azwu brans-pa an tempted, entrapped.

बहुवम brhule पावित्र drawn in (breath or water); बहुबस क्रिक drank.

ata braul pf. of tan raul-wa.

리트 역 리한 reog-pa to point out anothers' fault; seek out faults; also to search out a lost article.

The prior 1. pf. 25.82 an bring-bynbi nas barley to be cropped (Situ. 77). 2. 872 to seduce, deceive: 35.25.25.42 budmed-brind-pa to seduce a woman (Situ. 75).

बर्ट heñon प्रतिमेद dividing (discovery) pf. १ दुवस बर्ट ५ हां-dhays heñon-to hunted a wild animal (Situ. 77). মুহ্ন বুল byson-pa, vh. pf. and fut. অনুষ্ঠানিক 1. to pursue wild beasts; to hunt; to seduce গুণুইছ bud-mad, csp. to sensual indulgence (dā): ইন্থম ই বুলম আনু দর্শনান্দ্র ari-dhags-la brson a huntsman chases a wild anima!. 2 slot. আন, অবং, মুখন fowler; huntsman; মুবনা, মানির hunting; ইন্মান দ্রানান্দ্র ক্ষানান্দ্র (Ca.): ইন্মান্দ্র স্থানান্দ্র bays been hunting same.

बध्यभञ्ज <u>before</u> on which he left his home.

agenus hehays-pa = व्याप्त कृत्याः व्याप्त ।
praise, eulogy; परिविद्य, प्रवाद praised; वृह्याः
के hehays-hay प्रवाद, श्राद praise-worthy.
2. description.

ব্যুগ ন behalica to be faint or exhausted (Cs.). ত. সুগান্ধ sdug-behal.

यहणाय heffer-pa to place the head or body upon a cushion; to recline.

ৰ্টুৰ historica 1. ঘৰিষাম the end v. টুৰ phorica. 2. a blessing, বংশ ব্যাও টুর্নিট্ট haig-guhan gyi don-du of. টুৰ 1810-wa. 3. mouldy; rotten (Cn.).

वर्षेणभाष hafoya-pa = भारत हुमाय, pf. बहुन bafag, imp हुनभानेन shoya-çiy (Situ. 76).

बहुत्व basos-pa केलच्य recolution: बहुत्व केला-pa basyur-sca परिचालना 1. to make a firm resolve to go the way of Nirodov or to do any act of piety. 2. final consequences of Budhhistic enlightenment, viz., showering of blessings on the afflicted. Compare—

वत् कि कि कातो दुःसं तत् सर्वः निव प्याताम्। बोधिसन्हासेः सर्वः जनत् द्वस्तिस् यक् यह (Bodhi) "I.et whatever sufferings the world has, come to me! may the merits of the Bodhisattura make the world happy!"



8 or, the fifth letter of the Tibetan alphabet, corresponding in pronunciation to the Sanskrit ¶ or to English oh in the word "child." Acc. to Tibetan grammarians, the Sanskrit ¶ is equivalent to \$\frac{1}{2}\$, the seventeenth letter of the Tibetan alphabet. Thus Tibetans write the Sanskrit word ¶¶ cmoon) as \$4\$ tsan-dra and not as \$4\$ can-dra.

8 1. as num. fig. 5. 2. a ca= ¥ ka excrement; alvine discharges: 82₹52 to fischarge excrements (Ja.).

3.8₹ ca-cir bork (in Ld.) (Ja.).

5 § ca-cus warped; distorted; awry (Sch.).

১ ঠ cu-co 1.= প্ৰিপ্ত আলোহল, জনজন্ম্য clamour, noise, cry; the noise produced by many people talking with one another. 2.=০৭১ ৭১; ইন উন্নতি হ'ব exclamation of joy: ১৯৫ ৮৯ ৯১ now do not make such a noise! (Mit.) Ki-ti ki-ta, noise of taughter. 3. বিল-ছুলন chirping, twitter (of birds).

a के क्षेत्र ca-co-tyrogs क्ष्यवीत, जानपति 1. expression of love in birds; a low or pleasing tone. 2.= ५९ ^{प्}न करोत pigeon.

** ** ca-co-can shouting, bawling; talkative, loquacious (Ja.).

5.3.2 cu-co-che 27.3.2 a babel; contused noise (as in a market) (Nag.).

a अभिद्य ca-co med-pa नाचित्रवितम् free from noise or chatter; without fuss; an attribute of Buddha (M. V.); one of the eighteen independent conditions of Buddhahood (Dh. sect. LXXIX).

5'B ca-phyi=N=34'a disagreement; not in accordance with.

5 'ম' ম' ম ca-ra ma-ra raving; adj. irrelevani: জ্বেত্র মাম্বর পুরুষ। he is speaking irrelevant things, talking uncounsotedly.

53'3 ca-ra-ra the noise produced by the falling of rain in high wind.

3.₹ ca-ri in W. a bug (Ja.).

 $\delta \stackrel{?}{\times} ca - re = 8 \times car$ continually; always (Ja.).

3.えつえ ca-re na-re drippingly; little and little (A. 52.).

ठ थे हैं थे ca-le co-le = व व ४ व irregular । টুর্মের রুখ টুন্সার ব ম বম আম ব নি (A. 107) has not your conduct become irregular and slack?

or pron. as in 5'89 we, B5'89 you, F'89 they.

বৰ্মুণ cag-krum=ংশ্মুণ chag-krum 1. sbst. broken pieces (of glass or any brittle thing). 2. cartilage; gristle; ধুণ-ব্যুণ snahi cag-krum bridge of the nose (Jā.).

 $\delta \Psi \subset M \subset G_{a,b}$ in W. quartz $(J\bar{a}_{a,b})$.

জ্ম বি cay-ga care; vb. ক্ৰ্ড্যেব to take care of; ক্ৰ্ড্যেব acc. to Jā. in colleg-careful, orderly, regular, tidy.

ठ्या ठ्या cag-cag crunching sound in eating: उपायक do not crunch so!

8백 경독국 cag-cer-re closely pressed or crowded in standing or sitting (in La.) (Jū.).

ठ्या रॅंग cau-cob = स्व स्व (Kag.).

ठेष १ € cag-rdo, v. ३९ ५७६ in W.

SC' can contraction of જેલ્લા anything, whatever, everything: સ્ટામે લ્લુટમાલ દુર he did not say anything whatever; સ્ટામે દુવા to say nothing.

SK-BB can-tchu also sk sk BB was a kind of small drum; a hand drum. Those used by the *Tantriks* are made of a human skull; sk BB ags. Ak beating a hand-drum (A. 32).

as १९व can-rig=बुहाध wise, prudent; knowing everything.

સ્ત્ર તેમ caf-çcs चामानेय one who knows all about (a subject); રૂદ તેમ વ wie, well-informed, good; સ્ત્ર તેમ મુખ્ય મુખ્ય કે ગામ તેમ તેમ મુખ્ય હતા not knowing anything; block-head, simpleton [चनानमान not well-informed] છે. : સ્ત્ર માર્ગેદ did not see anything: દ્વારા વર્ષ સ્ત્ર સ્ત્ર માર્ગ દ્વારા માર્ગેદ માર

55 \$5 can-srid what; what is it?

उद्देश में cans-po clever, skilful.

55 cas an affix signifying having, possessing, being provided with, corresponding to the English adj. terminations—ous,—y,—ly,—ful: Innest the Sometimes also = like, or ish: 54.54 Boulike; English you or one like you; \$45.54 a Hindu, Hinduish. \$475.44 = \$45.55

মুন্ত having or being possessed of merit, qualifications; মুন্ত কৰিছিল কৰিছিল faulty, with faults; মুন্ত কৰিছিল ক

- বৃষ্টিয় can-cil W. the green shell of a walnut (Ja.).

ろうち can-ce, みみ、みる in collog. * ちゃ 1. tos-cup (made either of wood or of china (Kag.). 2. a small bowl or dish (Sch.). 3. continually (Cn.).

+ 34.5 can-du postp. c. accus. to; with: [5:34.5 A 34] I do not go to him; < 34.5 ha-can du with me, in my possession.

be an incarnation of Palma Samblavs or Guru rin-po-che. ক্ৰ'বৰ বুৰ ইম'ব্যু ব্ৰুপ্ত sylvis and Rudra (Lh. kar. 35).

4 80 80 cab eab patting or clapping with the hands to express approbation. बहुबाबा देव व धुन स्वत्यसम्बद्ध व स्वत

তাতী cab-cob (দেওবারস্থা l. the sound of tasting. 2. nonsense: ২ন ইন্ধু বা to talk nonsense.

SM cam 1. slow (Co.). 2. quietly, without any noise or fuse; ভদন্তবন্ধন or surgerser to place quietly; in Sikk. কন্ত্ৰ keep silent or sit still. 3. in W. acc. to Jā. whole, unimpaired: আন্ত্ৰাক্ষণ the whole store of hay is still left. 4 glistening, glittering of. কুলাই (Jā.).

ਨਸ਼ਪਾ ਨੂੰ ਪ੍ਰੋ cam-pa ta-lo in Trang, the multow (Jā.).

331'25 cam-ped in Ld. a bunch of thowers, sprigs, etc., a handful of ours of corn (Jd.).

S\(\cap car 1. (Lex.) \(\frac{2}{4}\cap \); acc. to \(Cs. \\\frac{2}{4}\cap \) continually, always; with numerals; \(\frac{2}{4}\cap \); at the came time, opp. to one after the other, successively (viz., doing or suffering a thing, deeping, dying, etc.). 2. at once, on a sadien, opp. to gradually; \(\frac{2}{2}\cap \cap all the five together.

88.08 car-mar always, continually (Sch.).

SX XX , ar-ray = 93.48 X4 a small aprou to cover the privy parts.

and carere, v. an car.

8

হয় cal or হল হল noiso (Ca.); কৰ হল rumour, (false) report. এবাইৰ or কৰাইৰ বৃদ্ধ idle talk, nonsense (Jū.).

33 38 (ac-ray 1. 45 57 29842 distorted; to be obstinately perverse; twisted; awry. 2. acc. to Sch. = 384.

8 I : nam. fig. 35.

II: feq, and 1. gcm. used in books though not commonly in colleg.: what? \$\frac{2}{3}\$ of what? \$\frac{2}{3}\$ \times why, for what, for what object? \$\frac{2}{3}\$ \times \times why, for what, for what purpose? \$\frac{2}{3}\$ \times \t

not that suffice me"? \$4 gs why do you not procure; nawa? andqu! I (you) considered, why would not that be a good thing? A aga 4 3 a 5 c? I if that happened, why should it not be desirable? 3. in conjunction with other words 3 signifies how? 4. inst. of a note of interegation, e.g., in: 3 a 4 c for a 4 c a note of interegation, e.g., in: 3 a 4 c for a 4 c a note of interegation. In the college of C. 3 c i is almost invariably re-placed by 4 c gan both in the sense of "what" and "which"; whereas, p.ope by a c means "which" only, and 3 means "what."

5 III: correlatively which, what; whatsoover; everything. 3 as a correlative ought properly always to be written it; yet not even in decidedly correlative sentences is this strictly observed: 3 35; মুখ্য whatever I may do; ইন্ট্রব্যুব; কিন্তু ব্যুব; কিন্তু ক্ষম্ম whatever we may be bidden to do, we shall obediently perform. উপুন also উপুন ব্যুব as quickly as possible; also may at any rate: গুৰু ইন্দ he must be invited here at all events (Ja.).

ઉત્ત ci-ga what? colled. ઉપ્તર, ઉદ્વાવસ whatever one may wish; at pleasure; ad libitum. ઉત્તર ખેત્ર મા what is it? ઉત્તર = કેંદ્ર in what manner, how?

who does what he is ordered to do.

ইপর ri-hyro=প্রায় whatever is good: প্রথম সংখ্যাই গুটাইপার ইপ্রায়ীর। from all sides, whatever is good is accredited (accounted) to you (A 155).

8 তা ci-coy = 8 জা, what or whatever is. ই বাঁহ ci-bried কিম্মান what has been stated or told.

উপৰৈ ci-chig whatever; something; anything: উপৰুদ্ধ বুলি ব for what purpose it is wanted. 8 25 ri-shed, v. & shed.

है दूर ci-lter बीद्य like what? है दूर दूर वर्ष बुझ् हुआ से "he related how it happened."

30 ci-ste but if: if however.

I cite what does it matter?

859 Adrag what to do; what is to be done: what is the matter?

है जेरे व ci.hdz bu कि कारवात 1. what is well, good; what pleases; as it pleases thom; as they like. 2. name of a section of Tantrik Buddhists in the monastery of Vikramas'da during Atis'a's time.

ই বাইন্ড .--hdod-ya umin whatever one wishes: as much as decired; whatever (they) with; ইবাইন অবান উল্লেখ্য কা seconding to what one wishes [an attribute of a Bedhisatter (M. V.)].

रे १६ व ci-liden wa कोइस like what? similar to what? रे १६ अर्थ अर्थ what have you seen ?

हेश्वरूपेंड ei-coura bar-byed कि रक्तदम् किस्त्रम्म what is there to my?

8 is citeam how much.

\$ 59 diting how? in what manner?

3 uts er mistan faffing of what rox?

3 Au 2; 4 a cs-shes belan-pa whatever has been domonstrated.

8 K ci-zer what does he my?

रीय क्ष्य दर्भ वा ci-sar hitag-pahi tahig the interrogative expression ci-sar (कि वरण) is used to cignify:— ४.५६ co-hdci; वर्ष्य विव वेश्व केyog-tshiy; वर्ष्य व वर्ष्य के तर्मात्रकारी (Minon.).

845 cih. 6 = 8 45 (Situ. 125).

Box: ci yan = 35. farm whatever; anything; Bux: Diga not able to do anything.

3 we at a mi-yai med-pa without nothing whatever; not any; one who has got nothing. her देव की कोड ci-yal med-pahi skyemehed चित्रकार्यका [lit. realm of nothingnew; one of the eight kinds of Vimoksa salvation. The sixth stage in which one perceives nothing. Comp. Maha-p. 30]8.

रेणहार्का लं-yad rufi-ua whatever is permissible, suitable.

8 Ra Li-gin = 8 a ni-ga what?

े वेष लं गुल्हें किमांच what has happened?

३ ९ मध्य *ci-rigs-pa*, adj. बबाधीमं, adv. हैं ९ ९ १ मध्य १. in some measure; to a certain degree; in part; partly. 2. of every sort.

85 ci-ru whither: 85,वर्षीय बार व धार अध्य बार वर्ष य। to go without looking at anything.

है व ci-la कुछ why? wherefore? है व है व why? for what? है वास स्वाधारस्य। gone without boing obstructed; है व व्यक्ष क्षेत्रकि for whatever; है व विस्कृतः why is this? whence? है वस ककाद from what?

है तुक लंदना वस है हुआ वहें हैं या after whatever has been done.

35 cir. 35 ciru. termin. of 31. where to, etc. 2. with ***; every where; in every direction; for any purpose; by all means; with a negative=nowhere.

हर मेह्न eir-mi-rion= हैन मेह्न why not consider the matter or subject.

 3

हैं केंद्र अ-rgod wild millet.

3.2% coor = at a g at a without hair on the head; bald head.

" + 8.30 ci-chib= *** 34 "xhaustive; brought to perfection; to the farthest limit.

33 ci-rise area a kind of millet; a species of grain eaten by the poor

SE ci-taho= 8 % ci-tse.

-2

हैंनी ciy modified form of बहेब one, and changing to केब after vowels or after क, ब, ब, क, or ब. 1. a; a few; a little; some: बच केब इस्स का कुट किए के किए bought a sheep, they led it inside; किए किस केब some five people. 2. when affixed to verbs it is a sign of the imperative mood. कुट कुट केब wait a little while! बस इस केब show the path!

ইৰ্ম cig-car or ব্টব্য 1. together; with one accord: ইংস্কৃতি ইন্ট্ৰ্ড মুখা he left off his crown and acceptre together (Zam.). 2. স্বৰ্ quickly.

देव दर केथ ciy-car shes=वन परेण देश once; equally; देश कर=वन परेण सुनवत् once; all at once.

तेष नेंच cig-ços or वृदेष नेंच इतर the other; the latter; some other.

\$\mathbb{E}\$ I: cin=1\$, or \$\mathbb{E}\$, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for \$\mathbb{E}\$; corresponds to the English participle 'ing' and is used in sentences beginning with "when," "after," "as," and is affixed to verbal roots and adjectives; in the latter case including the auxilliary verb to be: mostly concludes minor clauses and interposed participial sentences, never ending main clauses: \$\mathbb{E}\$ and \$\mathbb{E}\$, parally

84 કે વે Cin-ci-li a creeping plant (in Teany).

33.2 Cihu-ri n. of a female demon (Ja.).

Jon 1. num. fig. 65. 2. inst. of wants in compound numerals for the tens; when the preceding numeral ends with a consonant: 24 3. 573, 573, 5753.

y বৃদ্ধি Cu-gai (na) 1. খ্যান্তবাৰ bamboomanna; substance secreted in the joints of bamboos and used in medicine both in Incia and Tibet. 2. kind of lims used in medicine (Cs.): ১ বৃদ্ধে কিন্তব্যক্ত মাধ্য ব্যৱস্থা cu-gang breaks seres and cures inflammation of the lungs.

side cardi, 14 co. li 1. in W. a tresh apricot (Ja). 2. dried apricots. 3. a sort of wild growing vegetable in Sikk. In W. 3454 the pulp of apricots boiled down to a conserve and formed into cakes (Jā.)

39' 39 eug-cug, v. 39' 39 (Sch.).

as he cust-ship, v. It is out-sad a little.

ss he cust-shop a little (piece), a trifle.

हरूल eus-sad a little; alight, trifling; a little while: हरूल जुरू के हुव = देव्य में हुव not at all able; हरूल हें द a little angry: हरूल हैं व little angry: हरूल हैं के little sake of a trifle: हरू देव्य व्यवस्था I shall see whether it will help a little; हरूल देव a little unwell; हरूल व्यवस्था प्राप्त के little, a while; हरूल व्यवस्था a little unwell; हरूल व्यवस्था प्राप्त के प्राप्त के little unwell; हरूल व्यवस्था प्राप्त के प्राप्त के little unwell; हरूल व्यवस्था प्राप्त के प्राप्त के little unwell हरूल व्यवस्था प्राप्त के प्त के प्राप्त के प्राप्त

§ ~ ~ an epithet of a Nagaraja (M.V.)

A Sim cun-sad-isam some little.

(Btvii.).

Fig. cuit.sho or \$4.2 9 x medicinal white stone alleged to cure diarrhosa (Ja.).

gt cur colloq. without leaving any remnant; ax 25,74 to devour it all up.

1. powder; in the work called Li-gur it is stated to have been derived from the dialect of Shan-shun, but it is evidently Sanskrt. 2. meal, flour (occurring only in medical writings) (Ja.).

3 ce, num. fig. 95.

3'3K' oc-caft, v. 3'K'.

3°4 ce-na its other grammatical forms: 4'4, 4'4 inst. of 34'g 4 'if one says so, asks, to,' etc.

8'शूर' α-spyas = रेक्ट used for β'#'

ठे ठें ce-tse (बदुक्स, also बाह्य M. V.) बेह्य a kind of millet, Paspalum scrobiculatum.

計算 ce-toc-god=計算 wild millet (M. V.).

8'3 cchu a reed for sucking up beer. It is called \$4'\$ tsug-li in Sikk.

3 & ceho, far certain.

ें दे ce-re or दे र staring (fixed-eyes): भेन्द्र देन पूर्व (he was) looking at it with fixed eyes (May.); दे र सङ्घ्य ce-re-la ftaua looking with fixed stare: व्यक्त निर्देश हैन भेन्द्र र स्थाप क्षा कि paced forward with his eyes staring and open without seeing (it) (A.75).

ইম.পী cca-kc (প্ৰম্পুক্ত) a kind of long knife with thin but broad blade: অপুক্তম্বা ক্রিয়া ক্রিয়া

34' Z com-tec sciescre (Ja.).

3. G. Cer-bu n. of a place in Tibet (B. ch. 4).

35 7 cor-re = 3 4 ce-re.

so it is said; often only 3m m is used and in like manner 3m m for 3m gam m this word, this speech: 3m m m m m three and similar words."

dwg a ces-bya-un or dw's the so-called, frq. after names; dw's rarely for dw.

₹ co nam. fig. 125.

8

উত্তী Co-ga also written ইব=জ্ব in colleg. 33, বৰ্ম a small singing bad; the lark: ইকট উম্পন্ধ বৰ্ম কৰা the laryax of Co-ga removes lones voice.

**TEX \$4 ro-ya, khid-pman = **T\$*\$ (mystic expression) (Mid. 4).

ই'পুৰ co-gras (co-feh) a colt one year old, when Tibetans clip its mane and tail for the first time.

The result of hair on the head;
The plained and decay on the grown of the head; have a same of the head; have a some of the hair of a sorroror's head into Take it (the hair) is gathered into a tuit.

3.8x co-dir=35 85.

4. के यु के या co-hdri-ua, विश्वेषण, विश्वेषण 1. to blame, reprosch, scoff at; to vie with. In K. du. this term is described as signifying to be jealous of, and as equivalent of विश्ववद्धव, a.c. to Nay. अन्य ए. के किया what does he say. 2. अन्य वर्षण व to deceive, to cheat (Nay.).

Co-ni n. of a district in Ando.

St core same as Stt, the corecr sound produced by straining fermented beer (Nag.).

উলিল লে-b-ru=মাইল or লাইছি a little; মান্দা=মাইল somowhat; rather: সুদ্ধেলীগলানী বনুৰ বলাস্থাম ইনাইল দুল ক্লি। in his instruction of the Bedhisuttra ho was somowhat cu'pable (A. 5%).

কুল cog 1. all; also a plural sign; acc. to Schr. all (people): অংশ ৰ all that exists: ৰাজ মাৰ all that has been heard; আনে মাৰ all that has been scon; অংশ ৰ বা those that exist; প্ৰথম মাৰ বা those that are valuable. 2. ৰম্পুৰু

દેવ દેવ કર coyeng car = થમા કર અનુમ 5 altograther: દુમ મુખ્યુ વ વર્ષક કે ઉંચ દેવ દર વદ્દમ the Buddhas of the three ages all assembled together (Ya-sel. 28).

हेन् हेन्य coy-coy-pa in W. gratshopper; cricket (Jú.).

ইবা'ৰ coy-pa to have leisure: ইবাৰ্থ বুৰ্মাল if you have leisure you should come; বুৰ্মাম ব্যাহিত্য to-day I have no leisure.

39 3 Cog-bu a small square tent to accommodate only one person used by anchorites of Tibet when they retire to solitary places for practising religious austrities.

Iqq a cog-tu-ps 1, one who lives in a lonely mountain catern or in a small tent that accommodates but one man. 2. [Augus sitting and not lying down; one of the twelve accetic practices] S.

IGG adv. cog-bur the manner of sitting up at night awake (Kay.).

रिष् र cog-tse is a corruption of the Chinese word देवर meaning a small dining table. It has been Tibetanized in देव स्टेक्स. or देवर, देवरेक्स सुवश्यक्त स्टेर क्लार्ड। (Jip.) (a small) table the legs of which resomble those of a pig is here indicated; ইব্ মুখুৰ নিৰ্মণ কৰা a table just suitable for one man to sit at.

₹ Cog-ro a. of a place in the district of Tsak-gkar in E. Tibet.

हैंन यस cog-la-ma a mineral substance used for medicinal purposes.

Et* con, in celloq. **1. a musical instrument (Low.); a bell (Schtr). 2. acc. to Ja. a precipice: **Terqa to push down a precipice in order to kill (a man). 3. v. **Terq**a.

EE'S con-cismali bowl or dish (Sch.); v. 843.

En En' con-ron jagged, indented, serrated (Ja.).

The con-ma (5 and The Ant-book con-ma) to raise waitings, loud lamentations (at funorals); of a see if mon-skad.

र्दे हैं con-mo in colloq. for कुद में,

SC A con-shi = \$ 4 con-sho and the Some plant said to be useful in dirrhose, in phlegm and fever; \$ 2 \$ 16 juice or water of the some plant.

TE TE con-ron, perh. = In In., In it.

\$5.54 cor-cor an onematopoetic word expressive of effervescing; beer is described in fermenting as making the sound 'cor-cor': as: \$15.54.54.54.4.54 at [Alay.] after the sound \$4.55 of fermenting beer has ceased, it must be strained.

हिंदा वि col-le = बेट है or बेट है adj. hanging or daugling: सुब देन देन दम्म स्मार के इब के बॅद्रय। in that country many black rocky hills overhang (*Hbrom. 117*).

হিনানী ব col·le-wa, v. ইংইছ or হাইছি adj. lying irregularly or promiscuously (প্রতিন.).

55,43 cod-pan, age, wells, all 1 tiam, diadem, crown worn by kings. 2 the crest of gallinaoeous birds.

Syn. 1834 dbu-tyyan, 14834 dpuktyyan; Ia 34 sla-10a-can; KAYAAI34 tteegeum byo-tyyan; KA ttee-tran (Mhon.).

ইং অনুষ্ঠান্ত ব্যৱস্থা বিশ্ব নীজি নীজুর, literally, handsomely-crested bird; n. of a king of birds (ৰুম অব্যাহ nam-nkhah-ldiń) (M. V.).

EX'AL' cor-gan or \$3.89 a mouthful; a gulp.

TU & col-chus childish prattle or babbling.

মুক্ত্ৰণ q gays-pa (A.K. 1, 24) 1. to apprehend; to grasp (with the understanding); to improse, gen. with জ্বিত্ৰ on the mind; বৰ্ণৰ্ভাগ well-impressed; impressive; বন্ধৰ্থ বৰ্ণৰ্ভাগ কিন্তান to give a very thorough instruction; ক্ষুণ্ড বুট্বা to lay emphasis on. 2. relative to persons it may be synon, with কৰ্মাণ, to love.

মৃতি মুন্ত geaf-po clever; lively, sprightly; in W. also attentive to; regardful of; মুধ্য চন্দ্ৰ ক্ষতি ক্ষতি বিশ্ব clever and sagacious; মুধ্য shat, ragacity, obserness; শ্বিষ্ট clever words; clever speech (Cs.).

पाठिष् प्रायुक्त ए. व्यक्त प geod-po = वहन प cut into pieces (Moon.).

ৰাজ্য প্ৰায় gean-gean ৰাখ carnivorous animal; beast of prey; the cat and the

3

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dog not being included in the term: जुड़्त् जुड़्द्र् क the lowest of the beasts of prey ; नश्नाम व प्राप्त ferocious, wild animals (Mnon.): THEST literally signifies a warrior-beast.

2

यारुक्षाया I: anam-pa = द्वस्य made : व्यस्तरुक्ष - Musua made a conference : talked over (Nag.).

याठका य II := धम्माव byams-pa loyal and loving : निर हे न मूच में कुवादा वा बाटम गरे हें बा बा नर वरे #\$1 the Satra for expressing loving words to the miraculous king Kong-tse (D. R.).

4. 93319 gram-bu adj. artificial, not natural: artificial expression of feeling; insincere demonstration : नुस्त्र विश्व व speaking words of ontward regard. Also humbleness, servility, flattery : 984 92-19. a servile speech (Sch.).

984 8 9 geam-bu-pa = 58 E D 35 4441 An obsequious, insincere person.

বাঙ্কা থায় ocam-vas n. of a number.

याहरू प gear-us noo. to Sch. cut out; put out; knocked out; cf. 4854 (Ja.).

বাইমান geal-wa to spread, display; lay out, e.g., precious stones, jewels, on a table, on the ground (Ja.); new 5 annua acaldu bkram-pa having laid out.

मार्ड म aci-era प्रमुख 1. vb. v. नहेर्य to discharge urine; to make water. 2. 734 ৰ্টবৰ্ম one who is making water. 3. প্ৰ 68 a urine to be discharged.

বাইবা geig एक 1. the number one; 484 35 one only; one and the same; 54 at the same time; at one time; 54 344 or swasa once; one day. 2. one

only: waged my only father or w 989, the only mother, the mother of several brothers or sisters but idiomatically the common wife of several brothers. नेत उ. बहुद वर्ष अ बहेब my only beloved mother : Madagaa Man the venerable mother Labdron; बडेबावीस बडेब or बडेबाब बडेब, etc., one another, each other : A 4344 different (Ja.).

बाहेबन geiy-ka single, only, opp. to several.

कृतेन वर gerg-car or कृतेन कर alone. v. वर.

न्द्रेन हेन gaig-aig certain ; some one (Jä.).

बहेबा करेबा grig-grig 1. one at a time: separately; alone. 2. of the same kind; not different. 3. adv. by one's self; only: solely.

गडेन डेंग gein-geon एकस्पा, हन्यारक one principal; the leader; ring-leader.

শুৱৰ ত্ৰু geig-chog all-sufficient (Ja.).

न्द्रिम grig-ries (अभ) एकपदी a passago (for one man to pase); lit. fit for one foot only.

भवेग भेर geig-संबं सद्य, एकम friendship; state of unity; the state of being one; oneness; unity.

ৰ্থৰ মু geig-tu एকল 1. together with; into one; into one body; agage to unite: to collect into one. 2. at once: wholly; altogether. 3. only, solely: न्देन:5'इर व एकीमान be turned into one uniform state: बडेब हारेशय रेपानिक to be intent on one object; one object for certain; न्हेण व प्रमान्य एकच पिचीकता, चलिमेचिय having agglomerated, abbreviated: नरेन त्यानम value having come together; being united : वहेबार वहुब समञ्जूद देश सच्चय having ioined or being united together; 9895 ally the holding together or to hold together : 394 939 in one direction; in a

certain direction; প্ৰশ্বীৰ টু in a certain place; মুগ্ৰীৰ টু in one vessel; ৰগৰীৰ টু in, one house.

बहैन कुम्में भारत geig-tu mdses-pa एकान रस्तक 1. lit. one who can perfectly please. 2. n. of a Bodhisattea (M. V).

শুইল মুর্পিন্ geig-tu-yo! আনিশ্বনি all existing together; in one place.

बहैद gig-hthob 1. expectant (that he will get something). 2. क्रमीसन an actor; a bard.

ৰ্থীৰ 5 gciy-du, acc. to Jū. unity and plurality; ৰথীৰ 5 প্ৰ not having these qualities (Was.).

विश्व भावति हु geig-nas grig-tu परव्या पर-व्यक्ती from one to another; in succession; वृत्रेष भावति हु तु य समान lineal descent or lineal descendant; one unbroken line of succession; वृत्रेष भावति हु तु परव्यक्त परव्यक्ता, एकं स्वा become one or united by succession; वृत्रेष भावति हु तु प्रयु कु प्रयु-nas grig-tu bedu-ua to accumulate for each other; वृत्रेष मुख्य कु प्रयु-nas riogs-pa प्रविचारण one who deliberates with undivided attention; वृत्रेष भावति हु ति प्रयु-nas grig-tu shen-pa successive thoughts combining together.

ब्देश्य gcig-ps 1. the first. 2. of one kind, not different or manifold; भेष्टेश्य different.

चरेन्द्र gcig-pu l. एकस alone, single, only; चरेन्द्रसभी क्रिन्द्रन्य! to be able to cope alone with a thousand men; चरेन्द्रसभा forsaken, abandoned; to be left alone; द नवेन्द्र the only son. 2. चरेन्द्र, कुर्म bare, naked, single; in valg. हेन्द्रम, हेन्द्रम, Syn. ** re-re; J. J. rkyah-rkyah; # 25 sla-ned; #'94 ya-gyal (Mhon).

पद्मित्र geig-pu dben-pa= विष्ठ केंद्र at पद्मादिनी स्थानता residing alone in retirement; one of the conditions of yoga (M. V.).

न्द्रेन पुन्न griy-pu ma एका a woman without any husband, or living alone.

ৰ্বিশ্ব cig-po 1. alone: বুশ্ব ব্ৰহিষ্ক দ উহা "the king alone is a man (one possessed of manliness)." 2. being one, or the one: শ্ৰহ্ম আই ব্ৰহিশ্ব। one son of two mothers, viz., claimed by two. 3. the one (Ja.).

बड़ेन्द्र a Qci.j-pa-pa n. of a solitary mountain said to be one hundred yojana long and 500 yojana high; from which a great river (the Tsang-po) issuing flows eastward towards the ocean (K. d. २ १८४).

गुडेश दुध geny-byaş जेवल only.

महिन भेद geig-min चनेक except one.

শুৱৰ শ্ৰন্থ geig-tship the singular number (Sita, 119).

ৰ্থন ৰাইৰ মান geig-la peig med-pa মান-ন্যোগৰ mutual non-existence; absence of one thing in relation to another thing—a technical term of the Nyaya philosophy.

बृहेब्यकार्थ्वेकायदे श्वरः geig-las hphros-pahituh एकोचरिकामन n. of a religious work.

প্ৰস্থা geig-ços the only one; the other, when speaking of two.

পৃত্তি pa, also প্ৰথ pf. প্ৰথ, fut. প্ৰী, imp. প্ৰথ, to make water; to pies.

नहेन वर grin-nad भनेप disease of the urine, prob. spermatorrhosa.

बहित प्र gein-us इस, प्रकाद 1. urine; नदेश बहेर चार बहेर वहें पर make water. 2. tight, firm, unshaken.



Syn. \$4 dri-chu; \$4.490 ryyun-hhab; 40.449 rab-hdsag (Mhon.).

984.[™] goin-cor involuntary discharge of urine.

484.444 gcin-hyaj retention of urine (Med.).

बहेत है gein-rhe क्षेत्र prob. generrhes ; also a disease of the kidneys in which urine is frequently and involuntarily discharged.

age ac goid-man awas disbetes.

नहेत् थरः gein-yan=नहेत् थरः gein-man, making water again and again.

934 9 gein eri-ua way pain or smarting in discharging urine.

 $\P \delta \mathfrak{F}_{gain} = \mathfrak{F}_{gain$

প্রথান grif-rea to spoil; to destroy (Sch.).

পৃষ্ঠ পুথা gen-gal= প্ৰথ a (adj. and shat.) importance; important.

बाउँ है geu-ti=3 ? eu-ti.

98'55' gou-don scrow-box.

बाइ वि general के प्राप्त 1. to squeeze; to strain; to whirl; turn round like the twisting of a terrow: है निवास विश्व का (A. 131), he made a twist with his eyes. 2. to punish by striking; to correct. 3. = हुन, v. वहर्ष; वह के मा W. बहुब a serow. वह or हुन्दि (Ch.).

To gouy difference, discord.

 q_3q \hat{m}_3 g_{cuy} - $med = mq_3$ q without difference; harmony $(\hat{N}ay_s)$.

The second of the planted of the second of t

or create discord, discension: [बंद प्रयामित कर द्वरण] "from hatred to hatred, or hatred increased more and more"; अध्ययसम्बद्धान्द्वर द्वरण] to improve friendship; to become more and more friendly; to increase intimacy: अध्ययसम्बद्धान्द्वरण्यान्द्वरण्यान्त्रण्याः disagreement to disagreement, or the misunderstanding became more and more intense still." 5. = अद्भूष firm: अद्भुष सुक्षण्याः to be firm in the mind, i.e., अद्भुष्ण्यायः

子可なご gens-po= m を a younger brother (fag.).

| \$\sigma \cdot \text{if gend-pa}, pf. =\sigma \text{fut. =\sigma or \\ \ext{fut. =\sigma or \\ \text{twine}; to furn round; to twist; to \\ \text{twine}; to plait; to \\ \text{braid}.

435. 43 gaud-hor 1. adj. is explained in (fing.) 44 and 55. 44. "doing work with zeal and carnestness and also obediently." 2. 435. 44. 45. 6. to S.h. to forsake: to cost out: to roject.

ৰাষ্ট্ৰ genn-pa = ৰহন্ত to reprove (one's servant, &c.); to subdue, tame (an animal) (Nay.); বহুৰ বৈ বহুৰ দ to heat or press a thing until it is soft.

মৃত্য gove-pa 1. pf. of ব্যান dyne-na (Nag.) কাই নিজুং ইংক্তিকা আনুষ্ঠা shuns the long narrow passage in the confines of the Bur-do. 2. a coarse sort of vermicelli.

প্রশান gens-pa to interfere; to meddle with (Kaj.): প্ৰাণ্ডমান id.

anything that is exceed in; what has got jamued in.

प्रेम ges-wa, to exterm; to hold down; to love (Sch.).

্- শতি geen or কান্য or ব্ৰয়ণ phonphysep-pa কৰক, resp. for মুন্টাৰ ppun-che-ne, 1. an elder brother (Rag.) : ইনমান্ত্ৰী ব্যক্ত 474 4 4 4 4 4 then he came to invite the three elder brothers. 2. acc. to Zam. tirst-born.

चौडेंदु gerhu, acc. to Ju. 1. elysterpipe=35, चैंडे म ⊶ s thegeolet; a kind of musical pipe with many holes in it.

ৰ্তিই goer anything naked, i.e., bare and uncovered; ৰউং ৰূব a covering for the body; rannent.

43. a geer-month lit, that which covers the makedness of the body; met, clothes or dress.

ARTA geer-na, v. oit.

पुरिन्द पु gor-bu नह, चवेन, वपस्य 1. naked; क्रेस्ट्र-इंडेन to make naked; to strip off. 2.=कुर-4 or चर्डन ह alone, solitary, without a companion, single.

बहर ६ a geer-bu-pa तिश्वे क unked person; n. of a sect of homeless mendiants; क्षेत्र अवस्थ of the Jain: sect of India; also a Hindu sangasi.

কাৰ্স্বাস্থাই gerr-bu girn-ppi bu জিল' আ-আবিস্থা u. of the founder of the Jaina heretical school, one of the six Tirthika teachers of Buddha's time (M. V.)

43. 9.4 geer-bu-ma a maked woman; the Goddess Kali.

434 3 44 5 Goer-bu lay-rdum (4 444) n. of a reschievous armices demi-god.

न्द्रेर में goer-mo or न्द्रेर हुन नग्ना s woman who walks nated.

\$5'4! to show more and more affection for one; to love very much.

 $\begin{picture}(100,0) \put(0.000) \pu$

बार्डस'य 11 : (क्रान्व) eager ; diligent.

न्द्रेश वर ह व gees-pur bya-wa to esteem; to regard with affection.

વારા મુંચ goes gores (ce-fcb) esteem; વર્ષના દ્વારા કે પ્રાથમ પા hold dear; to love; to esteem; slao to exert one's self; વર્ષના દ્વારા કર્મન વર વ્યવસ્થ દેવ કાર્ય કર્મ કર્મ વર્ષના કર્મન વર્ષના વાર્ષના કર્મ હું વાર્ષના કર્મ કર્મ વર્ષના કર્મના વર્ષના (Hbrom. P.) without for-knowledge it is difficult for one to exert himself with assiduity to counteract a former life.

সুত্ৰী বি geog-pa, pf. বছৰ ৫ vag, imp. হৰ্ or ইৰ্ম to breek; হুল বুং বুইৰ ব to break into pieces; to burst saunder; to cleave; to spiit, blast; to violate (a promise, a vow, a law, etc.); to break out from: বহু বছৰ অবিশ্ the rope having been broken.

न्द्रन्द्रेय geog-risis reduced account; reduction, discount.

মুঠিন good 1. a chronic disease; ই বুটন chronic bronchitis; বিশ্ব বুটন chronic cough. 2. a detile; হে বুটন a rocky defile.

note or voice. 2. cry of sorrow, lamentations, waiting (Ray.).

Byn. ४८ cho-fe; चेचेड्न yo-go òral; सब ma-la; देन पुर fier-skad; वैर वेर पुर ner-ser skad; ६५% hud-mo (Ullan.).



बार देन मह हव gcon-chen nad-drug the six chief chronic diseases: (1) अ द वर्ष मह dyspopsia; (2) हव; (3) हु वय; (4) वर-वह; (5) हव dropsy in the chest or in the pericardium: (6) बार देन महिन phthisis (M. qu.).

The geoffice 1. pf. when to excavate, wash out, undermine through the action of water: 355 456 22 25 1 have not been undermined (by water). 2. to get faint, languid, wearied in mind (Jai.).

TE'As good-med without illness.

पार्टेट वे good-shi, v. रहा के.

ৰ্মান মন *groh-roh* is described in (*Ñag.*): মন্দ্ৰন্ত্ৰিক্স্মিন্ত্ৰণ an impassable narrow defile.

ৰাষ্ট্ৰিক geod-riogs (মুখ্য কুছুছিল n. of a number; one versed in that chapter of arithmetic which treats of dividend.

बाहर्य grod-pa, pf. वक्त bead, iut. वक्त gead, imp. 4%5 or %5 chod \$44, 38 (Mflon.) to cut, to cut asunder (FANY #5.5 into small bits); to cut off, chop off (the hands); to cut down, to fell (trees); to cut out (the tongue); to rend asunder; to break (a thread, a rope, chain, fetter). This verb has a very varied metaphorical use, and is especially employed to denote that the course of anything has been stopped or "cut off." Thus it can signify to cure (a disease); to suppress (a passion); to stop a road; to wake up from sleep: #9 485 4 to kill, to murder, to stop life, to obviate, prevent, avert; to avoid; to lock (the door); 455,4854 to throw obstacles in a person's way; to hinder, impede: frq. अन्ययदर व्यादियदेन्य these life-endangering beings; to stop, to make a pause (in reading); to judge, condemn. Again we have an asset to follow after; \$5.45.4 to search into: to investigate.

न्दि कुटब्रे-byed इसन teeth; विनय knife; hand; the king; executioner.

Syn. nd a mche-wa; \$ gri; as a kig-pa (Mhon.).

ৰাষ্ট্ৰেল্ল prof-hbrey-pa to make a brief abstract of the grounds of any complaint or application made to a court of justice: মাইল্ল মান্ত্ৰিল্ল কিছিল। ইন্ত্ৰিল্ল কিছিল। ইন্ত্ৰিল্ল কিছিল। ইন্ত্ৰিল্ল কিছে some sort of abridgment; ৰাষ্ট্ৰেল্ল কিছে some sort of abridgment; ৰাষ্ট্ৰেল্ল কিছে capital punishment in which the culprit is either maimed by cutting off his limbs or is beheaded.

makes good-mishams the limit or point to be cut for a defined boundary of disputed land; an agreement or definite treaty.

ৰ্মণ্ড gcod-lugs Tantrik or mystical system of Buddhism.

ৰাইং প্ৰথম অন্ত নৰ geod-lugs belong-bahi the four chief evil spirits according to the Tautras are:—(1) শ্ৰম্ম বন্ধ স্থান্ত নি বিদ্যালয় কিছিল ক

TEM geom for also heom that which is over-powering; haughtiness, arrogance.

+ alengen geom-skynes terror-stricken.

মুইম'ন geor-wa to spread, scatter, disperse (Cs.).

गुडेर: ब geor-zia, ब्राव्ये ब्रेंग्य वर्षे ब्रॉक्स सुक्य, नुडेर:

यठन heag or वस्त्य, v. वस्त्य and वस्त्य 1. वस्त्रीय cut, ground or divided; नेर वस्त्री

('934 to split wood; to break stone. 2. a 4344 to cultivate; till ground (Situ. /7).

বিশাখিল hear-than taking care of (one's body, property, chattels, &c.): মূল ম্পা; দুম: বুলফাল বুল কম শ্ৰেমাণ বুল। according to (my) verbal direction take care (of the articles, &c.) without mistake.

বৰ্ষণ beags, pf. of ব্যাপ subdued, disciplined, down-trodden: প্ৰথা আৰম্ভ বিষয় trodden on by his feet, i.e., brought under discipline (Situ. 75).

TSE'H bout-pa, pf. usem bouts, fut. of user both 1 to hold: unguest beld or carried in the hand (Situ. 77). 2. acc. to Sch. adj. comprising, comprehensive extensive; user grant comprising much; user grants grants upon.

The state of the

बहर् वर्द had-hadar critical examination; cutting and rubbing (a thing) for testing.

पठ5 १३ bead Idan a kind of Chinese eatin.

USÇ'U bead-pa, pf. of व्यद्ध geod-pa, to cut; to separate; to decide; to distinguish, discriminate; to close (a road): अन्य वर्ष (A. K. 1-48) having rent or pierced, cut, separated, decided, distinguished, etc. वर्ष वर्ष investigate. वर्ष प्रभाव प्रतिचेत्रवाष्ट्र one of the disciplinary duties of a Buddhist mouk; lit. rejecting or getting rid of what is blamable.

ANT head-po in W something old, torn, worn out $(J\ddot{a}.)$.

ast a bead-bphro=ast and too few or too many (ast and an) faults in writing or printing.

435 & bead-bya what is to be cut (off); anything to be killed or slain.

ast minus cad-mishams = ast asimus also 595 minus rules or laws, especially for monks in monasteries; decision, settlement, agreement.

वस्तुष्ट्रण brad-thuy, abbr. of अनुवायस्त्रद्रः अन्य , poetry and prose.

তিনি চুলিন যুৱজন made secret, concealed; পুৰ্বাইন্থ salutation in secret; লৈণ্ড ব্যৱস্থা তেলেকেনিব or hidden fault (Situ. 75); মেন্ড্ৰেন্ড হন দীগাল্পাৰ or ব্যৱসাধ ভালি concealed (Rag.).

Syn. 444.4 gsañ-ua; sbaş-pa (Môon.).

নত্ত্যা বৃহ্ন beam-beam trivial things; medley; hodge-podga (3ch.).

নত থেলী beab-baria full equipment: বৰুৰ শীল কৰিব কৰিব বিধা equipment of horse, saddle, and retinue in full array.

484 beah-sga ufe dried ginger.

asa 'aşt' bean-hphran declivity; precipice (Sch.).

48Q' ☐ beah-wa, v. • a., sbst. a drinking or drink.

as a \$5.4 bcab-wa by cd-pa to give notice: as a \$5.525 as a 4.55.1 he arrived for the surpose of giving notice or information (Fig. 23).

ass an beah-yig letter of notice, official notice; regulation for public guidance.

3

DSX'D I: bear-ea 1. shet.= 3 a near; adj. intimate: बुद्धान्य कर के क्षेत्र । (Roba. 13) I have not seen a more intimate friend than you. 2. vb. to interview; बुद्धान्य कि be permitted to interview in great man).

USE TO 11: 1. nee, to Ja. 48814 = 488 4, to squeeze, to press (in a press); to crowd, to throng. 2. to pull or force from; to wrest (Cr.). 3. nee, to Sch. 4444 4 1884 4, to prop sideways.

ask agama bear behags-pa to have a permanent residence.

SQI'D beal-we, pres pf. of sees to weigh; to pay; pay back; \$500 ostimated wealth; \$500 ost measured in a bre (Situ 25).

বঙৰ স্কু beal-left = পুমৰ্ম gyog-po a waiter for orders; a servant (Mnon.).

DSN 5 as and ARNA also Don's braz-le सक, सचित, साई & word used as a conjugetion and as adj. It is annexed to nouns by means of the conjunction 55 signifying together with, connected with, having, possessing, containing a thing - after 55 434 4 together with the attendants, with retinue or suite; frq. वृत्ति वंद वृद्ध वहस यस वर्षे हैं! surrounded by (ten: virgins together with the Tibetan ambassalors: 954 % SE NOW H बरुषाहै! with his wife and son; मैंबाद्द बरुषानु with; having his clothes on; 34 354445 dauff with a smiling face; he generate. subject to avarico; aga 484 infatuatel. fascinated! When the form is 454 % brassu, the construction is adverbial, and the words introduced with it are to be taken adverbially as qualifying the proximate verb., e.g., ginge use use gand and gand, the girl poured butter on the fire with her

spoon. It is also used as a kind of plural; also like অসম্পন্ধ, meaning "etc.," or "and such like." So, too, we read ব্যুক্ত হ'ব মুখ্য ই। provisions and other necessaries are sent.

อลม 45 ผู้ผล hous-publi khrims Buddhist conon; religious cogulations.

বহিন ব 1. hois wa and মাজন are parts of মাজন holid. 2. shit bond, fetters (whether of a material, moral, or magical nature); মাজন এইছৰ tied with rope (Situ. 75).

दर्शेदभ रण कृतांति;-thay = अण्याभ व strings-pa पाथ string or rope to bind with; fetter.

akswu সুৰ s beiEs-pa grol-ba রশ্বিদীখন lit to untie what is bound; liberation; emancipation

434 han, v. 84.

4. DEUN beids, pf. of also a signifying 54.4, to mount or ride on a horse; leave also rode on a horse (Situ. 75).

UST'I herr-na, v. ale a

4 विदेश व periton, pf. of बहेब व (Rdo. 46) to abandon, give up; to bring under subjection: ्वस पुरे भूष्ट्री ब्लाम्बर में हुव्याहरू के क्या हुए यह कर पुरे भूष्ट्री ब्लाम्बर में हुव्याहरू कर बहुद कर विद्याहरू (Hbrom. क 36) he brought himself under control by abandoning, at least to a certain extent, the passions of the five senses.

393

As been or agreementen; agreement a docado; 43'4 the tenth: 43'45" the first ten (of a series): 45 4 the tenth: 45 7 tithe levied as duty, honce oustoms-duty; 4 15 ton-fold; का मनावर्षक to tithe; to take a tenth.

Syn. You stols: 東京斯 sor-mo: 河明時 phyogs; agma kjug-pa; a & khro-no; aga a Ahuor-na (Risi.).

45 445 AME MEN Ben-bringed bkar-khofs n of one of the state treasuries of Tilest.

मधु नहेन ben-gein एकाइश्व oleven.

Mat. Syn. 88 55 bde-bued: 88 ags. bde-Mound: SAS MA diead-phyrin: SA dena: 95'4 liged-pa (Rim.).

as again the elevenfaced deity-a name for the Bodhi-attra A valo-kitos'vara.

पर कीम ben-añis बाबक twolve.

Met. Syn. 3'M #i-ma; \$4'23 rten-block; An khuim (Rtxi.).

as and heu-thely tenfold; also a group or a batch of ten.

48 54 bon-drug sixteen.

Met. Svn. A Stami-bdag; 49 E rayal-po (Rtni.).

as says bou-drug-cha 1. one sixteenth portion. 2 = wat the lunar crescent each of which is one sixtoouth of the full moon.

वा अन वर्ष व dou-drug bdag-po I, the full moon: 45 54 454 Ed Sa sale the disk of the full moon : अ.वड्ड. वह देव. कर व हुव रहेव अंदर हैट छेर. 5 must his healthy person shone like the spotless disk of the full moon (Fig.), 2. 2'5's winnal, unran Emblie myrobalan,

Syp. WAPA sgra-mkhan; Sapa sgramkhas; A'al que me-bshi-skurg; aux a ga bbar-wa-ldon ; Pana 959 24 saa-ishogs atangcan : "Ma Laurium fil-mehi-rige skyes ; Mila

To mtho-ris-that: 24 25 as a rig-hued-bilay. BINO W D RA Tha-ui hla-ma: @ & #0 EE CE Thavi slob-dpon (Mhon.).

Q8 434 Aq ga ben-anis mig-lilau thet of Kumara or Sadanana, the connect son of Mahadeva.

बहु दुवा बरे बहै अनुस maiden of sixteen

या देव दिए अप hou-drag hod-ldan हास अ name of the planet Venus.

बङ्गार्थन ben-dpon a corporal over ten soldiers.

as Ma ben-phon an allowance every ten days (given to every monk) in the state monasteries of Tibet.

737 ben-ira== 989.

95 95 bea-ban a mug for keeping wine or beer enough for ten persons.

was bou-baki fourteen.

Mot. Syn. #5 srid; 95 pid; #3 mm.m.; ASB ord-bu (Rtsi.).

धानिक ben-bahi ston चतुर्वशीका क festi val kept on the 14th day, i.e., before the full or new moon.

यह अब ben-ant = ६ अब डे म important : देर याबक्य वाहि वया वहाम्य भेदा (Rilsa, 21).

पश्च नाम bea-assum thirteen.

Met. Syn. 4554 Mind-pa; 44 De lasmed: Muds myos-bued: angun adais: 24 rim; grantshous (Rtsi.).

पठ्य १६ heng-nas = भ्रुपभ ३६ निश्चित्र thrown or having poured into.

다 3이다 beng-pa, pf. of 독매의 with, also, the special meanings of; to meddle; to interfere : देर है देशवार्डेर अवारकेण देशकेर। you have no business to interfere in my affairs (Rdsa.).

The same as moisture or manure and also by which the produce of the earth or soil, by which the produce of the field, medicinal plants and precious metals and stones, &c., are said by Tibetans to be produced; therefore this essence is the natural fecundity of the soil and is not the same as moisture or manure and also by which living beings thrive and grow; a & & & the fructifying effect of the moon on the vegetable world which is compared to the nectar of the gods.

3. invigorating cordial; quintessence.

8

बहुर कुंध bead-kyi-ma, v. के रसना organ of taste; रचनाबका the tongue, lit. the mother of all taste.

agriju head-skies रस agreeable taste. agriju head bla-pa = बुर्ड प्राथसकी Emblic murobalan.

वहर शृक्ष प brad-fan fan-pa= द्वर प the bee; क्षत्रिकर a kind of poisonous insects.

485'84 head-can nutritious; 485'85 not nutritious; also insipid.

astrage gene bond britishings = astrage that takes or holds the elixir or essence (Milon).

वशुर्व के boud Idan-clu बसातम the nether world.

वार वाम head phr -mo भवर lit. of mild taste; sweet.

485 34 boud-sbyin == 485 484.

क्ष्य bend-mo-ldm रस्ता possessed of the essence; sweet, juicy, succulent.

ባቆና ጀና ባ boud smin-pa ripe; ripences.

approximate bound begin-ma= approx a cataract; cascade (Milon).

बहुनेव leng-len or बहुनेविव रकावण the art of extracting essences for prolonging health and longevity, such essences as being of different kinds, vis.:—किटें बहुनेविव के किटें किटें के किटें किटें के किटें किटें के किटें किटें किटें के किटें किटें के किटें क

या देवे द्वा houd-len grub समावे [a class of deni-gods] S.

च्छर वेत बुद धवे पुद्ध वारगरत, रक्षायल mercurial preparation for making an elixir of life.

ন্ত্ৰী'ন beam-pn= আনুষ্ণ also আহ'ব 1. to become contracted; contraction দৈনাই বৃহ ইব বৃহিদ্দৰ আনটা the east and wost (sides) of the ship having contracted (A. 18). 2. pf. tense of আনুষ্ণ 3. acc. to Sch. to use artifices; to chicane.

T\$\frac{3}{4} \text{lear-pa} 1. to be flattened down (Sch.). 2. colloq. to bar, obstruct block up by snow; obstructing a road; cf. \frac{3}{4} \tau (J\vec{a}) \quad \frac{3}{4} \tau \frac{3}{4} \tau (Situ. 77).

ার্থান Loui-pa, pf. of আৰ (জ্ঞান) প্রকা 1. to draw out water; to irrigate. 2. to distil (Situ. 75).

पडिर प heer-sea 1. to heap or pile up; to collect in one place: अन्य वर्ष अन्य देश प्रकार देश हुन्य के जिल्लाक कर देश देश (A. 37) many volumes of Montros having been collected by many Khado-ma. 2. to glaro at: और १ वृद्ध्य द्वा अन्य वर्ष द्वा वृद्ध्य । having looked closely at them, he spake thus. 3. colloq. = व्यव्य to aqueeze; to press.

মুঠ bee for আ in, আছে 15, and আ

al'ags bco-bryyad eighteen.

Syn. 34 nes; 34 skyon; pass khums (Risi.),

al g bco-la fifteen.

Met. Syn. In takes; 34 nin; 44 shay (Bloi.).

at I have Becoliu mehod-pa the religious service that is observed on the fifteenth of the first Tibetan month (February-March) at Lhasa when the Kinkhording, the grand temple of Buddha, is illuminated.

वर्ड म bco-pa a colt one year old.

To be o-wa pf. and imp. at a, prop. root of the fut tense of at a a, but in W. the usual word for \$5.5, to make, perform: to prepare, manufacture, construct. It is employed in all kinds of phrases (Ja.).

বৰ্ণী beog-pa to reduce, cut down:

ৰু মাং বৰ্ণ ব্যৱহাৰ "every month makes it
less by ten" (Risii.); মাৰ্টা the account
or calculation of reduction (of pay, allowauces, &c.).

্রইম *beom সন* success; victory; triumph.

বাজি বাজু মেব hoon-hakyuna-pa to speak in low voice or to keep silent (out of fright); বৰ্ণবাস robbery and acts of violence.

atings becom-ldan victorious, blessed, triumphant (over enomies).

attergrass Beom-Idan bids unarra the victorious one who, having subdued the heat of Mara, has passed away from misery; epithet attached specially to the Buddha S'akyamuni, acc. to Sch. 'the victoriouslyconsummated.' वर्षा कृत वर्ष कुषाय आगवान किन the blessed Jina, the conquerer of his (moral enemies).

व्यासम्बद्ध Beom-ldan rul-gri n. of a fancied Buddha.

নিষ্টান becom-pa, pf. of আজন u hjoms-ja বিষয়ন, মান, বিমান, conquered, subdued, killed. Also broken down, dispersed; মান্ত্র আনিম্মন fully subdued (A. K. 1-2).

ager and Becom-ring ager in of an ancient city of India near Agea in the early times of Buddhism.

वर्डमध beong, pf. वृह्ममा, fut. वर्डमध. (Rini. 46).

এই থা'নু ম brol-dam taking care of things entrusted to one's charge; অর্থ ন্দ ন্ধু, অর্থ -ন্দা মুদ্ধ আইবাৰ or ন্দান ব্রুমার,

यहँवा'य beol-sea pf. and fut. of ब्राइक द

alan heol-ma a thing committed to a person's charge; a trust.

বৰ্তম আৰু u beol behop-pu to entrust a thing to another's charge; অইম আচন গুৰু মণ্ডা settle about the trust; to entrust a thing to a person's charge (with an understanding): অইম ইল্মা-মুন্ম ইল্

याँका beor er वर्षभाष minn artificial.

at a sea gross-thals 1, the method of curing. 2, doing a thing for the sake of appearances, or for form's sake; ata wight a performing a show work: ata wight a series or modifying it radically, he published the artificial one (A. K. ??). 3, made or contrived by art; mate artifects; unaffected; genuine.



Dৰ্থি (cos-pu জন্মাৰ to refine; গৰিকৰি, পৰি to cure, remedy; heating or mending; ক্ষাৰ artificial, affected, feigned; mixed pp. ফুল্ম প্ৰথম প্ৰথম, he cannot be cured even by the wisest.

वर्षक करे दक्क book paint-negs an artificial grove attached to one's residence.

-8

Sym 真写新版 #4 gk gcg-mog tahel Or 資料費 #4 Angim-ggi-tshul (型的in.).

वर्षे पर भाग bros-pahi ma-noi one who is artificially made a cunuch

Syn. 29 25 a hog-med-pa; yanagaya ga a shigis-pa kurus phah-ua (Mhon.).

สรัพ già รัพ peos-sum-ros n coloured cloth (Nag.).

Sa beg-ow shet, and whi anything artificial; anything fictions, alloyed (metal or thing), counterfeit, mock, shum, not genume.

484 #854 brog ma-byrd-pa fmutstell a section of the Pantrik school which practises mysticism.

\(\frac{1}{2} \) \(\left(\cdot \) \(\frac{1}{2} \) \(\cdot \)

icu-sya == 464 # White ganger, v. #.

है निमानता I. a soit of carrot (Cs.).
त. कलान a garment made of wood or fett:
पूर्वा कृष्टिक कर कृष्टिक केंद्रा । felt cures watery discinners, kedney disease, and cold in the loins (Med.).

हुन हिन्सु I. winp, rod, switen, stack: stack: specific field even a good horse require a winp; बसन महत्त्व हुन स्ट्रिट to got work done, uight on is here say; हुन horse-winp; हुन्दुन ox-winp; हुन्दुन stack to teat a kottle-drum; हुन्दुन willow-twig; centerswitch; हुन्दुन oane or bumboo whip;

2. stroke, blow, cut; 本可質句 a blow on the head; 句子 a smack on the check (Ca.); 本可 質句 a lap on the face. 3. forepart of a coat of mail (Sch.). 4. a kind of daphne paper, v. を資句 4

शुष्द (cay-rdo in W. flint; flint-stone; शुष व्यक्ष whip-cord (dd).

कृष्टिम (coy-less in of a number: कृष कृष gr sn sn दर: । (Ya-set, 56).

कृत्रका forg-thogs = चंत्र 4 lit. one who carries a whip (in hand) (#non.); yak-herd; also shepherd.

क्षण संब fray-set, occurs in हर क्य भूव के ध्रण सेव.

+ कृष पर tray-pod :: ३० अण ३५ वे कृष्ण viabingo con-gar she-rage is described as a girdle made or planted wire and interfaced scales resembling a chain.

명의 역학 (cay-horer = 경기 부 lash of whip. 경기 부 (cay-to-car or 5경기 a whip in general; a horer-whip.

29 % kay-yn the handle of a whip.

8781: Legs n. of a piece eight miles to the south-east of Tashi-humpo in Tsang.

স্থান II: আছৰ, বজ, দ্লৰা I. iron; বুৰুল নি iron; বুৰুল নি iron; বুৰুল বাল নি iron; বুৰুল steel; an inferior sert of iron; বি ধুল্ম a finer and ductie sort of iron; acc. to Ur. steel. 2. any iron instrument or tool, esp. lock (of doors), fetter, shackle: বুৰুল কৰ্মুল ক্ষানি iron having locked every door; ক্ষানু বুল a thunderbolt; also a flash of lighting just striking an object; মি বুল্ম a steel to strike fire with; a tinder-pouch.

irou-horse, i.e., a name said to be given to the railways of India by the Tibetans.

क्षण के प्रश्न | league-kyr gar-bu चय:पिक iron-bull.

भूषभाष्ट्रिक kags-kyi tho-lam वर्षायुक् a lump of iron; a hammer.

and \mathfrak{I}_4 : 4.4.3.4.3.3.8 a fabulous mountain which extends eastward over a distance of 12,000 miles from the ocean and is filled with iron ore and iron-dust (K, d, 3.3.1).

कुष्य में बहेद (cays-kyi-blood runt; कुष्य में बहेद विकासीत अंग दुष्य बदा runt or oxide of iron or uneful in liver disease.

and red-hot particles of iron flying under the smith's hammer.

and I kan league kys takogs rust of iron,

बुन्य प्रेज्ञांद्रस्य देश (cays-ky) gehods-rid चये। दोविका iron vessel; iron-tray or bowl.

ৰুপৰ প্ৰভাৱৰ (coys-çul ma-h-ban কৰ: বাজাৰীৰ the wood of iron bristles; n. of one of the subdivisions of hell (M. V.).

कुष्य ने विश्व <u>jeugs-kyi</u> sil-khrol आकरो iron bells or rings tied to the necks of donkeys and mules, etc.

वृषेष 5 keys-kyn कहुत 1. iron' pin to guido and punish elephants; flah-hook: वृष्ण कुर बहुत देश व keys-kyns gdul dkah-na an elephant that is difficult to tame or manage with the iron-pin. 2. n. of an officinal plant used to allay the effect of poison.

an elephant-driver, also the art of disciplining elephants.

ष्ट्रप्रम् (cays-dkar tin; tinned ironplate. www.ma (cags-skam iron pinours.

**** ** kags-skind iron-wire; a thin wire made of steel.

** [cage-kha iron colour or iron-grey.

द्वार ह kage-khu iron wash: द्वार हम अदेव 45 भेव 45 दे पायेव! iron-wash (water containing oxidized iron) removes inflammation of the liver, and eye-abscess (Med.).

क्ष्मा हिम kaya-khyem च रक्की a spade.

इक्ष वेष kagş-khrol an iron caldron:

gqu:mq< |cujs-pgar=mq<4 pgar-wa चे1\$41₹€ ironsmith; smith.

हुन्य स्तु (cags-मृत्युत or हुन्य है स्तु है aπ from pot.

कृष्ण अर्थ (cays-mgo=कृष्ण कृष (cays-skyog

क्ष्मभाके leags-sgor tron pan.

श्रम हैं | feags-syyed trevet ; tripod.

shackle; n. of a Tibetan work printed at Narthang.

kugs-syrol an iron pan; steel pan.

इक्भोक्स (cays-sñsys= इक्सोक् iron slag or dross of iron (Mion.).

कुषा हैन kays-tsy n. of a species of gentian, v. हेन्छ: बुना हैन क के हैं रेक्स के बेन। Gentian removes intermittent fever and also sores (Med.).

iron ladle; any cooking utensil of iron such as a boiler or a saucepan.

and the form of medicinal preparation of iron for weak and painful eyes:

an iron or steel probe; writing steelpointed arrow; steel arrow.

gaves, josephala syra-can = \$94. gaves loose shabe-can a kind of steeltipped arrow from which when flung a whisting sound came forth (\$560.).

gquinq loage-thag dross and slime of the intestines.

#44 44 leagt-thab = #44 15.

equive legg-thal stress exide of iron obtained, red-hot iron being repeatedly dipped in the urine of cows, &c.: ***e84; 5474 %**e84**e1**iron-ash is the best remedy for liver disease, poison and dropsy.

कृतक के leage-idel, abbr. of बेंच्या पर है जैन ago-leage das ide-mig door-look and key.

gque Loage-ppu n. of a place in Tibet.
gque and Leage-pphel n. of a district
of Tibet to the north-east of Kashmir
(Lam. 19).

gqu gqu lougs-sougs a match-lock made (formerly) in India.

क्षमार्थम loags-deuar चेरिकांगः copper.

gan an leagt-mag tinder-case.

वृत्य वृत्र |cags-shol n. of a weapon.

क्षण का leagt-gear बाबस्तिका en iron spoon.

emith, black-mith (Mon.).

PAN AM Josep-gys rust.

equiv leagues n. of a place on the confines of Tibet and China; a wall round a house, an estate, or a town.

कृत्वारे leage-ri (कृत) प्राचीर, प्राचार a strong wall.

TTT-14 leage-can iron-hoop; hasp; cramp-iron.

कृष्य विश्व leage-sol powdered coal: कृष्य-विश्व विश्व वे प्रश्निक प्रश्निक प्रश्निक (Surma) is used as a cure for the eyes.

the leage-here smoothing iron (Sch.).

** ** ** leage-slat a large iron pan for roasting or kiln-drying corn (Jä.).

M. M. Leaf-skya 1. n. of a place in the province of Kham. 2. grey or pale white.

4. 1944 kad-skys stag-sgam a sort of trunk first made under the direction of Cad-skys Lama, with tanned tiger skin.

gr. g. Keraf. Leaf-skya Rol-pabi rdorje n. of a celebrated lama born at Cef-skya in Kham and who became the chief-priest of the lamaic section of the Chinese Buddhists of Peking during the reign of Emperor Kyenlung, about 1770 A.D.

craggy place; broken eroded country.

gagara. Leas-physic field n. of a place in Tibet visited by Atis's in the beginning of the eleventh century A.D.

\$C'H & can-ms 1. willow, Saliz viminaliz. 2. a general name for trees that are planted in the vicinity of villages; and the ratan, Calamus rotang. SCOTT Load-ma breg n. of a place in upper Tibet.

THE Load-rivage n. of a place near Nam-cod in Tibet.

gan leaf-ra=gange leaf-ereb a grove of willows, poplar and other trees.

SCKER Least-raydeos n. of a district in Tibet.

ar is lossest made of willow twigs.

gr. As leag-giff willow tree; willow wood.
gr. As leaf-cos the red willow (Sch.).

SEGENDED Least-lus pan-di-ta a celebrated lama-author of Mongolia.

कृष्ट fcaf-lo 1. willow leaves. 2. देवी braided hair; चयस a curl; look of hair; सदा coiled hair, long plait of hair.

Syn. TREE skra ris-po; 58 % dou-lo (Moon.).

कृत वे स् Leaf-lo-can प्रधानते 1. the abode of Kuvera or Vais'ravaps. 2. n. of a village near Gyaf-tse in Tsang. 3. प्रधानते n. of a place in Ancient India, also of another on the fabulous Sumeru.

धूट नेस teah-çes= अर नेल the finest breed of horse in Tibet.

\$\footnote{J}\$ \$\langle \text{form 1. a lady, a nobleman's wife;}\$\$\$ \$\footnote{\pi}\$\$\$ \$\pi\$\$ a princess or lady of rank; \$\pi\$\$\$ \$\pi\$\$\$ \$\pi\$\$\$ young unmarried lady of noble rank. 2.=\$\pi\$\$\$ acc. to \$J\vec{c}\$\$. lath, pole, rafter, spar of a roof.

कृशद्वित loam-dhris विश्वत wrinkled; n. of an ornament. कुम्प्रीय अ leam-dirig-can possessed of wrinkles.

garça |cam-dral= abç garça brother and sister.

र श्री पा feam-ps= च्या हा। n. of an officinal herb used for healing wounds: हुन। व्याप्त स्वयान हुन। द्वार का Leam-ps removes obstruction of urine, thirst, and diarrhoes.
2. gentle; polished; इत्याप्त स्वयान हुन। इत्याप्त सार्थ and humble (A. 134).

항되건 [cam-po upright; in erect position 함께도 adv. 등 기름다가 불가다 함께도 자꾸러지다! (A. 55) he walked in an upright posture without bending the body.

33.3 Leam-me 1. n. of a celebrated lady of Tibet who received Atis's with much hospitality (Δ . δ). 2. bright, glittering.

क्षाने दिवा me-wa shining, dassling, variogated (Jä.).

क्षा है cam-mo, an abbr. of क्षम and क्षेत्र हैं srift-mo; acc. to some a sister.

পুনা বিশ্ব Learn-legs smin n. of a ক্ষুত্ৰ মূল or Dakini; বুৰ ই উৰ্ব্যু উৰ্ব্যু কু অবৰুত্ব ইণ্ডা Rgyal-po Indra bodhi, kam-legs-smin King Indra Bodhi and the Lady Legmin (A. 40).

हैं नि lei-ra शुर adj. heavy, substantial, weighty: हिए हैं कि स्व क्ष्म कर के स्तर्भ कर के स्त

तामय-किसाय heap of cow-dung (dung in general).

\$ 354 Lci-man n. of a place in Tibet;
\$ 354 554 bridge at that place.

इया हैया leig-leig alightly moving: वह दिव व ज्ञानस य कर वनम की हर अ यहेन कृत के हर व वा moving as little worms and insects do like grain, &c., in fermentation.

§5 Icid, sometimes written for \$4.

ুন্তম letts 1. gloves (Sch.); ই ইন্ম petcloth (to take or lift up pets from fire); মিলাইবল or ধুনাইবল eve-lids that protect the eves; মিলাইবল eve-lids that protect the eves; মিলাইবল হ'ব styo in the eve; ইইনৰ fish-gills. 2. acc. to Ja. contrivances to facilitate the handling of different objects, as the handles of pots and vessels; the handles, loops, etc., of knives, scissors, pincers, and other tools. 3. a shield: ইলাইবিজ্যালয় even fillusive thoughts having been flung, a white scarf came forth as a shield of protection.

8" A leu-uen, v. 98 a.

[Mor.).

हुन the tender twig or the bend of a twig; हुन देन cuy-phran twigs of a plant or creeper.

and the second s

y four four soft, pliable, not hard or tough: garant war game at the relation (Horom. F 51) the king being susceptible, was seized with red fever.

jackdaw.

gr & ford-no thimble (Ja.).

85.11 land-pa, v. 98.

हुउ। Jean or कुष्ट a plant, the stalks of which are used as a purgative (Cs.); कुष्ट इक्षानुका कर देरे जेट कर लाई केंट the root of कुष्ट द cures poison, fever, uterus fever, and phlegm, &c.

garage lemm-dkar a white species of the above plant.

ষ্ট lee জিছা, খননা, জনন the tongue; ইন্তুমন lee rkyań-sca to put forth, to stretch out the tongue. Also met. a tongue: ইন্তুম the tongue or blade of a knife; ইন্তুমন কিইছা। a tongue or flash of lightning: কিই tongue of fire; ইন্তুমন [ac-kyigs the fremum of the tongue (Cn.).

Byn. र वर्षेत् ro-hdəm; र नेष ro-çeş; र सुद व ro-myad-wa; वर्ड है वर्षेत्र bdud-rtahi-hdəm; व्हर्डिक beud-kyi-ma; द्या नेप्ड्या अवसु-gi hdalma; ह्यावर व्यवस हेनार anta-bahi habs-steys; धूमान tjays; ह्याडी smra-byed (Māna.).

and tongues—epithet of Varuna, the god of the sea; the sea, the waves being so many tongues, &c. (Maon.).

e ale a ke bsgril-ua mariem to stretch out or wag the tongue, to grasp or twist it round a thing as the cow does.

\$'65' |ce-chus vufarr uvula : \$'65' 4000 inflammation of the uvula.

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Prof (ce said-med met. a thunder-bolt (Moon.).

 $\mathbf{\hat{q}} \approx \mathbf{\hat{p}}_{0} = theb$ or $\mathbf{\hat{q}} = \mathbf{\hat{q}}_{0} = \mathbf{\hat{q}}_{0}$ a floshy exerciseence below the tougue (C_{R}) .

and he-bde a nimble tongue; a habb'er.

हेड्ड है इस के कि phuf-ste zas-ni-sa not eating food by licking (a prohibition to monks).

flame=19 (Moon.).

and density of royalthra salanimoniae (Mhon.).

TREE lec-Aber oruption on the tongue.

in tengue; a frog (which is supposed to have no tongue).

Par 4 fee nigan-talibu alum.

कु secrets or के देश feeti ressume कि का-बुख the root of the tongue: कु इन्स lerress can कि का बुखीय a letter pronounced from the root of the tongue; the gutturals, viz., न. त., न. अ. अ; the risarga before न and त. and also दें r, and बे. lr. are called कि का बुखीय कि दें के the tip of the tongue: कु विकास की बार कि दें के कि the from the tip of the tongue.

ex a fee-rise gyo-na with 1, to loll out the tongue and move it too and fro. 2, fig. the fickle or changeable one. 3, an epithet of the goddess of fortune.

है नुदूर lee-gehus जिल्लामध्य the middle of the tongue; हे न्युर lee-hehar जिल्लामिका a tongue-scraper.

है है के कि leshi skye-nached जिल्लाबसन the organ of taste (M. V.).

go loeg a coat of mail for horse (Sch.).

ত্বাম lock-pa আন্তর্কা 1. to kill one's self; to commit suicide: ড্রাইন্ডেম্ট্রের জন মুন্তর "if, for even that, you kill yourself" (Hbrom. 124); টুলার্শান committed suicide.
2. used of insects that fly into the flame.

हुँची long (स्टब्से) 1. क्षेत्रक a pet; कोव्य-कोर्च the arched roof of a house, a turnet on a house-top, a pinnacle. 2. n. of an aquatic plant, Traya hispinosa.

ing to some authors, the lark.

ছাৰ kog-rise, reep. শুজাৰুল, a small very low table on which food and drink are served in Tibet; ভূমানা a cover for such a table, table-cloth; ভূমান Chinese or European table; শুমানা 'fore-table,' one before an image of Buddha or of some deity for placing offerings on.

In the top of which is flat like a table.

iron helmet worn in war-dance in Tibet.

শূপান্তপান Leog-la brag-khua n. of a rock-cavern on Chogia pass in Tibet.

क्षा का Leoys-pa or ब्रॅंब्व I: 1. to be agitated, shaken; to tremble. 2. के प्रकार ब्रंब्व a flower shaking, waving its head (Ja.).

द्वेदासारी II: 1. vb. to be able: र स्टूब्ब द if (he) is not able (to do that): १ धूब्ब दे as much as possible; to the utmost (Jā.). 2. adj. able; अर्जेब स्टूब्ब्या feeble (in strength) failing in strength, weak; रेव व्यास्ट्रेब्ब्या (ignorant, poor in intelligence.

for kon = 100 k a frog in its first stage of development; a tadpole (Jä.).

TH tone = Mr. Mr. undulating; an un-even place.

X

& cha I: the letter = cha, which is the aspirated 5, resembling the Sanakrit win pronunciation, though aco. to Tib. Gram. w=4 taha. As num. fig.=6; aq cha-pa the volume marked with signifying the sixth volume.

ळ II: 1. a part or fraction; अस share, portion, anything divided; opp. to the whole; thus 35's one-half, 988's onethird, 4% one-fourth, and so on; as a one hundredth part : K q = one thousendth part ; ac mity aga a 'q3q one-third of the treasury (or its contents); sga star 34 and garante as there being still wanting a portion of as much gold as would about equal his head (Gir.); 44 3 a K the first portion of the night; 44'3' a the second, the last half of the night. a sha all a cha-gais bere-wa to put together two parts; K. one's own share. 45.45 g of a the following day's first part, i.e., the following morning (Mil.); we (lit. part of the earth) a piece of land; territory; country in general. 2.= 15 34 a pair; gara que a pair of boots; 45'a'434 a pair of shoes. " 344 to pair, to match, to couple, to arrange in pairs or proportionately; a square proportionate, similar. a # 944 not forming a pair or match; unfit, improper, discordant. 29919474 anot obeying; will not do; is out of place (Ta. 110, 11; Ja.).

 garding the household; "A" prospects or expectations as to one's enemies. 3. = aq things; "A" qu'a a complete suit of clothes for a person; qu'a romaments or articles of adornment; "A" a necessary things, requisites; "A" a weapons; "Aq" a articles of writing, deeds, documents; "A" a cloth; "A" implements, utensils, &c.

Ty way 1. a sixteenth part of the month (Bull. 1848, 295). 2. we a particle (Kálac. T. 7).

*57 Cha-dkar n. of a district in Lhokha, in Tibet. *577 35 Cha-dkar-srain. of the junction of several public roads in Chakar, *577 3 577 32 799 Cha-dkar-du Cha-dkar srai-gi bal in Chakar the wool (sold at) Chakar cross-roads.

* 34 cha-rayes share of destiny, of fate (Sch.).

ক'ব cha-ga (ৰ্ঘ or ent) hem, edge, border; ব্যাহী অব্যাহ কৰিছিল কৰা the border or edge of a robe. a ব্যাহিত্য আন হ'ব ভাৰত, (ব্যাহ কৰিছে ক

A TI I charge per locust; also a grasshopper; a of a time to the head of a grasshopper applied on the sting of a hornet (MSKR) removes its poison. a'gu cha-grum a square rug.

a and cha-haria a complete set or suit of any furniture or clothes.

a apa cha-mkhan fortune-teller, soothsayer (Sch.).

a 24 cha-can was consisting of a pair, forming a pair.

a's cha-cho a thing homogeneous; matched (Sch.).

* Mag cha-bjog-pa to stick to, adhere to any work; to come to a conclusion on any matter; to arrive at a definite settlement.

a. yaun cha-sams unuun, ufun impaired, degenerated, fallen down, grown worse.

क की cha-gain दिसास two parts; क्रमब both or a pair; colleq. two pairs.

a'ৰীখ'বই'ৰ cha-gnis are-ses to mix or mingle two equal parts.

without difference in size, number or quantity); att or angles in part, in some measure; aways or aways apartly, not equal, differing a little (Ja); are aways own jet one knows but a little (Ja); are aways own jet one knows but a little (Ja); are aways own jet one in every part, entire, integral (Sch.); are adj. even.

** cha-gier wulfile the moon, that which shines in crescent parts.

कड़े cha-de for कर्ज़्द्र दोव yod-pu-de.

a ang in cha-idag skyes, v. an chas wine.

ang in cha-idae team, v. a fina cha-shoms.

a eq cha-idan are possessed of some share; fortunate.

▲ aka-phra 544 a miser.

ठेपा: cha-ses = बहुन्य or व्यक्षण स्थाप vb. to adorn, bedeck, wear (S. Lex.).

4. 54 II: = THIN to go away, to start, to leave (a place): AT and I slobe to chescale take when they were on the point of arriving; a ex = 4 ex to go, going (A. 138).

*S cha-bu ornament worn in the ears.

*\$5 cha-byed the 1. dress, clothing; trgq cd. *\$5, 24 shabbily dressed; poorly clad; ragged: *\$5, 24, 24, 28 he was (in this manner) dressed. 2. implement, instrument (e.g., a musical instrument, a surgical instrument) also external appearance of animals (Jā.).

swaden cha-ma-mchij (it has no equal, not another like it to form a pair) matchless (D.R.).

Sunga cha-ma mihun-pa, v. Signa.

a a q cha-med-pa to be companionless; to be left alone; to be without an equal.

** The cha-med-glam = The nonsense; irrelevant speech (Mon.).

& d chartes is said to be a Chinese word ;= 1 14 kha-sten or 14 14 tshig-sten.

a \$M cha-team, v. a fine cha-skoms.

a.45. cha-tehan complete in all its parts; complete suit of ornament, dress, &c.

** cha-tshad, v. ** chag-tshad.

and cha-takan species, division, class (Sch.).

a. Zam cha-ishog: (Acm) n. of a large number.

a seen cha-mates wante symmetrical.

a way cha-sessin-ps 1. to select from among many; to pick one out of a number (for identification). 2.= 44 % a pair of symbols.



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* Equ cha-rasoas, v. * Eum ciac-ynoms.

- 444 cha-bahaa-pa to rely or depend upon, to confide in ; shet, trust, confidence ; was two and with if that information is reliable. To adhere, cling to ; to follow, obey (laws); wangu gama a ang they adhere to the words of Buddha; 44 40 one was one a to obey the king's commands

* At charm rive = W. I sublime.

& Cha-ra also \$4 45 mon chu-ra Himalavan oak with pointed, ever-green leaves, a tree inferior to the English oak; #5 33 the stunted or dwarf species of oak.

Z' chu-ri= 4 or 4 a course blanket made of vak's hair (Ja.).

& 5 charts a peg to which to fix the ropes of a tent.

&'All cha-lag = 99 implements required for carrying on business.

&'QK' chu-lin or #9 44 shub-chal pair of cymbals.

3'QA chu-lam= 1 am some; for the most part ; rather.

ea cha-li, v. + 2 cha-ri.

◆8 chu-lu. v. ◆2 chu-ri.

あら可引 cha-luys 南東 (A. K. 1, 58) appearance, clothing, costume; colloq. artificial badge or mark of distinction.

a signica a cha-luce non-re fant disfigured; or bud dress.

a gan sien a cha-lung mang-pu finely draged; obgant manner of dressing.

В'-9N chu-cus чана. чи, чат shape: part, portion, share; awin a gart of the body, a limb; also shape of the body.

8 -44 C4 4 Chu-cus fun-vu= IL K KK44 slightly bad; also of bad shape or parts.

a qu'us 24 chu-cus mohe-genig (2) Traiswas hill; heaved-up portion of the earth.

& Au oğa'a cha-çaş hphrog-pa चंद्रश & sharer

* 44 35 cha-cas-burd fust particles.

a नमा मुद्द a cha-cas shyan-pu = ममेद, (भारेश है अर्फ़ के नुबाबूद का कलावील gold.

. Ma cha-srol = aan Ma lugs-srol custom. шаде.

a quant cha-bungg-pu lit. many parts or particles accumulated together (4.44 दृदः वेदे भेदः दृषा कुं क्यम्बन्धाः). 1. a term signifying the earth; a mountain. 2. ward the capital of the fabulous S'ambhala.

あっちて Chu-har Chahar, n. of a Mongol tribe.

39 chaj 1. gram or other grain for horses, &c. 445 the bag containing grain which is tied to the mouth of a horse or donkey from which it eats. and trough, manger, crib (Ja.). 2. the fourth finger (Med.). 3. rosp. for shoe, also for 94'94. 4. = 44 494 4 incorrectly for 94' and a signifying welcome (Ja.). 5. prob. for 39'95' the breadth of a fist.

ळेषा गुठी chay-krum piece, fragment; angua ac chay-krum to soil it has gone to pieces (Ja.)

조직 취' 디 chag-skya-soa (Sch.) having only one purpose, pursuing but one aim; unremitting, indefatigable.

an first chao-khods=afficien a basket for measuring grain.

Ф

eৰ্ব্যন্ত chay-ga chay-ge for প্ৰকৃত্তি things mixed up or th:own together. ক্ৰেন্ত্ৰন্দ্ৰ-gay-pa to doubt (Sch.).

broken, 25 2 51 3 broken dish or plate.

*4** chap-chad rent, break, rupture (8ch.).

54 chay-dum fragment, sorap, bit.

क्षण १९६८ chaj-hdest doubtful, incredible (Sch.).

स्पादा chaq-ya 1. a large bunch of flowers, ears of corn, etc. 2. pf. of वस्त्र व broken; अञ्चलव and esp. adv. अञ्चलवा also अव्यक्षित uninterrupted, unremitting, (Jā.); कुत अञ्चल प्रमुखन ma-chaj-par without interruption; without breaking the continuity or course; न्यान्य केंद्र without a wrack, flow, or chink. 3. वसा-अव्य v. वस्त्र विकास केंद्र wooden splint for a broken limb (W.) (Jā.).

Syn. And shiy-pa; And Athor-wa (Maon.).

ৰূপ chag-po a broken vewel, pot, etc.; বৈশ্বস্থ a broken dosser or pannier (Jä.).

aque chay-phad the bag containing grain tied to the mouth of a house from which it eats.

aq an chag-phobs for yq an welcome.

ang chag-bu diminutive of an a little
bunch.

an in W. colloq. "chak-rum" ice.

and shag-mo bunch; again a fruit growing in clusters, like the grapes of the vine, the berries of the e'der (W.) (Ja.).

कपाउँ chan-the a small grain, e.g., of ground grits; अपने अ granulous (W.) (Ja.).

क्षांकर व chag-tshah-pa= भाष्य (त अवेद a cook (Mion.).

कपार्क, chag-tahad or क्य, (Sch.) the right measure; ५,५३४-४५ day-pter chag-tahad a sufficient quantity of poison administered to a person (Mcd.; Jā.).

व्य पूर्व Chag-gehos, v. व्य chay.

কৰা বা Chag-lo n. of a celebrated lama of Tibet. কৰাৰ কৰিছি মুখ্য বিশ্ব কৰিছিল। it was accorded that Chag Lo-tai-wa had been into the middle of the lake (Ya-sel. 33).

M'As' chay-çik, v. Ma chag-pa.

हिन्द्र हिंद vb. 1. to be begotten, produced: अवस्था not produced in the usual way of propagation, but ह्रणकृत्रक rdens-is skyes-pa, or हुद देशहरण lhum-gyis

duced in the womb, as the fostus is;

hence and in compounds—animal; aga and bird; aggrand ggog-chage winged animal; aggrand grog-chage living being. 2. to arise, spring up, originate, come forth; to come to light, to appear: aggrand the growth or founding of (towns, monasteries, institutions, etc.) on the earth; such aggrand the causing of nutrition in food; aggrand the accumulation or growth of fortune to a person; aggrand aggrand growth of aggrand aggrand to become a cleric; and aggrand growth of the segments aggrand growth of the beginning esp. of

the world: " manner of being pro-

duced, peopled: \$4.34 p. 24.44.44.44.44

egwarett. I saw six large pinnacles

appearing in the sky.

ळपास'य III: 1. अस्य, खेड, चहुरान, रान, बानवुष, चावित्र shet. love, lust, passion for. affection, attachment: 3444 at chags-pa skyes-so he fell in love (Dal.); = 4 4 4 4 chage-pa sprod-pa=4244 (4 hkirig-pa spyod-pa to copulate: admiratiques if there is no attachment, there cannot be any transmigratory existence (D.R.). 2. The greed for gain, acquisitiveness. बर्द् जिंद्रवा केल्य अपूर्व the mind runs after the objects of desire. 3. formation, congelation, agglutination; 5944 and ice formed on water : अवस पडोड्य जिल्लाचे without any covering, formation of film. ** ** ** *** charge-pahi bakal-pe firefur the age when worlds are formed.

equify 57.97 chagg-skyod byed-pa two the act of affecting or agitating the heart or producing sensation of pleasure in it.

and of chapp-hithri variant fig. the creeping plant of love which entwines.

and in chapp-ago extenuation of fault; and any and any and to put a patch or lid over the place (hollow).

music. 2. passionate, lustful.

क्षा देश chage-chen-ma राजियो, बाजियो a musical air; a wife; a young woman.

and a second charge-bjons one who has subdued his passions, a general epithet of Buddha (Mion.).

and tion.

Syn. And In hickory thing; And In changething; And hood-gtom (Moon.).

aquique chaps-rtags-pa to remain for a long time at one place.

=न्य इन्य chagş-[dan-ma बाब्बी a lustful woman.

addite chags-sdan passion for; passionate attachment.

equite garmen chage-pass rgyal-matchen the male organ or penis.

aष्य भ्ये प्रिन्थ chags-pahi gdon-can-me = श्रु के प्रिन्थ a lustful woman (Mon.).

eব্যক্ত হ্বৰ chags-par bgyur-pa ছেনীৰ lovely, fascinating, charming.

aga ag ga chage-pas myos-pa=a</aa gaa hdog-pas drege-pa intoxicated with love or desire for any object (Moon.).

and is chage-spyod=Aqu copulation; fornication.

are charge-bys will an object of attachment; that which has been affected with love.

an epithet of the moon (Moon.).

• अनुष्य chape-brai शीसराज without attachment (Kalac. T. 5).

por 30'34 chage-braican from one who is free from passion or attachment.

ৰব্য হব chage-tshig = ব্ৰব্য কাল chage-gtam or ব্যাস্থা hdod-gtam amorous conversation; talk of love.

क्षभ भ chags-shen hankering after wealth or worldly objects.

aqu's chapp-rad travit passionless, attachment exhausted.

केंद्र chan नद, खरा, नच, माधवी, चावव, समनादनी, नाद, चानाद, देखा formented liquor, whether beer or wine. different sorts of beer or wine: --beer from corn; 44 ac. barley-brewed ale; against white rice beer; a same treaclebeer : E 2 wine of honey, pulse, mead; a year wine of certain flowers such as the ayu of Magadha; At'44'at' wine from certain barks of trees such as cinnamon; ME BE WE fermented juine of certain trees; \$4'ac beer of bones; \$5'ac proposal-wine, i.e., wine sent as a present to negotiate for the marriage of a girl; Mac' medicinal wine; Mac' rgun-chast wine from grapes; 55'98'85' wine of whey or ourds; agaz present of wine sent for the reception of a guest or friend or an official; WAT arrack or spirit.

Byn. Āra am yong-bbab; a ara a a cha-bdag-skyes; sar h dpab-mo; Ala ar h dpab-mo; Ala ar h dpab-ma; Ala ar h dpab-byed; Ala ar h dri-mab; Ala ar h dpab-byed; Ala ar h dpab-byed;

wine; also ladle to help wine.

where wine and beer are sold.

+ at 5 and khyu-bishog, R 65 and or flat.

本可不良 chast-yi nist-khu=f=t or 予問 spirit; =55.7 p=n essence of nector.

as \$355 chaf-gi phya-dar the place where boiled barley, rice, etc., after being mixed with yeast, is spread for fermentation.

as human changis gyens-pa to be drunk.

as 'm chan-gral the order or row of seats at a carnival.

at any chan-bgag = at it chan-snod vessel for keeping wine.

as a chast-rgys the substance of which beer or wine is made.

55' 55' chas-shus in colleq. = ** 55' 55' some few, also miscellaneous; acc. to 8ch. a little.

ar. 2sr 34 chaf-chem-can an intoxicated person.

45.354 chaff-namy = met. 14 they (Milon.).

er fr. chaf-raid = er en chaf-rgan in Sikk, old beer or wine.

as age behad-besal intoxicated.

as 39 chall-tig vessel for measuring wine.

4. &5.30 chan-thub a drinking being, i.e., one subject to decay and destruction.

ac 45 se chas-dad-can a drunkard, tippler: ac 55 se grand 55 grand 55 se grand 55 ac and 56 se grand 55 se grand 56 se a husband of intemperate habits and an immoral wife can have no harmony if they dwell together in one home. A.

at 35 chail-dod silver or other articles with which wine or beer is exchanged.

ar દ્વાય :hah-dregs or ar પૈયા દ્વાય chahgis dregs-pu= ar પૈયા પ્રેય પ chah-gis myos-pa intoxication (Mhon.).

as and chan-beins as In chan-mod wineglass or cup (in Sikk.).

at 444 chad-guas or at the 444 s place of drinking; grog-shop.

कार पाई र पित्रके pa ston-unerronnously written for कार प्रकार के a hand pa ston-pa रिक-पृष्टि ; lit. open fist, or an empty hand; fig. nothing to give in charity to the poor.

as and chan-spays dough of barley soaked in beer.

** 45 chal-phud the first distillation of wine—the best beer or wine.

as in chaf-phog allowance in beer.

Syn. (44 rdou-pu; extra chans-pu (Maon.).

woman selling wine.

as an chas-mal grog-shop, tavern.

ac. chast-risi dry barm, lees, yeust (of beer).

ac.4c. chaf-tahan grog-shop; ac.4c.4a. 4c.4c. come or coming from a grog-shop.

Byn. Sim chaft-mal; Sip: chaft-khaft (Mfon.).

acts on ten chat-tshal los hod-we a drunkard; one who is just coming out of a grog-shop. as also a chast-hishos-ma bacmaid.

Syn. 3434 ak. myoj-byed-htshod; & we chak-ma; & 344 chak-byed-ma (Mhon.).

at all wine-selling woman's house.

at me show any roses meat taken at the time of drinking.

&C. C. C. chair-band for and age after closed hand, fist.

क्ष वृज्य chast-gyos or क्ष वैश्व वृज्य पानसात्त parched rice, burley, &c., taken with wine.

exis chan-ra within, abbr. of ex and wish, beer and arrack; a drinking party

as w chair-so 1. a beer-house. 2. beer carousel: as we have \$5 \$5 a to give or arrange for a great beer-drinking party.

ac H 4 chaft-pa, v. ac B chaft-bu.

55 I: chad time; \$4.55 in after time, henceforth; \$4.55 formerly, heretofore.

δ5 II: 1. special promise, agreement or engagement; ≈5°42° special presentation, special request, compliments at the commencement of a letter. Γ°55 oral, verbal engagement; ≈5°55 pledge of faith by the hand (Jā.).

2. in compounds for ≈5°4 punishment; 8°4°5 corporest punishment;

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es in chad-don or first a promise, contruct; es in 35, a to give a promise, make a contract; an area as in it is a gree about giving; es in it is in the cop, fulfil, a promise.

and chad-side or Fan the purport or the main object; a promise or contract.

केंद्र I: ::had-ps चच्च क्ष, चड्नारप, चन्ना, च्य I. to open, to separate, liberate; to give out. 2. to promise, bind one's self.



Syn. 35'4 phyod-ma; \$3'4 dhye-wa (Mnon.).

by A II: shat. resp. and say a punishment; and corporeal punishment; general punishment; ig. punishment with the rod. galaxies king's punishment, i.e., punishment that the law inflicts on any person. As a punished with fatigue, worn out. A caspunished with has been convicted on offence. A caspunished with fatigue, and past to convict, to sentence, to punish.

Syn. 5394 dbyag-pa.

55 □ 111: vb. to be descended from; to be born of or with; gen. with ♥♥ or ♥♥.

as u aqu chad-pa phog-pa to award punishment, to punish in any way.

कर कम १३६. प chad-put bead-put to be visited with punishment.

equal chad-po 1. rent, torn, worn-out, ragged, tattered (Ja.). 2. a limited time, a term (Sch.).

শ্বিপ chad-yig a written contract: শ্ব শ্বিপ ৰ id. (Glr.; Jä.).

squa chad-lus-pa not to obtain the things hoped for, to be disappointed (Sch.).

eç'ë chad-se or eç'ëx = eç'que 1. a limited time, a term. 2. a time-purchase (Sch.). 3. an agreement (Ta.; Jā.).

ठेर्न chan I: (६व व वस हुन्छ) दिस्तरी a marginal note or foot-note to explain the meaning of a term or expression in the text.

ठेर्द II: sop, mash, pulp, etc.; ब्युवास्त्र rice-pap; व्य व्य barley-pap (Ja.). and chan-gri= and stahem-gri (lit. u tailer's knife); until a pair of sciesors.

উৰ্ব chan-pa = ৰাজ দ্ব scissors, shears: বুল মুল বুল বুল বুল বুল মুল দ্ব (K. d. a 106) the hair of a golong should not be cropped with scissors.

water, in any form; but never used like on to signify a river. \(\) and scented water. \(\) and scented water. \(\) and signify a river. \(\) and scented water. \(\) and signify a river. \(\) and scented water. \(\) and signify a diose of religious meetings in the larger monasteries is passed round, and of which every one present takes a few drops on his tongue, as a symbol of purification in the place of full ablutions.

কৰ II: power, dominion, sway; ৯৭ ^হৰ্ under one's sway: ৯৭ ^হৰ্ম্ কুৰ to bring or collect under one's power or sway.

and the characteristic point with a long spout for pouring out tes (Ja.).

*A g chab-skya= 5 a dar-wa whey.

aq'nc chab-khuñ urinal, a privy.

स्पर्धे chab-ago door; व्यक्षेप chab-ago-ua = विष्युप a door keeper.

an वृद्ध chab-gtor = ६ वृद्ध chu-gtor त्रेष oblations to the dead; water religiously offered to quench the thirst of Yidag or Prets in the भेतावा

an 49 Chal-mag n. of a monastery in Kong-po in Eastern Tib.

an ion chab-brom ion (Ja.).

servant; a subject; one owing allegiance.

ace to Jä. a vessel for rinsing one's mouth with water.

अपने chab-ma lid, valve; व्याप्त chab-rise or व्याप्त chab-ise buckle, class.

est Aq chab-mig = 6 Aq a fountain, spring.

ब्य है chab-rishe, v. ब्यास chab-ma.

and a chab-tshod (lit. water-measure for time) a watch, a clock.

arqqq chab-gshug a bath; also the bathing festival of the Tibetans in August and September.

क्ष्यंत्र chab-hog-pa a vassal, a subject; क्ष्यंत्रे दुवाई a vassal king, feudal chief.

as Re chab-ril the vessel of consecrated water passed to monks of a congregation before dispersing.

aq १ व chab-ril-pa one who passes through water, v. व्याद्वेश.

as the chab-rom = a special ice, frozen water.

chab-cog = The eleg. for an official letter, a diploma, etc.

aq केद chab-ser eleg. for ६ केद matter, pus.

+ and chab-spid = galf gyal-spid-dominion, kingdom, territory.

ad que: chab-graff urine; ag que ofte que to make water.

as a sale charge urine, make water (Nag.).

न केन्य देन chabs cig = व्याप्त वर का का व वर, सावेन together with, all together.

completely, utterly.

+ &N 5 cham-du = 474.5 always, continually; and the pouring continually.

SN'U champs seames a cold or catarrh; % as gre-cham bronchial catarrh in the lungs; % as ena-cham nose cold (cold in the head); % as a chaminfuenza.

amurand chams-behag=serend, वहर हैंग्जर सुरक्षत्व। to be in a tranquil state; colloq. to keep quiet मैं मध्दाय क्षण क्षण क्षण स्था शिवे: बहुद योग ब्यंद पथ (A. 119) those who did not assent keeping quiet: it was effected according to the precepts of the lord (Atis's).

ळेंद्र char or करव char-pa वर्षा बाब rain.

Byn. विश्व sprin-boud; क्षांक ebrah-char; विश्व क्षांक chubi-sa-bon; विश्व के कृष eprin-gyi mo-tog; क्षांक क्षांक

as an energy of the same of th

axiga char-shyes and lit. rain-born; met. a frog.

rain, also opp. to 43 is tshad-skyob protection against heat (of the sun). 2.=4344 an umbrella (Man.).

& char-skyor undecided (cases or disputes).

as figure char-khebs cover or dress for protection against rain, rain-cloak.

कर हर टोका-तुमुक्त, व्यूचा अंतरे कर हर देश रा नुस्त इंगरे व्यूचा (Fa-sel . 35).

कर है देवमा म char-gyi negg-ma==र रेप.

exique char-dgab lit. that delights in rains, 844 (Mion.).

कर बुद char-rayun भवने incessant rain.

artin char-can 1.=artin. 2. ब्यूचाईच custom, usage (W.). 3. n. of a hero स्वरंद (Baladeva) (Lex.).

er.स्थ्य ehar-houp-pa बद्योधित; \$15. श्रुपः made to be done or worked out. er.hu.char-ches for कर पडेड़ स

an वृष्याय char gtoge-pa, v. a, included in the division of ;= विश्वस्य वृष्यस्य or द्विका सःवृष्यस्य

as is char-son met, the swallow.

ANISM char-dus the rainy season.

an; the month of heavy rains, corresponding with July.

Byn. ५९'व्य drag-bab; व्यव्यक्तः yok-lhuk; कुरुव्यत्र rgyun bab-tsha (Mhon.).

an ga char-rdul= an be.

are ear-idan rainy; are eason are rainclouds (Maon.).

argar Br char-sna rlus-khrid an idiomatic expression signifying guided; lit. as wind leads the rain.

45'4 char-pa, v. 45.

म्प्रीत char-sprin जोदस rain-cloud; म्प्रीत अ cloud containing rain.

कर विषय char-phobs वार्षेय to cause rain.

ar and remark char-bbab mkhas-pu gen. a Tantrik lama; lit. one who is skilled in bringing down rain (by the efficacy of his charms).

avades char-bbebs or avardes fifty that causes rain; rain-cloud.

an बोदाय ब्रिंग्स char-fibels groft-hjoms an epithet of Indra (Mon.).

aring 14.4 char-ned thon-pa = \$5.445 drought, rainlessness.

en মৃত্ char-shod good and beneficial rain: বি, মৃত্যু মৃত্যু বি, বিরুদ্ধ বং ব্যবহা this year rain has copiously fallen. ATTEM char-shod che-stabs (idiomatic phrase) a matter of great importance.

ex la char-sil rain drop, rain particles or drops.

Syn. ariga char-raul; and dans chu-yi segs-ma; grid y gryun-yyi myu-gu; ani dr chu-yi-ser; aiga chu-raul; ani dans char-gyi segs-ma (Mhon.).

• вх пж адама char-bank bbebs-ра цайж n. pr. (Tā. 2, 271).

ex-পৃত্ৰ char-gyogs = কাল্ড house; cover or dress for protection against rain.

ax an char-len the coping or water-tile of a wall (Cs.).

&7 chal resp. ¶ ≠ belly, abdomen (Cs.).

क्य'क्य chul-chal the sound of falling oars.

&ચ'ઢેવ chal-chil wavering, fluctuating (Sch.).

क्षता के a chil-chol, v. वक्षवर्ष्टव or वक्षव वे

augupusu chul-du hkrams-pu fuuld scattered, strewn over, fully spread, wide-spread.

ser act and chal-mar brdal-wa (vb. s.) to spread equally, uniformly.



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35 he puts on a Tartar dress; g'sk'saw's' gque he has assumed a girl's dress; disguised himself as a girl.

as m chap-ka or as m same one's property, resources, requisites; all that one possesses or requires for his use.

an'gra chas-squar-sea to put on, to assume another's dress.

क्ष्म डिंद् :haş-choğ परास्त्र, चित्रमय, v. व्हेणाव brit-va.

a

BN द chae-pa [originally the pf. of a' a but always used as a separate vb.] 1. to set forth, depart: अवर्षास्त्र as it is necessary to depart (Thay.); त्राच्या they act out for Tibet (Gh.); त्राच्या त्राच्या के they departed together (Dal.); अवर्षा त्राच्या के they departed together (Dal.); अवर्षा त्राच्या के send away, dispatch. 2. to prepare for, set about, to start; व्यवस्था they started killing: अव्यवस्था वाच having made arrangements to depart (Dal.); व्यवस्था के they said, and they made preparations (Dal.) त्राच्या के and they made preparations (Dal.) त्राच्या

कमाओं chas-bao=स्थानम a full suit of clothes (for the body).

& chi num. fig. 36.

3 q chi-ya in W. wallet, knap-eack (fü.).

উথিব chi-li-li onomatopoetic word for snuffing up scent by the nose; মানুমার মই কাইছ (Ca.) snuffing awart odonrs that are borns; কাৰ্য্য মানুষ্য কাইছ the perfumes of flowers are perceptible (Mil.; Ja.).

केंचे chip used for चरेच as the first part of compound numbers:—हेच्च 10; हेच्च 100; हेच्च 100; हेच्च के a myriad, etc.

lage chiy-rhyan acc. to Schir. separate, kingle, one alone.

अन्य भ्रमास्त oing-rayu his-spun a kind of blanket in the weaving of which one longitudinal thread is crossed by two.

\$4344 chig-thub-pa 1. to be able to do a thing slone. 2. n. of a plant used in medicine (Jā.).

39% chig-dril rolled, wrapped, packed up in one parcel or bundle (Sch.).

In a chig-lab byed-pa to talk to one's self, to hold a soliloquy (Schir.).

স্পুল chig-çad one stroke, or stop: ৭৭ শুলা মূল্য বাহা ক্রমে ইব পুড়ো at the close of each line of a verse (forming a sentence), put one stroke, i.e., full stop (Situ.).

\$5"4 chid-pa, v. 35"4

4. ECIC chih-ps 1. Bac ann encompassing, covering all. 2. acc. to Sch. equal, uniform, suitable.

ACN chibs or Saw's resp. term for 5 rts
a horse; generally a riding horse; a saddle
horse; Saw's देवर riding on a horse, to
get on horse-back; Saw's जुन्म का of dismount: डिक्स जुन्म जान्य (C.) I beg you to
dismount; कि. है डिक्स सु बहुज I give it you for
a riding horse (Ja).

श्रेषण व्यक्ति नद्दा chihe-bekyod gnad-sca (lit. to ride on a horse) = श्रेषण व्यक्ति नद्दा to start for a journey, to go to a piace.

देवलाम बहेदाय chibs-kha hkhrid-pa=देवलाम व्युट्ट to lead a horse by the bridle (Sch.). Rown 30 u chibs-kha thut-pa to have the command of the bridle; fig. to be expert in ruling.

Equ' a chiba-aya resp. for a saddle.

ইন্ম'ৰূপ্ধ Chibs-lia-ldan also called চুৰ্ম' ধ্ৰ, the horse on which Gautama Buddha used to ride.

204 49 chibs-long rosp. a whip.

Equien chib-chas a horse's furniture, harness; (Cs.) the equipments of a horse.

Sawis chibs-chen a charger; the best horse in the stable.

24w ; chibs-rta a riding horse of a great man.

Saw 35 chibs-thur horse's head-piece.

t & chir from the Hindi fes, chints.

₫ I: chu num. fig. 66.

§ II: wa, wa, wa, wa:, wa:, &c. 1. water, the universal and common term in all senses. 2. a river; the general term.

Syn. 찍는 G gtuf-bya: 찍는 3 gtuf-byed; 함께 4 백 gyo-kun-byro; 월4 일과 Y에 gprin-gyinu-tog; 월4 3 %는 sprin-gyi-bend; 독역 3 duybyed; 도구 학에 fan-sel; 역절 에 hbru-phun; 월4 경 및 3 gprin-gyi myu-gu; 3 목대학 thur-byrod; 집 4 백 kun-byro (Mfon.).

t মুদ্দ chu-kluft সহী a river is a term often occuring in books, but rarely in conversation. ব্যুদ্দেশ্বন টুনিং the names of various rivers both real and mythical which occur in the sacrod books of Tibet and according to Buddhistic geography:—(1) বুলাইই sab-mohi chu, (2) মুম্মেই arb-tu dun-teah chu, (3) মুম্মেই glash-nohi chu, (4) মুম্মেই gran-hòr-hic chu, (6) মুম্মুই বুলুyun-hòr-hic chu, (6) মুম্মুই বুলুyun-hòr-hic chu, (6) মুম্মুই বুলুyu-ba, (7) মুম্মুই মুম্মেই bo-thug-gi bdam, (8) মুম্মুই মুদ্দম-sag-yi

chu. (9) LEES BUILT Aak-Aur-guis gah-wa. (10) ER ang haff affan fah-pa kun-tu sara Abuin-pa. (11) 595N 45 4 dbyafts skan-pa. (12) der a 3 a some haro-wa. (13) 9.5.5€ ## acca huru-ruhi-sgras bbab-pa, (14) squage a rlabs hbyun-wa, (15) R A bde-wahi chu, (16) MENTALS 435 ka-dam-pa hkhod-pa-ñid, (17) Ax ga ma sa ann garaka u nor-buhi mehu-can gnamy-kyis basin-pa, (18) & \$4.38 me 95 chu-sgin kurma mafi wa-fiid, (19) 3 4 9 affic a na ro-hi hkhor-wa, (20) 54 44 94 454 russbal-gyis gañ-wa, (21) 4 14 4 14 14 14 chuerin na-kras bekor-wa, (22) a a a anan vid bde-war bbab-pa, (23) 59 48 3 4 4 dbuwahi phref-wa, (24) 443544 48 3448 rabtu dgah-war gyur-pahi chu. (25) BE MERNU gluß mishuns-pa, (26) ange an gan gane al. € 35 char dan char-gyi zjes-su hbyun-wahi chu-kluft, (27) 5854-84-84-8-1-5-444 4 Dbuafiscan-gyi mdoy-tu hbab-pa, (28) 5 4 4 ana a dussu hbab-pa, (29) \$2.4 rin-pa, (30) \$ 16 EE. rise-mohi flaf, (31) निक 3 e gser-gyi chu, (32) ५६व डै अर्ज dhul-gyi mdog, (33) स हैन में डे अक्ष व mu-tig-gi bye-ma ldan-pa, (34) र व व व ना bo-la ryyu-wa, (35) 14 4 sprin bkhor-wa. (36) सम्भाषा वास्त्र दुवान mu-sd-ra gal-pa ryyan-du byas-pa, (37) 15 MA AR SE WA 3 Didru-mahi çif dafi (dan-pa, (38) \$\$5599 0 dpyil dguh-ma, (39) 58x 84=4.5.5x 198 8:44414 dbyar-sprin rab-tu dafi-wahi chu hlab-pu, (40) 3 A a aga un saar gise-mo la hjug-pur dgah-uca, (41) 454 454 grifs void-pa, (42) 3 W न्रावर द्वरावश मेरेकाव ñi-ma çar-war gyur-paş mi reg-pa, (43) अर वर्षे & negur-wahi chu, (44) क्षण रवातु वहुन व rlabs-rab-tu hjuy-ps. (45) अ 59 a-tu på, (46) 4 845 444 teu-lun-da \$6ah-pn, (47) 3ª € drihi-chu, (48) ୩ 5 ୩ € 3 w ala a ke-ta-kahi-dris bajos-pa, (49) 5824599. a dhyar dgah-wa, (50) 343 4 dhun-dhu ma-ra, (51) 3 4 4 ne-hkhor-na khyab-pa, (52) sugaras usaa a gpa; med-pa



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Abab-pa, (53) ga an ga a

a बुद केंच chu-klus skyes, कुन केंद्र केंद्र केंद्र n. of a tree called **कवनो** [Sestania Æyyptiaca]S.

* The chu-klus mgon the lord of rivers.

EX. M. chu-kluh-can a place which is intersected by streams, or where there are many rivulets.

e कुर्यान chu-blast dag-pu नदीकात lit. purified by bathing in a river; a Tirthika.

a कुर लाज chu-klun-blag करित्यति the lord of rivers; the ocean. कुर्क तथ्य chu-klun-smar काच नदी the rad river, i.e., the river Sone.

wide expanse of the heaven; an imaginary lake in heaven; the sea.

of a river, v. W. bion.

end chu-dkyil ends the middle of a river.

and chu-rayal a leather bag for water, a moshua (Cs.).

6.45 cha-skad the voice of water, the sound of rushing water.

and a chu hikol-pa boiled water, boiling water.

\$ \$\chu-\$kor or \text{\$\times \times \times rak-thay chu-\$kor water-mill, i.e., self-grinding mill.

1 chu-1kya = 53'4 whey.

fowl—the spoon bill.

Syn. १ वर्षकार्थ, जिंद-blige-byeg; कुम 35 rgyol-byeg; कर वर्षका rkan-geig-pa; कर श्रम gang-poul; कार ज musah-mo; ६ ३४ chu-can (Macn.).

*§ chu-skyur 1. the bittern. 2. also n. of a plant. 3. acidulous mineral waters. 4. vinegar (Jü.).

६ हुँभ chu-skyrs जवज, अनुज, अव्ज 1. lit. the water-born, the lotus. 2. the moon, the planets Neptune and Venus.

ৰ্দ্ধণন্দ chu-skyes alkar দুজ্ঞানি the white lotus. ৰাদ্ধানি chu-skyes shon-po কুমুল the blue lotus.

६ कुम अध्य chu-skyes mhal पद्मियानि, क्या ;= इंदर्भ पानेन the great Brahmā.

कृष ३५ chu-skyes-can सरे।जिली pond where lotuses grow.

द हुँभ वर्ष chu-skyes-hday सरोजपति the lord of the lotus, the sun.

* IN SO chu-skyes risa-na water the white tuberous root of the lotus.

के 🌠 chu-skyod चीवा met. the neck.

479 chu-khug a creek; bay, gulf.

6/K-3-24 'chu-khur-tu bdsin arrearyse [t. "that which holds clouds," i.e., the sky. 2. "having clouds for a vehicle," an epithet of Indra [8.

4 45 chu-bkhur, met. 244 sprin-pa cloud.

& Fou chu-khebe as pour clock worn for protection against rain.

ৰ কিন chu-khol ৰ মুণ্. [1. boiled water. 2. জনমাপ্ৰ the Hilsa or sable fish]S.

& পুৰিং chu-hkhor আন্তাৰণ, কাজান্ধ, কা

Syn. Az afa klon-pkhor; afara hkhyimpa; laq ah @ zeg-mahi lle; afa afa a shu-yi kkhor-lo afa a hkhor-chu (Uhon.).

water-mill.

६ ब्युवाच chu-hkhyays ice, frozen water.

Syn. an In blab-rom; And a ghlyay-pa.

& Ra chu-bkhyil puddle, pool.

६ अर्जुन्म 4 class hkhyogs-pa वह नदी any tortuous or meandering river.

a बो नेद chu-hkhri-cifi = के व क्रम & wave.

ह महिल chu-mkhris अवस्थित water and bile ("the bile of water," i.e. fire S.

6959 chu-hkhruy=68 6598 a wave; ruffle on the surface of water.

• " chu-gan full of water.

to Schr. razor.

• • • cha-groy acc. to Sch. 1. rivulet, brook. 2. dish-water, rinsings (Jd.).

e দ্বাং বিশ্ব cha-glan nag-po or eদ্ধান্ধী = মুখি জন rua-co-can ছিল্ম মুখি sdig-pa rwa-co (Sman, 108).

Cha-glist yfur any islet in a river.

ও ন্মীৰ্ডৰ chu myrin-can=৪ ইৰ কুন্দীৰ; জন্মজন said to be the crocodile.

s reding spring.

€ वन्नव्याय chu hgagt-pa यूवराध stoppage or retention of urine.

e ATTRE: Chu-bgo rta-rid one of the thirty-seven holy places of the Bon (G. Bon. 38).

634 chu-rayan was the ornament of the water, i.e., the lotus flower.

6'34 chu-rayun water the current or flow of a river.

ৰাজু and nervos; হ's gland.

6 M. chu-sgan a blister.

which charges the water-egg, po. for the moon which (mythologically) sprung out of the great ocean.

\$4 cha-sgr i the marmur of a stream.

change of the course of a river.



& মন প্ৰশাস প্ৰশাস charitan time-pshage = প্ৰথ মন প্ৰশাস হোৱা han-pa band-ca (idiometic expression) the introduction of a bad custom; following a bad asage.

६ दें भ chu-foys bank of a river or lake; * देव देविम the opposite side or bank, called also सुद्ध and कृष्य देविम this side of the river; है भ देविम sandy bank; है के sandy plain on the side or margin of a river.

€ENN chu-phams=€\$ 5 5 5 4 8 Wave (Mice.)

6 485 chu-bend = 45 ? In-tshhatable-salt.

down from rock [the tree Barringtonia acutangula] S.

€'*¶ chu-chag grain or grass, &c., given to cattle mixed with water.

§ \$\delta \chin=\delta \text{rhubarb}; & \delta \text{its root} is used as dye and laxative in Tibet.

5 chu chust-du (** 349) the sixth month of the Tibetan calendar, i.e., July.

stone, a gen of fabulous properties like \$\forall \sigma\circ \text{g}\) containing the essence of water, the finest pebble or crystal.

634 chu-hal also 634 weing a tank.

er chu-nun, v. 1393 unau the avallow.

. • 84 a chu-mul-ma = 94 a or age a.

and cha-gaer wavelets or ripples in

Syn. net 可有 netshar-guo; Sain chilsyroy; Buin's khrem-guer; han 3 % a rlibskui ri-mo (如fiou.).

sea situated beyond the ocean celled 37.59 at 4; lit. (cure against snake-poison) (K. d. 5.35).

and water.

Syn. 200 B fdam-bu; A 550 mi-duh; Fa n 84 yñog-ma-can; 250 La hdam-ydsab; 254 Abyin-byed; 220 a hjim-pa (Uhon.).

\$\$\chi\$ chu-\text{\text{s\text{i\text{i\text{f\text{i\text{f\text{l\text{w}}}}}}} 1. a precious atone; believed to possess fabulous proporties such as the power of keeping off fire, and the effects of thunder and lightning. 2. salt.

emprese chu-glis thus-wa shallow water.

Byn. 1982 1984 34 ytih gshal-nuş; 41 2 2 sa lo-wa; A 22 u mi zab-pa (Ahon.).

कुष्णिक स्थाप chu-gith zah-pa deep water. Byn. बहैद केंद्र gith-med; स्थादक; बहैद द्वव दुष्ण gith-dpag-dkab; ४व वहे के रेव mi riy; स्थाभेद rab-med (Mhon.).

• এবাইন chu-gier বুলাইইন্ম জন্মতি the ocean; also symb. the number four (Risi.).

6'नी-'ड'क्ष- chu-gler mu-khyng चित्रजेति an island.

* ६ जोर इर chu-gier-sur जाजिकोच a creek of the sea (Kálac. T. 135).

and Chu rta-mo n. of a medicinal plant called and stag-ca (Sman. 258).

4 \$5.34 chu sten-sbyin suc the waterlily. 4 इंद chu-stod पूर्णावाद the month of July.

कृषि वेश होने stod-kyls मेंबनान आयाही पुर्विमा the full moon of July.

ह क्षर भ chu-stof skar-nu tho constellation चै दे क्षर भ bre-che lla liter-ma सूत्री पूर्वाधाद (Rtsi.).

कृष्टिश्वेष clin-stod-skyes (यहर श्रेष) राष्ट्रकः यह the planet Mars.

& ब्लब्स chu-thags बारियका water-mill.

कृष्टिन chu-thig अवशिष्यु drop of water, water-drop.

हुवेंग्य chu thogs-pu विशापन to bathe in water.

& see the mithely or & see & & a the bread side or bank of a river

& MIE M chu-nathans = AN MEQ mam-nakhah.

कु वर्षेत्र व chu-hthor-un प्रतिक्षिष् to sprinkle

Syn. 4. In chur-sgrogs; 4. 159 charhing; 4. 152 and chuhi bdab-chags.

कुद्रादेश दुश्य chu-dan sheh-da [dan-pu

 δ 5° cha-dar a small prayer-flag stack on the bank of a river, in order to avert inundations (Ja.).

\$59 chu-day acc. to Sch. heralock

s ≪ chu-bday or s d ≪ = s w the god of water (Moon.); also a fox.

a देशका chu-dro hjam स्कारक tepid water, slightly warm water.

ል

e is chu-dron or eise chu dron-ma

gage chu-mulah a jet of water.

क मह chu-mdo confluence of rivers.

हर्दर chu-hdod = बेंग्स्य skons-pa or हैं बेंग्स kha-skoms (Mñon.) thirst; also thirsty.

क ब्देन chu-hdren वसायक lit. that draws water: a cloud.

4594 Bs chu-rdun khyer water-fright; cattle being confounded by fright while crossing a river.

§ 5st chu-rdul, v. ^{sx. 3st} particles of water or rain drops (Mnon.).

e' Con-rdo rounded pobles found in brooks; a kind of crystal. এই সং স্ক cool crystal (used for spectacles) (ও ই সং স্ক্রি বুৰ্থ পুন্ত মুখ্য ক্ষাৰ্থনিক)

** chu-ldur (\$\frac{3}{3} \cdot 3\mathbb{n}\) flour and water mixed up together as the food of horses.

chu-nin years ago.

& 44 . hu-rnay matter, pus (Sch.).

437 chu-pling a cavern in a rock at the head of a river or brook.

4 39 4 chu-phyay-pa (lit. one who sweeps over water), i.e., a ferry-man (Ja.).

6'34 chu-phran a little river, a brook.

६ व्याप्त chu hphrad-pa सपीडपास a rudder, or a large oar used as such.

\$4 cha-set a large gland of which there are sixteen acc. to Tibetan anatomy $(J\ddot{a}.)$, \$4 \P 4 a contraction of the sinews (Cs.).

6'95 chu-tan jug; water-pot.

Syn. (資 chu-snod; (E chu-rdm; 其 g. g. M nor-bu-can: 黃 u ku-bum (通 non.).

६ व्य chu-wal प्रेशच, अवश्व, अकुत water-

\$35 chu-bun white paint for the face (&ch.).

& ga chu-bum = & 94 chu-ban.

45° chu-bur=€° 3° chuhi thu-usa STC (Méon.) 1. bubbles of water, also froth.

2. watery cruptions on the skin, vescicles, blister, occasioned by a burn. 3. acc. to Jā. boil, ulcer, absons.

633.44 Chu-hur-can vist n. of one of the cold hells. 2. sec. to Schtr. the eye.

कुँ पें chu-uco बाधिकी, नदी 1. river: ६ व इक्ष्णबंदि दुववदेत मुख्य ब्लैंड like the streams of the four great rivers (let your letters) flow towards me (Fig. k. 15). 2. also signifies the number four (Risi.).

ETREY chubo chen-po ha the five great rivers of the continent of Godaniya (a a f f Ba-lah-epyod), which acc. to Buddhist cosmogony are the following:—
(1) aca a (2) f f f a f (3) g a g a g a (4) g a f (5) g a f a g a.

a a z a chu-bo bdfa-na; के विशेष chuhohi sta-zur चोचि; के विशेष chu-bobi hdoms?

4 4 Chu-wo Guaga the river Ganges.

ৰ উপৰ Chu-ho Ya-mu-na the different names of the river Yamuna: কৃষ্ণী বুল মিnethi bit-me. শুম-প্ৰমাণ Gelan byed-ma, কৃষ্ণী মাজ Shi-neadi arin-mo, ম্বান মি-কেd-can, ম বিশ্ব মি-lindahi bi-ma, প্ৰকৃষ্ণী মিজ Grin-richi arin-ma মুখ-

कुर्व रव भेर Chu-bo rab-nud नहीं वैत्रकी the great unfortable river of hell.

** Chu-bo rin. of a monastery situated 32 m. S. W. of Lhasa on the top of a hill opposite the iron bridge over the Yeru Tsang-po. It is also called *** Leage-zam Chu-bo-ri.

e বিশ্ব Chu-bo Si-tā the river Sitā = the great Tsang-po of Tibet: ৰঙ্গ প্ৰথ Bryyar-gyes, ৰুগাইল Shays-grof, ব্যুম আইন Dpink-pas byin, ইংছুম Srid-spinh-ma ব্ৰুমান্ত্ৰৰ Riags-tu bbab, প্ৰথমণ Khragbbab, বিশ্ব শীল্প Dbyig-gi khn-na, অৰ্থা হ Lag-pahi thu-bo

45% Chu-ho Sin-dhu different names of the river Sindhu (Indus): 李文章先者
Rteed-hjohi chu-ho, 萨马克· 罗斯 Shon-gyi ganga (中海市), 是中華 Zha-wa skyes, 克克克斯
Ri-bohi iu-mo, 新尼克州 Muñ-po byin, 克克克斯
Re-ba chu-ho.

\$1594 cha-ghus = \$ 795 cha-g-had the central course or main stream of a river.

· a'sgun chu-dbus-pa munfinn Pāli: Majihāntiko (Tā. 2, 9).

4 999 chu-bbab foundar: a hill-torrent; 4 999 # chu-bbab syra the sound of a torrent.

\$5 chu-bya water-fowl, water-bird; \$9 5 chube bua-gay the grey duck.

a ags. chu-hbyuh (gs. gruhs) a number (Ya-sel. 57).

6.95 chu-hbyrd said to be the swan (D, R).

8 पुण a chu brug-pa (कर य केन य प्रकार है के बंद बुण) नदीपूर over-flowing of a river; any inundation (Zam. 5).

名号 chu-lbag, v. 質問 bubbles.

**St. chu-sbur acc. to Sch. 1. drifted wood and the like; thin pieces of wood, chips, chaff, etc., floating on the water.

2. water-beetle (Ja.).

♣ § a chu-shrul a harmless water-anake said to abound in the hotsprings of Tibet.

के बेंदि chu-sbyin = सर्वेच offerings of water to the yi-dag.

ক number of the state of the such as sweepers and water-carriers, &c., to whom allowances should be paid (Risi.). 2. cultivation which requires irrigation.

क के cha-ma-yisi a water-plant: ६ क है लेक्द केर दशक कुँद । cha-ma yisi enros oc dries pus and serum.

६ भेग chu-miy सकात 1. spring, fountain. 2. n. of a vein. [3. सवाची ar aquatic plant, Commelina salicifotial S.

§ Sak ≈ chu-dmar-po a sea of red water where the Naga people and the Asura fight together every day after taking their food (K. d. ≤ 33.;).

6 श्राह्म e chu-smad skar-mu the constellations of जनराबाह are the following: — धूब phul, श्रु बेंबम sna-tshog, श्रुश्च e the idanma (Rini).

6 \$\sim chu-rtsum water with flour; gen. the grain mixed with water that is given to horses.

e and chu-tshags afterned 1. a strainer, sieve. 2. n. of a demi-god of the nether world. A same in the two-lands kyis rushua afternew; a monk permitted to use filtered water, i.e., fit to use filtered water.

- 3. 4 squig and chu-tahajs gru-gam wan triangular filtering sieve [a leather water-bag]S.
- 4 % chartshan any hot-spring, large numbers of which occur everywhere in Tibet
- ક ર્કુલ શુરેલ chu-tshub skya-ren, યુંભાયાનીય કુ. કુલા શુરેલ ત્રેમ લેખાનું અને સુવા સુવા સાત્ર હતા છે. ત્યાર માત્ર હતા છે. (D.R.).
 - \$\$ chu-tshua salt from water.
- \$\frac{\pi}{2}\$ chu-tshod \text{\text{s}} bt. the measure of time by a water-clock; the Indian hour. one-fifth of a \text{\text{\text{\$}}}^2\$ or 24 minutes.
- ভূমিং প্ৰতি declaration thinor-lo us : ছাইছা 1. the clepsydra or water-clock of Ancient India. 2. now = clock in general or watch.
- a state chu-hdsin 1. মন the female organ.
 2. অন্তব্য ক্ষতি cloud. In Minut. we read ৰু মই অন্তব্য কি ই বিশ্বীপ্ৰথম বিশ্বীপ্ৰ it is see called because of its holding the particles of water that rise from the ocean.
- - &# chu-silva earthen water-jur
- 4.5 (\$5" chu-shen with area; \$ = 53 st \$6 st ykyng-rin-thin; \$5" = 5 \$5 kina-shen superficial area of a globe or circle.
- क्षेत्रकाष chu-shen hyal-pa परिमञ्जन: परिषाण acc. to Schtr. proportionale, symmetrical; acc. to others, beautiful, stately.
- कृषेद्र अवव chu-sheh mthah आवश्य circumference.
- eals chu-brom a covered backet for carrying water.
 - ♦ केम chu-sem प्रतितीय water-tub (Ja :.

- the image of the moon in water, reputed to be a deception of the senses by witcheraft. 2. the water-month, the first month (Ja.).
 - & 435 chu-gear a large ladle (Cs.).
- &² টু প্রথ *chani-skyr-yna*; দ্বাটিআনি (& কার্ম্ম ক্রম ক্রম ক্রম ক্রম worms, etc. (may also mean "fire").
- हवे ब्हेंब नेदः chuhi-hkhril-çiá creeping plants growing in water.
- हवे बर्च वृद्ध chuhi-hkhrul-hkhor = ६ वर्डेन mirago (Moon.).
- \$² 所屬 chahi gad-mo=\$² g² chahi flucted [marin 1, cuttle-fish bone, considered as the petrified foats of the sea. 2, water-bubbles] €.
 - to at a go chuhi-syur akhyog wat a pig.
- क्षेत्र भूष chuhi na-phyis सम्बुक shell; also a smil
- दुव ६ व chahi dṛa-ua अकेन्द्र (द्वावाद्य) [the jujube-tree]S.
- ६वे ६६ : huhi-don=६ देवस [अखबूपी a well, -pring or pool jS.
- हुँ व्यवस्थान chuhi hiah-chays water-fowl
- हुव र्षण chuhi-rdo-wa (६४६ मेर्ड) कुकुण्टर [u. of a plant]S.
- gà aş aq chuhi hdre-log = &a a ban waves Minu.).
- क्षत्रै ६२२२ फॅब *chithi djed-yon* (क्षञ्ज) वर्धनी (जुलर्म क्षण्य हे दत्रका ब्येच, flow and ebb-tide.
- ६² ६ chape-rises भेगा watermoss; (सुर्व) the rush.
- हरे त्यारण chuhi-shal-ta-pa पानीयदारिका a woman who supplies water to a lady.
- कृषि विकास के lake; a place filled with fresh water.



edilana chuhi segs-me particles of water; spray.

Byn. 6 A chu-hthor; 30 m nar-ma; 48 ha chu-hi ser-ma; 4 m chu-sil; 6 m chu-thi; 50 ha chu-sil; 6 m chu-thi; 50 ha chu-skyeş (Mnon.).

enig-rgyu) mirago.

এই ৰূম chuhi lo-ma (ৰ্ণী⊼ ম) ripples in ster.

हरे कि इ chuḥi çiá-ṛta (शुः न्य) बारिरण met. a boat, ship.

a a da chuhi sa-bon, v. a. a.

6 दिवस chu-hobs water-ditch (Sch.).

ৰ আ থাক জ chu-yi Akhor-lo whiripool, v. ক্লংখুক klon-Akhor or ৰ খুক্

क्ष चिष्ट्रमाण chu-yi इतवहर-pa, a shell ; met. a monkey.

4 Ng x 4 chu-yi shin-po 1.= € N x ault (Mnon.). 2. n. of tank filled with lotus flowers.

क भेड्डिय chu-yi thub-pa or ६ भेड्डिय जन्म the god of water; also animals living in water. However, in Tibetan mythology there is no general god of water. Irrigation streams and channels are under the protection of a special deity and the various large rivers have each a protecting river-god respectively; but if an universal देश is ever mentioned in books, it must be a mere phrase of the author's fancy.

कुष्णिपुर व chu-yi phuñ-po, बारिराणि ;== कु सर्वेः देश व the ocean.

4 2x 2 chu-yi tsher-ma the lotus plant, flower, etc.

કુ એ વર્દ્ધ રજાર chu-yi ḥdsum-dkar = લાદે સુધ froth of water, also bubble.

क्षे वेद्यास्त chu-yi zegs-idan क्ष्यास्त्री that which contains particles of water; rain or cloud. 6'वे देवस' श chu-yi segş-ma, ४. क्य देव,

• অবিশ্বশাসন chu-yi hod-phrug shon-po = 15ৰ e quick-silver.

बचेर chu-vi-ro salt.

& ak & chu-yi lan-tsho un the lotus.

কু উন্নতি ছাটে chu-yi spin-pohi gron-che = বু আই কৈই the great city of sea monsters, i.e., the ocean (প্রতিজ্ঞা).

4当年chu-rags dam, dyke (Ja.); same as を考に chu-lofi (例flon.).

€? chu-ri (lit. water-bill) a billow.

\$59 chu-rug n. of a medicinal root: ইত্ৰান্তৰ ক্ৰী ক্ষাত্ৰীৰ ক্ষান্ত chu-rug will remove inflammation in the bones.

উ মূবৰ chu-ṛlabs, v. হবী ই মূবৰ আনি, wave, hillow.

हासम्बद्धाः व cha-las hbyuñ-wa व्यक्तीयाः a leoch.

& € chu-lo n. of an aquatic edible plant.

6 49 chu-loy floods (Ja.).

4.74 chu-lon dam, dyke. • 4.74 § 194 a 154 chu-lon-yyi thub-pa bdun (Td. 2, 71) the seven rulers over irrigation channels and the watering of crops.

e As chu-çiri অবসী, ৰেখা, লিখুৰ 1. the plantain. 2. acc. to Ja. drift-wood. {3. also the ratan plant}S.

Syn. ত প্রতি হা resu-yi shin-po; পুর্বক্ষ করিrgyun-ruans-bdsin; বংগী ব্যুম তর nag-kyi hbras-can; বউ ব্যুম তর hehi-hbrus-can; প্রতিই পুন glin-pohi (eng-ma; মাই ব্যুম nudsod-lus; ব্যুম a grol-wa; বুল মার çin-hdsin (প্রানিচ্ছ).

क्षेत्र प्रमाण chu-çin dhur-po [बाबपाउदा, बेसब्बरी white acouste, Acoustum fores.].S.

Syn. 444 & 34 gshon-nu can; 4 wp loma kha (Mhon.).

a Ac a we a chu-cin ai mkhar-wa a stick made of chuçin plant (Bbrom. 160).

a As as 84 a chu-cif brla-can-ma lit. a woman whose loins resemble the plantain plant, i.e., a harlot, prostitute (Ya-sel, 54)

9 Chu-cur n. of a district in Tibet. (Blan). 4 3 Ft Chu-cur-rdsor the Jong or fort of Chu-cur near Lhasa.

a se chu-cul wave channel or drain for water [little drops of water adhering to a vessel after it has been emptied]S.

& As chu-cel ventele, water crystal. [बन्धानानवि the "moon-stone" described by Sanskrit poets as having the power of emitting water at the sight of the moon S.

a नेवादकर वीद्नीय वॉक्स chu-cel diean-ui dhuil hkhor=the crystal disk, i.e., the moon (Yig. k. 30). A TOR A chu-cel dwaft-po= # 4 the moon . अवरें & नेय दवद चेद दव तुः वाभवा वेदः वेश्वभाग्यद् में देर दश्य भर तथ देर दथ। while the light of your good works has been increasing in brightness, your health has become resplendent as the lord of the crystal disk (Yiy. k. S5).

6 44 64 w chu-cel shun-ma lit. melted crystal; met. the moon (Yig. k. 18).

a 44 chu-good a ravine containing water (Jä.).

& as chu-ser matter, pus.

a chu-so area 1. the bladder. 2. the external and internal urinary organs (Ja.).

· a'st chu-aran faret; a'st qqu chusraf asum fafan (Kalac. T, 62).

14 वेद ने ने 5 Chu-srin Ke-ke-ru n. of a grocodile; also that of a place in Ancient India (A. 20).

ब देन बच अनेन Chu-srin raval-mishan सकरwa n. of a king whose royal standard was a crocodile; an epithet of Cupid.

Syn. & 93 chu-ater (Mnon.).

Fa'd the sea.

क भेद देव a chu-srin chen-vo or क भेद न प्र chu-sgin ca-kra ure, wait mythological monster-fish with body like a hill, and furnished with eighteen heads (K. d. 5

& वेद वर्ष chu-srin-bdag said to be = इ'मडें.

電影可見量を新記 STA Chu-spin gdo-pje vimohi bran-mo a goddess who rules over the forest of Kong-po and is believed to possees the power of stopping at will the course of the great river Yeru Tsang-po.

द श्रेक हैं के chu-sgin pder-mo medicinal herb useful in leprosy.

ลชิรธิมยๆทั่ร chu-srin byis-pa-gsod a river-erocodile which carries away and eats children (K. d. = 24).

alia alia chu-srin hdain-khri a throne supported on carved crocodiles.

क श्रेव chu srib प्रमेष gonorrhoes.

\$ चन chu-arub = ३५७१४ chu-dkrug-pa convulsed state of a lake by wind; ruffling or churning of the waters.

& तेष chu-srcl= व अर्ड देन में the ocean.

& ¥ chu-srol dried-up bed of river.

& an chu-thag a kind of tree.

Byn. & allow; ri-hjoms & a Ac ra-un cife (Minon.).

≛ अरि व्यवस्य chu-lhahi shags-pa पास, नातgra the snake-noose-the weapon of the god of water.

a ma de chu lhuhi-ciá ara an an Indian tree, the tree Crataca roxburahii.

কুৰী chee, imp. of ৰহন্ত hjug-pa: নাই ইন্ত্ৰহ হুৰুহ হুৰুইজন্মুহন he said: admit the eller brother into the priesthood! t Hbrom. 36).

表に 1. chun or & 4 chan-uca 可明, 可見, देवन, समाद little, small, young, junior, inferior; & Lucu when he was very vonne; dera or ere; ernengigen. WE 40 5 DE @ (hi-) younger brother S'rizarbha also having entered the Buddhist order: 34455 the younger or vouncest son; Was young in years; W4 35 4 the junior father, i.e., the second joint-hu-band of one's mother; &5 44 from infancy; & Mass an early triend, a friend of younger days. Sometimes includes vb. to be, as in &x # 39 be not small in comage!

Syn 25 u ñoñ-ra , 25 u nh-cas-tsam; Es én ixiod-tram; 25 ú nh-ún; 455 chuina; 4 phra: 4 ñ phra-mo; 44 én bay-tsam; 148 n z-gs-ma; 35 n z-r-ma; 455 n hthor-ma (Mion.).

& T choi-gri = T& a small knife.

* 55 San nu ny small, little : Kalac. T 1:11:

65.55 chun-fun a very little part, * #5"

a #c. \$5.54 wk lis (Yeg.) one thousandth part
is called #on chun-fun.

\$\$ 45' chan-chun= \$ 45' very small, little.

60 240 chaff-chef-pa want a little more, yet still small in quantity.

\$5.989 clych-hjug a kind of tea (Risii).

& BC chuh-muh, v. 四門 khog-rta.

ξε 35 chah-bycd unit slender [also
fire is.

65 শ chuń-ma জাবা, জন্ম wife, consort, pariner : ইং-দ-প্ৰাণ to take a wife, to marry ; ই ইণ প্ৰায়েশ্যে to be made a man's wife, to be married; हर अञ्चल व्योग द्रा है हैं है । to abandon an adulterous wife (Cc. 1).

क्ष अवे श्वर a chun-mahi spun-zla brethers of one's wife (Māon.).

4K K chuń-cad = 3K K a little.

ৰুম চৰ প্ৰত chair-ines-grol (ব্ৰুপ্ৰকৃত্ৰ ভূম কৰিব ব ষণাপুৰ) জানিৰ ব্ৰুম to gain salvation with little asceticem; a state which precedes sainthood.

&5 39 chan-lay a lamb.

at 35 Chan-bain, of a place in Tibet.

まっ - hani-ça = 名可 - mutton.

\$5.44 chak-çoş the smallest or the youngest.

& 39 ch-th-sug the limbs of a kid.

উঠি নি নৈৰ্ভিত পৰিছা;= ৭৯ৰ ৰ to get into, to enter, to put into, insert, etc.; ৪ৰখ প্ৰথম resp. to impress on one's mind; কিন্তু কুই to comprehend or get into the mind fully; ধৰ্ম কুই বি to subject, to put under.

दुर अज्ञाद chod-na-yson== दुर अज्ञाद not exhausted, exhaustless (Nag.).

\$5,8 a.q. chu mi-za-wa or \$5,8 ata q inexhaustible, un. asteoble, to be successful.

\$5,969.9 cloud h Isah- an = \$5,99 to be fruitless or unsuccessful (in any work or action).

\$5.9544 chad-yzon-pa to waste, make away with, 1) squander; \$5.54 chad-zed-pa to be wasted, become barren: \$5.5545 when it had been consumed, they went quite away.

§3 clum occurs in \$5.85 one that is watering or taking care of fields, 44.85 gardens, 44.85 mea.lows (Ja.).

445 9954 Chun-gyi brag-dmar one of the thirty-seven holy places of the Bon (G. Bon, 37).



\$\sqrt{1} chun-pa 1. to bunch or bundle together. 2. in W. the common designation of one that takes care of fields.

क्षय chun-po दालन, लाखा 1. bunch, bundle; ९६ के क्षय a bundle of silk scarves; a skien of silk. 2. a collection, pile, heap. 3. tuft, tassel, as ornament, etc.

44 4 34 chus-po-cus wreathed.

44.835.4 chun-hphyan-ua to wear a wreath or garland of flowers.

कुण प chub-ps accomplished, perfected as in दुः इव देशक ५०० पुत्र दुव प्याप्त a Bodhiadtra is to be perfected in all matters

34 chum rice (in Sikk.).

+ উঠা'। chum-pa মীন;= ইমণ khrem-pa to be frightened, also to shrink; হবৈষ্ণায়ন ব to crouch with fear 2. = হব্দাব animals living on the surface of water; also হবি হৈছে। a kind of cuttle-fish called Pilha (বিশ্ব) supposed to move on the surface of water and to pull down men and cattle when they swim.

es chur termin, of &; &saka to be drowned.

avident chur-sgreys or aver n. of a kind of water-fowl.

en agu chur-haires = क ने महित्र buffaio (Moon.).

S. a chur-ua or as faure a hand of cheese or curd extracted from milk after boiling and evaporation: as faure of the chur-a gives strength and increases the seminal energy.

er Arge chur-mi hun = क्रिकेट हुन क magic tree (Mion.).

the expounder of the Yoga philosophy.

50 chus instr. of €; € 10 15 to gild, to overspread with liquid gold or silver.

कुष परेन्य chus-hjig-pa चप:-भवभेगा destruction or devastation from water.

ew इस प chuş-bran-pa, ew क्र अद्वार पा to alightly wet or moisten with water.

en Reseau chus mi-fiams-pa thunder-holt, v. 19 (Mion.).

an Ango chus-nu-atshub met. fish (Moon.).

3 che 1. num. fig 96, 2, v. 3 4 great.

In che-ka acc. to Sch. chiefly; the

plurality.
3/85 c/e-khyad size, greatness.

₹ € che-qe दाम a garland, wreath.

a di Achr-ge-mo (in Beng.) আৰু 1. such a one, such a person: বিটি বিশ্ব in such and such a year; ই বিশ্ব (such as you are; ই বিশ্ব প্ৰথম কৰি ইবাৰ uch a one protect (me or him). 2.= আৰু আৰু ই বাৰণা for ani mated beings in general.

\$ \(\) che-dyn the upper classes or races; \(\) in \(\) \(\) \(\) che-dyn signifies many and \(\) che the upper races; \(\)

3 d che-ryyu=3 4 che-ua

* nas che-bryyad the descendants of the eldest son.

great and small; the dimensions or size.

के के che-che for के प्रक्रित chen-po chen-po; क्रिक्त के प्रक्रित के के काम श्रुटम first leave off the most serious moral faults (Bedu 40).

हे केर कृष che-cher rgan-ps पोषित, पासित growing older, becoming more and more an old man; देवेर कृष के che-cher rgan-no पासित growing older, becoming more and more an old woman.

ই:মইব che-mechog মখা; বিভিত্ত chief and great.

3 a f che-briod = a stod-tshig or any a blur-tshig words of praise, eulogy (Mnon.).

\$ 1924 che-thubs arrogance, haughtiness; \$ 182 2024 site-publiche-thubs the arrogance of the Depa (chief of a tribe or place).

Ф

3 444 85 che-thabs-can proud, arrogant, haughty.

*\$4 che-don for *\$54 chad-don a missive to an inferior, an edict (Ja). In a letter the word \$55, ched-don expresses one special wish or object.

3.44 che-hdon the coming to full age, attaining the age of majority.

देश्य व che-dpan-po नाचित्र witness in chief.

के बिche-ua सदत, चितान, कात, जूब 1. often in compounds à che: great, large, powerful. वे alone often=very. In conversation केदम chen-po is the usual form and in Ladak केदम chen-mo both in books and in talk. 2. sometimes used as a vb. with perf. केव: देव विद्वासमाध्यासम्बद्धके his piety is much greater than before (Dul.).

and che-bisan majesty, greatness in rank and power: ই-তাৰ্থ মুধ্য স্থান নিয়ন (Khrid.) greatness and fame being transient.

3.4 che-she a female adorned with jewellery $(K, \phi, 9.326)$.

+ 3 and che-gehi = 400 d dpan-po a wit-

to keep everything in proper order, e.g., placing larger or smaller things in their respective order.

are che-re with we to stare at, to look with fixed eyes (#brom. 105).

है बेंद्र che-lon = ६ वृष्ण व ा ६ वृष्ण व आहित [sufficient, excessive, noble] S: है बेंद्र देश रिकास्ट व्यावस्त्र के के के ६ विकास का कि कि का कि का

કે લેંદલ che -lofts 1. grown up, adult (Ja.). 2. many, much: ફ્રેડ વર્ષ કે લેંદર દેશ વ્યુપ્ય 4+ if collected largely from the actions of the teacher (J. Zufl.).

¾ ५ chc-ços,= ३ व काधिक the greatect, greater than all others, chief (ऑnon.).

উঠ্ ched or ইণ্ড ched-du লিখিল, নাই 1. postp. for, for the purpose of, with a view to, for the sake of, because of, on account of; ইণ্ড 14 q given for, made a gift on account of; ইণ্ড 15 to be done on account of; মুলিইণ্ড 14 it is in order to see. 2. adv. on purpose, expressly.

Syn. 145 don-du; 144 don-la; 315 phyir-du; 151932 ched-güer (Mion.).

+ 35 and ched-hyah = 24 and some, a good number of.

35 34 ched chen-po a special thing, an important business.

કેર કેર ched-cher more and more; કેર કેર કેર to increase: લીર્ગ રેર મ લાવા લાવે કેર મહામાલ રહે દ્વારા મુલ્લા થાં! ghid-dan muys-pa lacked-cher nu-byas par buhi rjes-su shugs-no (Hbrom. P 20) without indulging more and more in sleep and laziness, he followed the example of my son.

કેર વર્ષેક પથે જે Ched briod-pahi sat a class of Buddhist scriptures which includes four divisions .—(1) દ્વારા કુલ, (2) લુદ મુખ્યાન, (3) ક્ષેત્ર વર્ષ, (4) કેર વર્ષ,

35'435 ched-gher, v. 35.

ইণ্ড হাই কেই জন্ম ched-du br jod-pahi tshoms this expression is described as:— ইমাটা হৈছে। ইং ই বছৰ সুধান হৈছে, তুনীৰ্মাণ (K. d. ব 327, 400) the compilation of the substance of the Dectrine, and arranging it in verses.

35% ched-don=3% special signification, etc.

354 ched-pa=594 was to spread over.

and any special message (Yiy.).

ইং ছ ched-so = ইং ব্য great object, special reason: বাঁধু লখান্ত হৈ টাই বিং ছাতাহ এন (A. 84) sgain the Lo-tai-wa having a special reason for the first (course).

ঠী নি chen-po সহা, সহব, ভরাব, গুৰ, বুহৰ্ব great, large, chief; भैजेन व a great man; মুক্তর্ম a great lama. Sometimes কন্স: বুমুক্ত্রি বুহুবেশবুদেইন্স a huge jar containing magic spells.

²⁴(45° chen-chuñ first wife and second wife (Jä.).

देशहर chen-snad भूगावकोकन magnifier; seeing a thing larger than its real size.

3474344 chen-po byyur-wa to become great, to increase, to grow up.

2479 chen-po the lit. the five greats, i.e., void space. In Buddhism, the sky is so called as having the five attributes of greatness, vis.:—929445 it is immaterial, figurals limitless, 594 eternal, Regun unchangeable, Reff and endestructible.

BM chem or harder chem-chem rattling sound like thunder; also any loud noise expressive of anger. Also have to thunder forth: % 17 hard he made a thundering noise (D.R.).

23141 chems compounds: prise or prises resp. and sum, and sum farewell exhortation;

last will, testament; q = q - k + m + k + q + 1deposit a testamentary disposal for a son (Ji.).

and the chem-chem n. of a number (Ya-sel. 56).

देश के a chem me-wastillness, silence (C_n) ; देश के र बहु कुछ (S_{ch}) देश के र बहु एक to sit still without speaking (J_{ch}) .

4 338 4 chems-pa (4854) to inform, to deliver a message.

हैं पा chel-pa defined as क क्ष्या पुंच बहुद व or दुवय able by one's own power or might (Raj 26).

ক্রম ches 1. instr of 3. 2. pf. of sa as adv. স্পোন্ধন বৈশ্ব প্রকার has the food is very bad (Ja.); বিশ্ব বিশ্ব very prudent or clever (Sch.); বিশ্ব স্থান ক্রমেন্ট্র টি apread very much (Ja.); বিশ্ব স্থান it becomes exceedingly valuable or scarce (Situ. 55).

केश अर्थुष्य ches-myyoys, v. केश शुर chesmyur very quick, speedy.

duque ches-rgas-pa, fixe or sue old, worn out.

देश के प्र ches-fei-wa सुपत्र very heavy.

डेबाहर व ches chus-va चन्यार much less.

देश देश ches che-ua (दे वैंश) very much; supreme, the greatest or highest.

डेक अर्जे ches-mchog बरिष्ठ the supreme.

34) a ches-ñe-na wien very attached; very intimate.

Lungs a ches-hthus-wa to drink much.

देश हैंग ches sdom-pa to preserve one's rows very carefully.

awa ches-pa 1. pf. of are to be great, to increase: 544758x are the army having

become great; 50x 3x qu being very powerful. 2 to believe, but only when preceded by \$0\$ (resp. \$49x): \$0\$ \$2 \$2 \$4 \$2 \$4\$ does not believe.

हैंस कर chey-mai or डेस कर व वहुतर, जूब: inther large or too many.

केम कुर eleş-myar चित्रतर very quick, rapid.

রম অব্যাধ cheş-behon-pu আনিমুখ very youthinl; also জনিত very young or youngest.

केस भूष व clas-liaj-pr अधिकतर in much excess; a great deal in excess.

ቆ cho 1, num. fig. 126, 2, substantial, of meaning; ሄ ቅና ነጂ ቅር meaningless, for nothing, no object, in vain; ቅሄ ቅር an ensity-headed man.

कें भी cho- अ विधि, विधान, नीति 1. the way or method of doing a thing, e.g., of solving an arithmetical problem, of curing maladies, esp. used in magical perfermen-2. prescribed rites and observances tin religious services, etc., X-n a again observant of rites). 3. specially, any magical rite. 4. wrest behaviour: \$ 9.44 सुध डेन्स व चरित्रसम्बद्ध of good character, posressed of good morals; केन्युक्सभाव आसारfarm of bad morals, fallen. * 705 or the ten kinds of religious rites observed by the Buddhists of Tibet are:-(1) sharms and rites of marical circles and floures painted on the ground and also on paper; (2) 244 4 50x 1 1 1 rites of mystical initiation and religious service; (3) 34 क्रवस दय व्यवस्था के इ. q. rites of consecration; (4) अंदरकार भेना के ब che-hdus ro-sreq-qi cho-qu funeral rites and ceremonies: (5) I a lho-sgo sbyons-kyi cho-ga the art of sleight of hand, etc.; (6) *) * 3 4 3 4 4 4 4 4 4 rites for propitiation (of a deity or spirit);

अभिनेद्र द्वारत do-gahi nun-tshul can

কৈ cho-he or ছাইৰ is explained as (মৃদ্ ৰু প্ৰতি) shodding of tears (প্ৰদিন্ধ), lamentation, wailing, esp. lamentations for the dead, dirge; ছাইমান্ত্ৰিয়াৰ আগলাই মান্ত্ৰি throwing up lamentations.

323 cho-sic-dir loud lamentations (D.R.).

ই প্ৰথম cho-hphrul মানিছাই, মহি miracles. ই ব্ৰুগ বৃষ্ণ cho-hphrul-gaumthree kinds of miracles performed by the Buddha:—(1) চুৰুত্ব টুম্ম বুলানিছাই magical and miraculous exhibitions; (2) পুন্ত ক্রিট্রেই ই ব্রুগ kun-tu brjodpubli cho-hphrul আইমলমানিছাই miraculous exhibition by speech; (3) ইমানু ব্যুগ ইমানুহ প্রথম ক্রিমানুহাই ক্রেট্রেই ক্রেট্রে

1 13 1 15 1 1 cho-hphrul mehod-pe religious service to commemorate the miraculous exhibitions of Buddha.

E'A cho-wa to set on or incite; Bak'
*** to set the dog at any one repeatedly
(Cs.).

ম এবন মুখ chos-babs skor — ব্যুদ্ধ নাৰ revenue, income; বনুষ্ঠান বিশ্বাসী the earnings or income from the state of Sikkim.

4. & QC cho-bbras (\$5 or \$5.55)
(Moon.) family; extraction; especially

δ

the maternal relations, the mother's family or lineage.

X w cho-ma n. of a number (Fa-sel. 56).

3.244 cho-rigs father's lineage, descent by the father's side.

ঠিই cho-ris বাদ descent, extration; উইন উন্ধান্ত্র প from the beginning or always of honourable descent.

E A cho-to 1. a shrub from the dried leaves of which a yellow dye is prepared for the clothes of the lower classes. 2. भूतेदर, पत्र, सूत्र gambling dive; अवस्था cho-to michan a dive-player (Cs.); अवस्था cho-to ryyat-to आधिक he excels in divertirewing.

ৰ বিষ্ট a cho-lo rise-un ব্যুবনীয়া, প্ৰস্কীয়া: to play at dice.

五元 cho-lo-ris diagram; a stamped mark or figure on a dice.

इति भूकाप cho-lahe-skage-pa पक्यून, द्वारेदर to lay a wager in gambling and to exhort your side to win.

উৰ্জ্য get cho-los thul-lo আৰ্থিক ene who has been defeated, i.e., has lost in dice-play.

王衛等等, ho-lohi sa-bon = "看" \$ hyron-bu (例non.) a kind of shell; the cocrie used as a coin in India and also as a substitute for dice.

हैंनी chog, see देन' a III below: it is generally used as a pormissive particle after a verb: वहाँ देन you can go; जैदः देन you may come; इस्टेंग may be permitted to be done.

हैंग म choy-pa 1: चन्नक्त; कुर्म adorned, ornamented (Lex.).

र्वेषा । । प्राप्ति to suffice, to be sufficient : दे व दे का देव that is sufficient for us;

ইপ্ৰান III: to be permitted, to be allowable. In books gen, with the instrumental participle: কৰেনুৱ বলাই ইনু drinking beer is not allowed; টুম্মেন্সম্পূৰ্ক it will be permitted to come back (Mth.). In colloq. ইনু is annexed direct to the verbal root: কৰিন্দ্ৰক্ষিক allowable; মুম্মেন্স্মিক you may go inside, or into the house.

४न व केइ a choy-pa nwd-pa appetite (५६ व or ६६ व व) good appetite (Maon.).

अन् नेक्षण choy-ç-s-pa सनीच contentment; to be contented or satisfied with.

EL' then er ME. transparent variegated half-procious stone brought from India to Ld. and considered less valuable than 12 (cat's eye), perh. cornelian or sardonyx (Ja.).

&ς chod 1. a decision. 2. a partition wall; Σγησι to construct a partition wall (Sch.). 3. v. ηξημ.

ইং ম chod-pu I: 1. মাৰ to be cut off; মান ংগে to be reparated by a lenginterval; আন ই প্ৰিল্ ল্যা ইংই both approximes being cut off or obstructed by snow; মান্ত্ৰ a diamond that cannot be cut to pieces; an epithet of a firm unbending king. 2. to be decided, settled, fixed; মান মান্ত্ৰ হৈছিল কৰিব be value (of the stone)

cannot be fixed, though one should attempt to appraize it, i.e., it is priceless, invaluable (Ja).

र्के पा। (क्विव) चावरच, विश्वच to cover over, put into shade; also a shade, cover.

ইং ই বাইৰ a rhod-a blog-pr = P কা বাঁহ ব মান সমস্ক্ৰিম 4 to promise, to undertake to do a thing: স্ত্ৰীৰ বিজ্ঞান্ত্ৰহাৰ হাই হ'ব বিশ্ব ব' ব্ৰহ্ম ক কাৰ্ম হৈ (A. 92) he indeed bore in mind that he had made a promise to the Stinvira the chief teacher

35 chon in 97. 1. useless, to no purpose; \$4.54 % the payment has been useless, thrown away; gen. adv. 54.2 gratuitously, in vain, for nothing. 2 tent; 54.22 tent-rope; 55.43 tent-pog (Ja.)

as chom or see robbery; see he as a fearful rattling sound (resembling that of a thunder or a cannon), gen. made by robbers when invading a village or house to frighten the immates out.

ENG chom-pa to be finished, accomplished, in W. (Ja.).

ইন্ত chons-po or ইন্স্ট্রনিলায়-po করে, ব্যু, কীয় a robber; ইন্ট্রন্থ robber and thief, gen. ইন্ট্রন্ট্রন্থী ব্যক্তির of robbers and thieves.

কীৰ chall. inconstant (Cs.); ১৯৪ ইবা fickle spring-weather (Ja.). 2. for ইবা in compounds, ১৯৯ ইবা a dice made of bone, কি ইবা a wooden dice; ১৯৯ ইবা a shell used in the place of a dice.

 with population; at \$150 and, i.e., Mdo-smid, the province of horses; \$474 and \$415 presented the three provinces (Los. 413). 2. acc. to Sch. a hole made by a blow; a nost.

ইথে প্রেটি chol-hyro-ra or হলটাই chol-gyi hyro= সুন্ধাইছি or বন্ধাইছি to be decayed, become degenerate (A. 70).

J. EU S. C. chol-zons (see \$9) 1. bed-pan; also a vessel to contain washings, &c.; impure-water. 2. acc. to &ch. a shallow abore.

ZN chos wit 1. religious doctrine; religion: more especially the doctrine of Buddha. Generally speaking, chos, i.e., dharma, consists of all phenomens, all matter, and all knowledge of things worldly as well as spiritual. It includes Awg all that can be known, TW & all that is cognizable by the senses, 454 all that exists, 44 29 basis and material. 2. a particular doctrine, tenet, or procept; a swiff an esoteric destrine, a mystical doctrine: BS 34 for BS 45 84 34 sublime or excellent religion; बहेब हेन के अध्यक्त the eight worldly doctrines or principles. vis. :-- 35'4 am gain, profit : 4'35'4 ware loss; १६ व सम: fame, reputation; मै १६ व चयम: bad name, notoriety; क्षाप जिल्हा scandal, slander; of 4 smer praise; of 4 aw happiness; garagara wie misery or unhappiness. 3. system of morality, ethics (faith, exercise of religion). 4. any way, manner, method; a custom, usage. 5. is sometimes used to signify a thing, substance, property.

The word In it also explained as at him after the word In it also consists in placing under discipline a mind already formed.

Chas or the religion of Buddha is again

Ъ

divided into two classes which are of scriptural and contemplative nature. The scriptural chos is collected in the three sde-mod or pitaka, viz :- the Vinaya, the Sitra and the Abhidharma. The meditative chos consists of the three trainings vis.:-moral discipline, meditation and Prajila or the absolute knowledge of all things. The first three are studied and the last three are practised. The chos for the purification of sins have been also subdivided as follows:-(1) 45 3454 the six transcendental moral virtues; (2) 1 3798 ses the eighteen metaphysical voidities, (3) 54.4 3 44 44.4 the four remembrances: (4) we sque ge and the four renunristions ; (5) # aga 3 = a a rdsu-hphrul-gyi rkan-pa behi the four bases for magical transformations; (6) 500.79 the five powers; (7) Famp five fortitudes; (8) 95 and any and the seven Bodhyunga or attributes of Bodhisattva; (9) augu ud auwaqqqq the eight subdivisions of the noble paths; (10) वय वर्षेट है जम हर बुँक्य क्रमुल वर्षे *454 the thirty-seven northern paths of ascetism.

४५ हे पुर्ताल-kyi-sku पर्वचाय the spiritual form or the existence (of a Buddha).

মণ্ডী মুক্তিং chop-kyi skyc-nached ধ্বনীয়নন l. religious capacity, spiritual development. [2. the mind] N.

इस के कि अध्या बहुँद chos-kyi khyu-kchoy hiron (१९१४ कुछ) ध्यातिसारी (तु अर्धन १ वर्ड वं। २३: इस सुरवृदः) following a leader.

દેવાનું વર્ષેલ એ chop-kyi hkyor-to પત્રો વસ્ત comprises three:—(1) વર્ષન વર્ષેલ કેંગ વર્ષેલ (વર્ષ વ), (2) નેવલાયન ફક્ત પત્ર વેદ્ર સાથે કેંગ વર્ષેલ (વેદ્ર કેંગ કું કર્ય લ્યુંલ વુડ), (3) અનેલ પ્રેડ્ડ કેંગ વર્ષેલ The three are explained as the original, the amplified and the abridged your (સમ કુલ વધુલ સ્વાપ્ય વધુલ). • Ing. grand Chos.kyi grajs-pa uninihi n. of a Buddhist philosopher (Bull. 1848, 887).

Lung quasta Chos-kyi rgyal-natshan wakwa n. of a Buddhist philosopher and author.

away chos-kys-sgra what the loud recitation of religious formulæ, or singing of hymns; preaching of a sermon.

Ings. chop.kyi dad, v. Ings.sen chopkyi dhyide.

Tag Tags chos-kyi chos-ñij the natural proporties of matter, such as Agagan a man-gyen-du hbar-wa the property of fire to run up; agagan that of water to run down.

ક્ષાનું નુષ્ટ કુલ્લાવ chos-kyi givi sichs-pa= ક્રમ જ મદે ત્રામ 3 દુવલ reflecting on the virtues of matter and phenomena.

in jaka chos-kyi bston-pa afa recitation of the scripture; remembrance there if.

ইম ট্রব্রন chos-kyi hdun-sa প্রথম । monastery or convent.

र्क्षणीक्षण chop-ky: gnam-graं। धर्चः प्रकाब enumeration of scriptures.

ইয়া পুৰত্বিকাৰ ক্ষেত্ৰ chos-kys hphons-par hgyur-wa **মন্দ্ৰক** to become irreligious, saccilegious.

इंश के कर 5 व्यवदाय chop-kys bar-du geod-pa वर्षान्वराय to obstruct the course of nature.

Yudhisthira the eldest of the five Pandava brothers.

Au है ६०६ हुन chos kyi dauni-phyn; वर्षेत्र, described as बास कुष है ते तका sant-rays myinmishan (Mion.) an opithet applicable to the Buddhas in general.

Engran chos-ky: Shrift underg the sphere or purview of religion; Engrand Sugar (P) und-unguren [versed in the element of law or religion |S.

In 35 and chos-kyi risa-akhor fun met. the heart (Mion.).

Many reaches, ky risa-wa water the root or the fundamental principles of religion.

ত্রত্ব ব্যক্ত chos-kyi ishon-brdai met. a monastery (Maon.).

ত আপুতিং বৃদ্ধ chos-kyi tshon-dpon অপ্ন-প্ৰত a divine; a priest; one whose profesaion is religion (Ta. 2, 53).

ইন্দ্ৰীন্ত হব chos-kyi bihon-pa-can অন্ধ-ৰামণ the conveyance of chos or dharma. ["one whose vehicle is dharma personified as the bull," i.e., S'iva]S.

Mar us chos-sked book language.

মন্ত্ৰ chos-skyon খৰ্মাৰ 1. the protector or defender of Buddhism; মন্ত্ৰ কিন্তি the great guardian of Buddhism; the equivalent of কৰ্ম্ম or Pe-har. 2. name sometimes given to the four Dikrajas or guardian kings of Buddhism. মন্ত্ৰ ইত্ৰ প্ৰস্তুত offerings for the guardian spirits of the doctrine. 3. popular astrologers, votaries of Pe-har at Lhasa.

* Tanga Zama an A. Chos-skyon dreys-pa kam-srin (Org. m. 113, 32) a terrific female guardian deity.

• अवर्षेत्रव chos-skyobs वर्षेत्राता n. pr. (Te. 2, 297); n. of an Indian Buddhist who taught Buddhism in China.

Ku à chos-khri book-shelves or table to keep sacred books upon; also the chair on which the priest sits while delivering a religious sermon; acc. to Jü. readingdesk, pulpit.

डव देवन chos-krims चर्चवाल religious or monastic discipline : डव देवन व chos-khrimsps १वे वर्षेच one who enforces discipline in a monastery.

In the chop-akhor prayer-wheel.

Two the grant of the place where the first Dalai Lama was born, and where there is a large monastery which is generally visited once by the successive Grand Lamas of Lhava.

In Tibet.

Tu and Chos-hkhor-gnas n. of a place in Tibet.

মৰ ব্য chos-gos বাৰ্থ the religious robe worn by a Buddhist monk. মন ব্যাপ টুৰ্ণ chos-gos-kyi sgrog-ma বাৰ্থ বংশত strings or bands for fastening a religious robe. [a basket for containing religious robes] S. মন্ত্ৰী ইণ্ড chos-gos-kyi suod বাৰ্থনাত্ৰা a

pocket in the upper garment of a monk; see a "fee" glass of a chos-gos-kyi gtur-bu चौबर-इविचा the bag in which a monk puts robes.

হৰ প্ৰায়ুণ বিং কৰিব chos-gos alum-por bgoca परিসম্ভাৱীৰ one dressed in a petticoat like robe; also to put on a such robe.

In a chos-gram under a school for religious in struction, i.e., generally a class in a monastic institution where religious discussions are held. The school at Tashi-lhumpo is called a under a grad and grad-pasi chos-gram, the school of religious attainments.

• अभ गुन्भ chos-grags धर्मकी सि (3 C).

1. a king who rules acc. to Buddhist laws. 2. n. of the lord of death ক্ৰিটুৰুত.
3. also applied to a great personage by courtesy, and is a general epithet of Buddhas (Mion.).

प्रशासन हो। Chop-rayal-skyes चर्चराज्य a name of Yudhisthira, the eldest Pandava; also that of Ajāta-s'atru, the son of king Bimbisāra.

3

- * In 30 In granten Chos-rayel-gyi sgrub yum-heas (Org. ns. 113, 33; Pallusiiz, vii, 4. II. 9).
- Targaran gu Chos-rayal nah-sgrub (80 B).
- Margariga Chos-rayal physisgrub (80 A).
- Murgurunigs: Choe-rayal yab-rkyasi (Org. m. 113, 54).
- Surgaranc. ga Chos-rgyal geaf-sgrub (80 C).

Is any chos-raysus lessons, or tasks imposed by a teacher on his pupil.

May 5 chos-rayud religious instructions descending to pupils and their sub-pupils, &c.; religious tradition, also creed; 1946; 3 ang 4 and those embracing the religious traditions of his reverence; May 7 one confessing ancestral religion. May 4 chos-rayud desin-pa (Ta. 2, 253).

• इश्व कु के के देश Chos-rgyun-gyi lifi-fie habin खोतो। समामानसमाधि (Ta. 2, iii).

इस ३५ chos-can चाचिक pious, devout.

**** chos-can-rift met. a donkey (Mion.).

¥arasar≈ chos-beas-ma met. a bride.

Syn. Butanin khyim-gear-ma; Basau kuo-hdam-ma (Maon.).

XX'AN chos-chas the requirements of a religious service; also religious dress.

* Sun May Chos-mehog unifum n. pr. (To. 2, 223); unifux a logician, author of Nyayabindu tika.

Large chos behad-ps to explain or set forth religion; Large to teach religion; Large large chos-ky i sprog-glest massadps to demonstrate or expound the doctrine; In any of a 1 in place where sermons are delivered; In Mark to hear religious discourses; In 3 to ask religious instruction; In 3 to act or live religiously or practice religion.

Marking chos-behof-pr universe. Lord of the faith, viz., 1. Buddha. 2. a title of honour given to distinguished scholars. 3. Tibetan exorcists who are believed to be coerced by a god or demi-god who has been invoked for the purpose of inspiring them.

মন্ত্ৰিপ্ৰাক্তি chos-rje nag-dkar the black and the white (Buddhist) exercists.

उन्हें chor-nid= रेपने कि बचैन, बचैना 1. quality, nature. 2. existence, entity.

ইন দুৰ্ব উপাইৰ chos-mid kyis rised-pa ছখানা-দানিবানিব one who has acquired a religious disposition; also religiousness.

र्य भू देव के choş-ñid kyiş hthob-pa

Tay an agrand one who, having acquired great proficiency in sacred literature, has become protected by mystic arts.

• X4 34 chos-rtol (Td. 1, 216).

Mu 青年4 chos-stegs= Mu 自 chos-khri.

** \$4 chos-ston an entertainment given in honour of a saint.

শ্ৰেকাস chos-thams-cad মৰ্থায়ৰ matter; all things; phenomena.

अव र्षा chos-thob धर्म शिल् one who has become religious; a convert to Buddhism.

In eqq chop-mthun or In eqq a in conformity with religion, in harmony with Buddhism.

in a state of the place where Buddhism was introduced.



Su San's chop-draft-pa 1. righteous in reference to the laws of Buddhism 2. indice, righteousness.

Su's chos-drug unud the six tenets of Buddhism.

July chos-dred Zu a 4 aq a one who is disgusted with Buddhism, i.e., has no faith in that religion.

इस देव इंच्येत्व chos-don-du gñer-ua=इव वर्द्दाय क्ष्मीतिक to be devout.

Twats Chos-holod the son of Cupid.

In a 15 a chos-hood-pa ware to be fond of religion; to delight in Buddhism.

উভান্তৰ chos-idan or উভাৰ্থ স্থাপীক one who is devout.

Lunga h. passe Chos-Idan shin-khams genused to signify a viga Tibet Lunga h. passe h ga a 2423 the precious majesty of the religious kingdom (Buddhist realm) (Yig. k. 59).

• ভাৰত্ব হয় হ'ব Chos-Idan rab-hbyor, স্বাহ্মিস্থানুত্বি (Ta. 2, 90)

Lu chos-see a certain term for Buddhist monasteries in Tibet, where studies are not altogether neglected. Lu 2345 chos-see ches-po the grand religious institution or monastery (Yig. k. 66).

In section 1.49 chos-rname gan-day a way: n. of a kind of contemplation; and a literal translation of the first part of the Sanskrit formula ye dharma hetu, &c.

superal chosenal-basis sgo uninterested the door or entrance to Buddhism. [the initiatory light of religion] 8.

Mara chos-pa a monk.

Lugs chos-span a brotherhood formed by two devotees who before starting on a pilgrimage are blessed by a priest who cade lote on the occasion. अध्यक्ष Chos-hphel वर्षवर्षण n. pr. (Tá. 2, 103).

Awai chos-blon a Buddhist minister, a minister well disposed towards Buddhism.

 Зыкакы Chos-hbañs घण्डेदास п. рг. (Tá. 127).

Twees chos-thyus works on the origin, growth, and development, of Buddhism.

- * Surage ge Chos-bbyuf-byin umfacen n. pr. (Ta. 2, 219).
- अध्यक्षाः देश Chos-hbynk shi-un धर्माकर-वालि n. pr. (Tá. 2, 252).

ষ্টাৰ্ব chos-sbyin, ইম টাইন্দ chos-kyi sbyinpa religious gift, religious charity.

In a chos-ma a Buddhist nun.

রখাম বন্ধু ব সৈ chos-mi-hygur-un nid (ইং সি) প্রথমিদালনা that the nature of things is unalterable.

ইমানির cho-min অধনী, অধানিক un-Buddhistic, irreligious.

દ્રમાં મેનું ફ્રેંગ chos-nan spyod-pa= ક્રમ ૧૬ છે. સ્તુત્ર માટે ફ્રેય દ્રવ any practice opposed to Buddhiam.

Twist chos-med warm; attach the uncivilised; a name for a Candala, the lowest class of men in India.

away chos-myon religious frenzy, mad with religion; a religious bigot.

Ing a chos-sura-wa where to preach Buddhiam: to deliver a sermon.

মন্ত্ৰ chos-tshon-era স্থায়খন to trade in religion-

INT' Chos-reson n. of a monustery and of a fort in Nye-thang, near Lihasa

अध्यक्षित्रस्य Chop-hahi-wahi dhyaks
 वर्षकाणिकोष n. pr. (Td. 2, 213).

Eq. 4 chos-gahi endowment for the support of a religious institution.

IN My chos-shop priest-craft (Ja.).

Burger: chos-bash 1.= अपन्यः प्रतिष्ण good custom. 2. पुण्यं Buddhism; piety; pious. (3) n. of an individual; a complimentary address for monks.

• ইম্পুন্ত বন্ধ্য Chos-bank bakal-pa ভূমন্ত-ভূমা (Kālac, T. 14) age of good fortune; the lucky age in which Buddhas appear.

* Israe in Chos-bean sprin, or Suddharma megha (Tâ. 2, 277). [one of the ten bhumis or stages of perfection]S.

ইस'युवस chos-luys 1 नीति, वयकार usage. 2. a denomination, sect.

জন কাৰণ বৰ্ণ choş çes-pur hdod জিলাকান কাল: inquiring after religious matter, wishing to know of religion.

La Basa chos-sems religious temper, piety.

La Basa Ra G chos-sems khuń-bu = R R a

mountain hermitage; a cave used by

Buddhist recluses for meditation.

अध्येक्षण व्य chos-sems-can inclined to religion, pious.

ভাষিৎ chos-spid (ইমাটাৎ chos-kyi-spid মন্ত্রীংটার government: ব্যংশ রুমার ইমাট্রাটার ক্রিন্ত ক্রিন্ত - protected (governed) by religious government (Yiy. k. 27).

NEC 154 mehan-yan occurs in *6' mac 144 79 3 25. bo-na mehan-yan çiy shu 20-ro (A. 95).

শেষ্ট শালুকাৰ কুলুৰ 1. tomb, sepulclire. 2. মানুকাৰ প্ৰশাসন greatnes; also the magical power of increasing one's size at will. 3. acc. to Jä, সন্তামিন killed, slain; but মানুকাৰ ==entire, perfect.

Not method in a footnote, v. week 2. 2. The the side of the breast; week 3 bosom-child, darling; week 3 where to bosom-wife;

भक्ष हुन chan-khug = भक्ष हुद वाकpit.

Syn. mas in mechan-hog; mas non mekanshaks (Mñon.).

ess gmchan-bu 1. note, annotation, footnote in a book; ম কুল gwords or lines written or printed in smaller character than the original and inserted in the season (main-work). 2. a helper, an apprentice (Ja.). 3. v. মইবা

अक्द व्यथ mchan-shabs, v. अक्द छन्।

MASKA nichan-hog, v. MASKA

মঠিন mchi-wal. eleg. for to come, to go, to appear: মাংলাইন কেন্দ্ৰের I shall come later; মুবন মুখ্যা কাৰ্য্য স্থানি go under the protection of, take refuge: ব্ৰহমান্ত কাই I will obey (as a subject, servant) (Mil.); কাইলাক্ কাইন লক্ষ্য yes sir, it will be or it will do. 2. to say, in the phrase ব্ৰশান্ত thus he said. (Jul.). 3. v. মাইল,

নিকী mechig (শুরুর) মিখা stone for grinding spice, etc.

nortar. 2. a postle. 3. the nether millstone.

अक्षेत्र म mehig skor-wa to grind (Sch.).

*** chig-ma the runner or upper mill-stone (&ch.).



MOR'S mehit-bu 1. ww glass ornaments, trinkets, v. akr. g. 2. n. of a place in Tibet. 3. a precious stone.

Syn. of 3. Augustuse the nor-bu makes-bash rol-po; the against rin-chen dgyur-byed (Mson.).

তিতি mehid or বৰ্ণ কৰৈ 1. resp. talk, discourse, speech (of an honoured person).
2. letter: বৰ্ণ কৰি কৈন্দ্ৰ কৰা কৰি কৰি বুলি কৰি কৰা কৰি কিন্তুল কৰি

মঠিব ব mchin-ps (resp. মুক্তর acc. to Lex.). 1. acc. to Jö. the liver. 2. n. of a fruit called ক্ষম্মান্ত

≈24% mehin-dri or ≈24% the midriff or disphragm.

मध्य वर् mchin-nad liver disease.

wild 44 mckin-ness lit. liver-pressing, i.e., keeping the liver in order. wild 44,85% to breakfast. It is believed that taking food early in the morning keeps the liver in good order.

ाहेत्-कं क्रुchin-tshad liver-fever; वृष्णाह्मः केन्द्र-करेन-कं iron-mixture cures eye-discase and congested liver (Med.).

MEMN Mehing n. of a village near the great monastery of Sam-ye: n. of a tribal family.

Mehims who was married to king Khrisych idebu hissan.

all mchil-khra the sparrow-hawk.

where $m_{ex} = m_{ex} + m_{ex}$ and $m_{ex} = m_{ex}$ as parator's head, supposed to possess may vellous qualities $(J\bar{a}_{ex})$.

Long-kyw an iron hook; described as at the length kyw an iron hook; described as at the length at the strength of the thing which makes the elephant obey his conductor.

2. fishing hook; after any attent of fish with a hook.

의용기의 II: \$3 were the common sparrow.

Syn. In and Ker-chage; Buziya khyim-du-Kali; Cuba akiya khyu-mohog bgrod-pa; ga'an riyad-hkra; ahrea mgrin-shon (Mhon.).

মট্রথ'ম mchil-ma (resp. পুৰুষ এইৰ) spittle.

Byn. F. & kha-chu; an an (Maon.)

ndered are mehil-maji thal-wa particles of saliva: ga is redered are anish thal-wa pahin-du spans he threw off his kingdom in the manner one throws out spittle (A. 11).

अधिवास्त्री कृति mehil-mahi-quo] resp. (१९१३६९) वकावत, श्रेषकावत spittoon, spitting-box.

sile of mchil-lad or sile gas mucous.

अंति क्रिक्षी makil-them चयाच्य ahoe, boot: क्रिक्ष क्रुप्त क्रिक्स क्रुप्त क्रिक्स क्रुप्त क्रिक्स क्रुप्त क्रुप्त क्रिक्स क्रुप्त क

डॉकेंदि' I : quchis-ps pf. of कोट व (वंद व) द्वित, eleg. कोट व्यवदान to be, to be there, to exist: दु:कोट how much was there, how many were there? (Os.). दु:बद्धारवे देव कोट व wheever has the holy doctrine.

MARCH II: pf. of sign to come:

मध्या प्रतः mehis-trafi (lit. a housewhere one exist, resides) 1. a housewife, partner. 2. eleg. dwelling, abode, domicile; also when speaking of one's own dwelling: अत्व के अध्यक्ष my humble residence, cf. धाइर palace, धाइर lama's residence.

Syn. ६६ म chuñ-ma; वज्ञाम bag-ma; द्वेस वज्जाम kyim bday-mo (Mhon.).

sign and mchis-mal bed, bedstead (Cs.).

अठ mehu I: तक, जोव 1. the lips; पान् the upper lin; was the lower lip. 2. beak or bill of a bird, also called at I in Sikk .: हेतु अह. देद अ दूर हेट हेट अ केर व जीवे में पेंद " there were two, the bird called the long-beaked and of a going off, carrying something in the bill. Ma BANGS SAN a the lips were red like the Bim'a fruit. " FIM mehu-rkah-dmar lit. red bill and foot = \$5.00 gander (Mhou.). "5'5 mchu-can possessed of fine lips; ME & melu-rdo beak, the bill of a bird; Ma X54 n.chu-non-pr pointed beak; Ma A5 mehu-med चनोष्ठक one whose lips are very small, one who has no lips. " mchusheft 明明明;=535 dkynd and F\$5 length and breadth.

Syn. क्यांच mehu-tgros; विश्व कर sgrosdman; विश्व विषय so-yi-gyojs; विश्व कskyobs; विश्व so-sgrib; विश्व so-gos (Mon.).

Alg II: constellation called Magha in Sanakrt; one of the lunar mansions, v.

Syn. a'd'g'g pha-me tha-skyes; 44-cq.

yag shan-hag-nkhan; 5'dg tta-chen; ag magha (Mhon.); also dan agh (ac t tshigs
begyahi duah-po; as ag ag ag beu-deug bodldan (Mhon.).

the Mdo series of Buddhi-t sacred books.

+ Marke mchu-rin = 53 M H Re & dkyus-su rin-po long, lengthwise.

ung Ean mehn-ring (a14 Ar hkhrun-rin)
1. 3.3.3.5 (Minon.) the long-beaked-bird, the hoopes, the crane. 2. 4. 4.5 the wild bear; long-snout. 3. acc. to Jū. mosquito.

स्कृत्य कृत्यानीय कृत्यानीय born under the constellation of Maghā.

মন্ত্রমান mekum-po (ধাইৰ) pearl; also string of pearls.

ठाँठें — mche-ua रच, रंदू, विषण tooth, generally canine tooth, the eye-tooth, fang; अ?चुच elephant's twk.

ad Alana mela-graigs pa unu in W. to show one's teeth, to grin; ada as. It the class of tusked animals, viz., the carnivora and the tusked pachydermats.

and it mehe-seler and claws of wild, animals.

নটাৰ্থীৰ্থ Miche-wa geig-pa থকৰে a name of Ganapati, the son of the goddess Uma.

as a gr. 37.4 mehe-wa | dad-byed-pa fage to chew the cud, ruminate.

nd up nele-rea ston-idan (3.9 gail) fish, said to possess one thousand tooth (Mhon.).

कडे व इंग्स्थ वृद्ध mche-wa stobs-ldan = इर व an elephant.

n. of the king of elephants on whom Indra rides.

• अके वर्ष है Mohe-wahi-sdo देव्या n. pr. (Ta. 8, 212). δ

NBC mohed (4 mbc sku-mohed, sales you mched-lenm) resp. for brother, also for aister: #25 434 two brothers; #4 # # # ad ad four princesses, sisters; \$3 ad his brother, in reference to a king, prince, etc., esp. of gods; alt al four divine brothers: Mas Man or Man was clerical brothers. politely addressed as brother. ** Manuac. 4. Zanuta where many clerical brothers assemble : अनेत् ज्ञेन्या दशा वेन वहेन्य betrothed brothers, religious brothers (XW B4 chosfum); an intimate friend. #35 57 the race that originated from the five early patriarchs of Tibet. = \$ \$ \$ \$ 10 four brothers called:-- 過至 Myur-lha: (1) 明年 Gñen, (2) 58 Dmu, (3) 2 Glu, (4) 4 Tsha.

man, mchid-sla = 5 % aspun-za; brothers; also brother and sister.

संकेर म mehed-pa बसबिस, खबियात, चायसन : to spread, gain ground; to increase, multiply; the word sis a seldom used except of fire, plague, etc.: 454 के बहुर क्ष्मा के salt an as the fire of voluptuousness spread or increased within me; अस्यो वृदेश वृदेश and as one kindles one light by another; MBM.BK. MAN.BK. SWOW. WBY. S. Ocig-alek afilegles rin-pas mehed-de as (the news) spread more and more passing from one to another. a saleskye-mohed, v. a skye au ad nik skyce-pahi mched. nik i A4 a mched che min-pa very widely spread, very largely. बच्चमाय च्या महेन् हे सेन्यरे चरा है है देवस bbrum-pa yak mched-che min-pahi yak lci sna-tshogs (Ya-eel. 17) also several cases of small-pox of virulent and light (types) were very widely spread.

Byn. 1944 khyab-pa; 9444 1gyaş-pa; d'5' Ku'a che-ru sod-wa; su'5'4'4 mah-du dyrowa; d'4 şkye-wa; adata dphel-wa; adata dgrin-pa (Uden.). ABX'U moher-pu (also speit axa) acc. to Ja. the mult, spleen.

মাইয় mehel অবস্থান a support, help: বৰ্ণ জী ক্ষাৰ the hand stretched to rescue (A. K. 111, 21).

ठाउँ mehoy अब, परम, बर, प्रधान, खलम, चेत्र, चेदा:, प्रवर, लक्षान the best, the most. the most excellent of its kind: 5 % also the greatest rarity, the Deity; v. also under sta 34 hard cin-tu mchog the very excellent or superior, sublime, exalted: Yu all Chos-mchog waifwe n. of a Buddhist philosopher who wrote the =14-विकारीका. अर्डन में अर्डन mchog-ui mchog= मा है 33 E M'S' the most excellent, the best of the best, superior of the superior ; and and skues-bu mehou the chief of great beings, also Buddha; Ma at the greatest of men, a king, also Buddha: अर जीव शब्द में अर्थ प frugger at the chief of the bi-peds, i.e., of men, any Buddha. & 3 ala 34 al 4 MA I am the highest in this world (says Buddha immediately after his birth). THE WAT chief of the fundamental doctrine. " SW ME TO TO Potala is the chief of (holy) places. THE excellent taste or flavour, delicious. sess Magaza most learned men: Aux 35 thou best of men. ale see the great and the low; MEGICE. 34 Mc. the nobles and the commons; safe quies the great and the vulgar. As adv. alf a war very, most (used with verbs).

Syn. 48 th gleo-uc; 3 An che-cos; 3 u 3 u ches che-wa; 44 3 u phul-byuh; 3 th chen-po; 3 th flee-mo; 40 rab; 4 th bla-na med; 4 th gla-nam-pa; 45 dpon; 45 u goh-ma; 4 th dah-po; 45 u grap phud-du-bekur; 3 th glee-mor-oon; 3 uu a legs-pa; 3 uu u quu legs guas; uu un yah-rab; 4 u oh 4 u oph-mabi



goh-ma; 542 d dpah-bo; 82 Aus can ces-pa (Mhon.).

May is mchog-skyon the chief protector.

শৰ্ম ক্ষাৰ mchog-gi rgyan = অৱশ the chief ornament; pure-born; a holy lady (D.R.).

अवन ने भून भ mehog-gi leng-mu the principal of the women in a family (Mñon.).

শ্ৰমণ কৰে whog-gi-bdug the lord of the best; the principal among the vobles or lamas.

শউৰাণী বুৰ শেলৰ *mehog-gi rgyal-meshan* n. of a gem, v. বসু নিশাংশশ বন্ধ the eight auspicious objects.

শ্রমণ বিষয়ের প্রথম প্রক্রিক প্রকর্তিক প্রক্রিক প্রকর্তিক প্রক্রিক প্রকর্তিক প্রক্রিক প্রকর্তিক প্রক্রিক প্রকর্তিক প্রক্রিক প্রকর্তিক প্রক্রিক প্রকর্তিক পর্যক্র প্রকর্তিক প্রক্রে প্রকর্তিক প্রকর্তিক প্রকর্তিক প্রকর্তিক প্রকর্তিক প্রস্তিক প্রকর্তিক প্রস্তিক প্রস্তিক

भडन के न ५ कि mehoy-yi bdud-rtsi चनत-कार the best elixir; n. of a medicine.

epithet of the goddess Dolma (Mion.).

अर्जेण १९२ mchog-dguh or अर्जेण १, १९१२ व बराकोद, प्रमोख great joy, ecetasy.

अर्थेण भ्य mchog-ñal (पुरुष) निवाम n. of a number (Ya-sel. 56).

अर्धन ५ व्यावस machoy-tu-hkrabs चेवस् the

exect to be elevated to an exalted position.

sequence of the great,

to be elevated to an exalted position.

sequence of method to great,

sequence of the great of the grea

at tigt a mehog-tu ryyun-pa to be very well-dressed.

niago ga ga and a mehog-tu phun-sum tshogs-pa to become very prosperous.

• अर्डन मुक्त वर्ष द्वार मा que hog-tu taka-wahi dpah-ho प्रवारकार (Kalac. Ta. 2, 162).

alle guiller mchog-tu mdeet-pa leugle very handsome, lustrous. भडेन मुध्येद श्रद्ध quchog-tu yid-hthad परम-ननोच exquisite, very pleasant.

শ্বিত্র mchoy-tu rifi-wa very remote.
শ্বিত্র ক্ষেত্র ক্ষেত্য ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্য

and and behog-belog met, the earth.

Mar of mehog-bde met. a fish.

अडेक् वर्दे mehog-hdod स्था met. the sun.

লভাৰ্থন mchog-idan (মুন্ধা 1. n. of a great number. 2. গুন'পুন কুমুন saffron (প্রতি:.).

अर्थन हैंन mchog-sbyin 1. वरद, धर्म the god of water. 2. पारद quick-silver.

अर्थ के के mehoy-sbyin-nve=केंद्र (क्षर) करा) n. of a medicine (Mon.).

unite the principal ones, also to mix up the chief ingredients of medicines.

কাৰণ হৈ mchog-hod or কাৰণ ছাঁ mchog-srid বংশাৰ n. of the celebrated Sanskrt grammarian who wrote during the reign of king Vikramaditya.

নাইৰ্ণাৰ nechog-yes (মুখো) দ্বৰং n. of a great number.

अर्थन नेत्र mehog-çeş = नेत्र रच प्रति Wisdom.

अर्थन केल्ल mehog-sems 1.=65 केल्ल a saint, purified soul, प्रचेतम्. 2. वषण; ६% the god of water, also called अर्थन हैन.

n. of a great Buddhist sage who first composed the Pali grammar. 2. one of the nine sages who adorned the court of king Vikramaditya. ð.

side काल क्रांति side क्रांति क्रांति

which is believed to have the property of curing paralysis.

ð

BLA mehon-wa ways; pf. saken to leap up, to jump (into the water, etc.), also to bathe in water: he hade water when the fox jumps in the place where lions leap, he breaks his waist; as saken having leapt into the water.

Syn. adem a hyeks-pa; and a hygal-wa

अर्डेर् य mchod-pa (vb.) चाराधना, पूजन, win, mount 1. to honour, to worship, to revere, respect; to receive with honour. adated formal worshipping, i.e., to honour saints or deities by offering articles of food, flowers, perfumes, etc.; 45 4 MES 4 to honour Buddha, Bodhisattras, etc., in faith by meditating on their virtues. अक्टर संदर्भ समासमा अक्टर स mchod-par hos-pas mchod-pr. wwwfan because worthy of being honoured; (he) is honoured. 2. sbst. offering, oblation, libation; सन्दूष प to make offerings; रेक्स अहर कर ages to bring an offering of music; MECCHE Equitor Corrying along with them all sorts of offerings; at of many the ten kinds of offerings; WMS, offerings or libations to the gods; grants q offerings made to the lamas in order to honour them; against an offering consisting of grain; 54'45 offering presented on prescribed occasions; 44 and daily or usual offering or religious service. 3 .= 5 1 festivity, festive entertainment (MAon.).

wift等: mchod-kon small oil-burners generally made of bell-metal, brass, copper, silver or gold.

with mehod-khan youngs a chapel.

which the offerings are put.

and making offerings.

कार्यका mchod-mchoj बरकात a grand religious service; chief or principal service [n. of Indra]S.

was also mehod-bried the invocations, praises, &c., of the deities and saints worshipped.

कार्य के कि कि का mehod-ren-yyi bkhor-su विवासना the walk or passage round a chorten for devotional circumambulation.

wifight. Mchod-rien-cin anger lit. the tree which grows on the (brick) chaitya; or which is venerated on account of Buddha having attained to the state of Buddha under its shadow; C. 34 34 the Bodhi or pipal tree.

भारति हैंद हैंद mchod-rten-byed met. an elephant (Mñon.). बाँद केष mehod-stegs effering-table, altar.

with mehod-stod an offering with a hymn of praise (Sch.).

a sort of libation, given to the priests.

Mis mchod-(dan wi the sun (Mison.).

भार्त वर्ष म mchod-idan-ma निका an epithet of Ums. (Maon.).

स्थान होते. mchod-sdoi = स्थान है 4 mchod-ston 1. वहि, युपपानु a stick [a sacrificial post] 8. 2. offering-lamp (Sch.). 3. the wick of such a lamp (Ja).

METERS mehod-subs-can a kind of water-fowl (Maon.).

માં મુંદ તેન્દ્ર mehod-shok chen-po દુવ વધુ વધ the great offering trunk or Bodhi tree. સ્થાન માર્કે ત્રાંગ નામાં કે માર્કે ત્રેન ત્રેન ત્રાંગ તાલુક વધુ વધુ ત્રેન્દ્ર ત્રાંચુવા scated unmoved for a hundred Kulpu, as the worshipful Bodhi tree: by the good merits of all religious beings. (Yig. k. 20).

ब्रॉड्र्ड्स क्रि. क्र क्रि. क

who gives an offering.

aux 'तर के क्षा mchod-pabi-spris प्रकार (वर्ध र aux square) ["a cloud of worship" described in the Bodhi. II, to be a magnificent mode of worship in which incenses, lamps, garlands of flowers, etc., are profusely used &. কাৰ্তি ইবল mchod-pahi-lahiya কাৰ্ত্য বৰুব বৰ্ণব্যুত্ব ইবল্পকা the Gatha or verses recited at a religious service.

shipping, paying reverence.

ask(वर्षा a method-p.m bos-pa (देवेच्या or shipful; they are three such, viz.:—(1) वंद वंदे बचावों the teacher or spiritual guide; (2) व्यव्या the high priest; (3) those who are elders or superiors.

कार, पुरे बिचा mehod-phyir-thogs बच्चापवीत, कार्य, पार्च पुरा में के दिन मा मा उन्हार मुद्द हु हु की वया हु। बहुद स्था कार्य पार्च में स्था मा उन्हार मुद्द हु हु की वया हु। made of silk or a square satin scarf which is held in the hand while making any offerings to a deity; also an image or figure of a deity.

MIS mchod-bya object of worship.

MAK \$5 mchod-byed=4944 offerings, libations.

MAY'484 mehod-abut the offerings in a sacrifice (Cs.).

अर्डि हेन mchod-sbyin नमु, वश्च, ऋतु, यक्चन a religious service where sacrifices of small figures are made. #45 27 the five Yajña (sacrifices) are:-(1) dawq& salk; 2434444 tshafe-pahi mchod-byin klos hdon-pu the Brahma Yajia, which consists of rocitation of the Vedas; (2) #8 +15 24-148995 Mahi mchod-sbyin-sbyin-sreg-buod the Deva Yajna, consisting of burnt offerings to the gods; (3) अदि अहर हेद अहद चंद्र अहद mihi mchod-sbyin myron-bon mchod the human Yajiia consisting of hospitality to those present; (4) with HIS REPRESENT S pha-mes mchod-sbyin mtshun-tshim-byed the Yajña for ancestors consists in giving them (their souls) satisfaction: (5) aga 5%. भक्षदः हैवः बहुदः अद bbyuk-pobi nichod-sbrin gter-maho, Bhuta Yajha, consists in



making torms offerings of cakes to the ghosts.

Syn. Jaka sbyin-srog; ghafa rgyud bdun-pa; ukkuka muho-ris don; whi a-dhara (Mhon.).

and ga 3 2 7 5 mehod-sbyin-gyi rig-byed away the Yajur Veda of the Brahmans.

अवेद देद द्वा mehod-shyin-can अववन an epithet of Indra.

a

कार हैद संभव mchod-siyin-hjoms समुची one who destroys a sacrifice; a Yarana, Mahomedan [an epithet of S'iva as destroyer of Daksa's sacrifice]&.

au है बर्ब कchod-shgin hdein= व्या हैन हैं वा है अन्य कchod-shyin-yyi las byed-mkhan pricets who recite the ritual at a sacrificial offering.

নাৰ্ব টুৰ বৃদ্ধাৰ mehod-sbyin dyra-no=ৰ্বানা মৰ an Astro, a demon.

अंडर हुन वर्ष म mehod-sbyin hdon-ma सवित्री met. mother.

wise has mechad-abyin gnas = wise has a same a the house or place where Yajña sacrifices are performed.

MATERIA method-slyin spo = In TT sposghar lit. white incense, the resin of the Sal tree (Man.).

with he mechod-sbyin-spyod the performance of Yajila.

with his sacrificed in a Yajia.

who performs a Yring sacrifice.

सर्भ देव देव प्रस्ति व mchod-sbyin byed-du hjug-pa बाज्यन to make one perform a Yajia sacrifice.

MEY 34 35 mchod-abyin-abyar = 55 95 with the felf.

NES 24 44 mchod-jbyin-lhag was nectar.

mich mehod-me offering of lighted lamps in honour of a deity.

আন্ত্র mechod-rdas সভ, তে the articles of Yajāa, particularly clarified butter, i.e., articles of religious service (আন্ত্রন or আন্ত্রেই উত্তিই sacrificial utensils), requisites for festive processions in honour of a deity.

MESTARM mehod-come or MESTARM the arrangements for a religious service and the placing of the offerings on the table before the deity to be worshipped.

নাইণ্ডৰ mchod-takin (আৰ্থ্ডৰ or জান্ত্ৰিৰ) জীৰ words of praise to a deity or saint.

wife mechad-has 1. we met the sun (Mion.). 2. worthy of worship, worshipful.

अर्ड- देश जनम mehod-hos-guas = जर्डन वन हर । a sanctuary or Gandhagrha (दे जर्ड- हर : dri gtsah-khan) or Vihāra (Moon.).

ally to melod-you remuneration to a priest or lama performing any religious service.

Syn.) In se-reg; an all hehal-geil; pr nom a kha bçal-ıca; As en yon-chab; all aga hthor-thuk (Uhon.).

*** mchod-gyog one who serves in a religious or sacrificial service.

six's mehod-ro remnants of offerings consisting of cakes, etc., that have already been presented to a deity.

QAA behag constitutional walk; in colloq. is called \$4.0 to hju-wa constitutional walk for the digestion of food; in

stamped; solid, firm, compact.

হিচাপু বি hehag-pa I: pf. কল or কলৰ 1.
to break, he broken: ইংকল্ব nod-chay-pa
a broken vessel; fig. হ কুল্ফন্ব humiliation,
breaking one's pride; বংক্র ক্লেক্স the
opportunity of going there has been cut
off; আকল্ব lim-chay-pr a beaten, practicable road. 2. to abate, beat down from
the price: বুক্ল্ফের্ড আ there being no room
for either asking or abating (Jā.).

द्रज्ञा द्रा II: also क्याय, pf. व्यवस्थ fut. asq I. to tread, to walk, to move, esp. when speaking respectfully or formally: অংশ-ই ৰাজ হৈছিল ক্ষিত্ৰ ক্ষিত

eams h.hag-sa আমানৰ (এবং-ক্ষান্ত) a place for walking in ; বুংলাখাং বুংলাখা to take a constitutional walk within a limited distance.

aaqua के hchag-par-byed चार्यक्रीत takes constitutional walk after dinner; also the place for this purpose.

aaqua gqu hchay-anhi bug-pa an artificial cavern where a recluse takes rest or retires.

८०० मं संक्रमण व 1. confession: इष्य व स्वरूप से sdig-pa behags-so I have confessed my sins. 2. v. १३४ व. 3. sometimes for स्वरूप beheg-pa (Jā.).

Q&C Q behad-wa = aka'a hdsin-pa, pf. asen, imp. ke' or ken 1. to hold, to take

hold of, to keep, to bear; also possession; wire, win: aq 5 ask a to hold in the hand : more war a to bear in the mind, also to retain in the memory: अत्रे चेश्व कार्यश्र के ति कर Bu an Barer a aur a nige ! Bun-lite Buotpahi khyi-ryan gyis, nam-shig rah-la hehahwa mthon one night I beheld the old dog which I had fostered with food laving hold on my own self. sat to Last at a dientipo rdo-rje hchan-babi tha the god Vajradhara-n. of the ideal Buddha of the Geluppa school acc. to the Tantrik section of it. इविश्वस्थित देव देव कर करे कर्डन tshulkhrims chen-vo helan-bahi mehog a very good character is the chief of possessions. 2. to carry, to wear, to carry about with one, e.g., amulets, etc. 3. to have, to assume, c.g., the body of a goddess, of a Raksasi (Ja.). 4. to bite or bark at.

satisfies hehad-zuds handle, crook of a stick.

REEN'S hehafs-pa in W. a (closed) handful, i.e., of dough; REEN'S a clod (of clay), a snow-ball, etc., formed in the hand (Jä.).

QAS II: hchad-pa 1. pf. as vh. n. to assa; like assa জৈবল, আমাৰ to be cut into pieces, to be cut off, to decay, to separate or break asunder: ৰগায় প্ৰত্যান বি cut like a rope. 2. to cease, end, stop: ১৪৭৮ নহা কি is stopping for breath; to dio away, to become extinct (of a family, a generation); to be consumed (of provisions, of bodily strength) (Jā.).

Qक्ष भा: pf. and fut. वन्त, imp. क् सम्बद्ध, निर्देशन to explain; explanation, explaining: 5.भृष्य it is now explained; अव्यक्ष, क्षेत्रम्म he is explaining the dootrine; अव्यक्षित्रम्म प्रमुख्य हांग्ल heed, and I will explain it to you; व्यक्ष व्यक्ष वाद्यावनिः;



২০১ সূৰ্য to listen to an explanation (Sch).; নইস্কান্তর্থ to teach the transitoriness of existence (Sch.).

and means the definition of the second series one skilful in explaining a thing; also a elever description. In Bon terminolgy and a convincing explanation, where there is no room for doubt.

ৰহাৰ বৃদ্ধি hehad-hilod বিৰক্ষা (ব্যাধান) desire for explanation of any discourse.

Q&5'4 III:= 4 per warry dead-hou o, a shed where the corpse is kept.

एकआंध्र II: व्यवस्थ व्यवस्थ वर्षण to dance; also a dancer: व्यवस्थ khro-hcham-pu who dances in frantic leaps wearing a frightful mack; व्यवस्थ a dramatic or stage dance (Ja).

ased hcham-po or ased বাব 1. a dancer. 2. eq. a harmony, concord: বুল মান্ত বিশীল ased B. পুটা বুল the king sat between the two parties to reconcile them to each other (Yig. k. 52). *** 554 Acham-dpon director of a dance, a stage-master.

रका जेन heham-yig a book or dancing.

REME hehams was a dance, dancing.

Q&Q hchah in Ld., a cup-board (Ja.).

Q&Q'Q I: hehah-wa 1. pf. 984 rarely : asa fut, asa beah imp. Sa chos to draw up, prepare, construct, adjust. 454 444 anas hehah-nen to prepare a place, or abode ; to settle. see as a mul hehab-wa to prepare a bed; swarasta dmag-gar bchabwa to pitch a camp; in ne asa skyilkrun hehuh-uen to adjust in cross-legged posture: Bungasa khrime-ra hchah-wa encamp, to establish a court of justice; an Bun asa s rayal-khrims hchah-wu to draw up a law, to give laws. 2. with 54 dam to make a vow, to promise, assert; frq. Q 54 254 4 yi-dam hehah-wa to promise by oath; \$ \$5,000 blo-gtad hehah-wa to place confidence in. 3. with 44'4 shenva or agaru chaus-pa to be attached to.

Q&Q. A II: to snap at, mangle; 939 % 939 % 939 % geig-hi geig hehah-shiñ sa-ua to maul and devour one another; A. A. 4 çin-hehah-ua to gnaw at a piece of wood (Ja.).

kha-la zu-ryyu la riom-pa one very fond of munching; a greedy person.

Q&X Achar were rising, appearance (as of the sun).

स्कान Hchar-ka चर्ची n. of an attendant of Buddha, who became a Bhikiu.

ancigna hchar-skyems (ब्रॉक्स मृत्त hlo-gros sta-bu) habit.

and hchar-ga the rising, the appearance.

ð

serif hehar-190 thought, idea, conception. Ann equivalent and personal and seriful and seriful the thoughts that dawn (in the mind) of different animated beings (Ya-sel. 43).

asa a Hchar-stehs-pan. of a celebrated Lama of Charteng (Deb. 7 44).

Q&্ৰ dehar-wa (pf. ৰ্মাণ) ভ্ৰন্থ, স্থ্যৰ, ব্যৱহা to arise, to start up, become visible, to shine: ইন্মানুৰ্বি নিম্নান্ত কৰিব the six objects of perception free from fascination continually arise. ব্যব্ধ বহনে ইমাণ চৰচ্ছা an image to be reflected (in water); মিম্মান কৰমেণ্ড (thoughts) dawning or rising in the mind; ব্যব্ধ শুন্ত (they) appear as friends; কুন্ত্ৰম it turned into an ornament, i.e., a blessing.

Q ক্ৰ'ৰ behut সভাব random talk or speech: বই ৰুজাৰ বুৰু বজাৰ বুৰু বজাৰ বুৰু বজাৰ বুৰু বজাৰ বুৰু বজাৰ কৰিছে। is meaningless talk, let us, every one of us, now go.

নক্ষম hchal-hchol or নক্ষমান্ত্ৰিক confused, pell-mell.

बब्ब कृष्ट holal glam meaningless talk; इवाय केर्य वादार वहैं बक्ब कृष्ट meaningless talk where nothing practical comes out; बब्ब कृष्ट व to rave, talk nonsense.

Q&प'य I: hchal-pr (नेवारपञ्च) a kind of supernatural wirdom; वश्यप्य-नेवारव दीव्यम mischievous wisdom or knowledge; वश्यप्य-विश्वच दःशीच bad morals; immoral.

Q&থান II: or আন hahal-po leoher, fornicator; অন্যাধ্যমাণ টাৰ hahal-pa rhamskyi tshig obscene language (Jā.).

Q&Q'Q hohal-us 1. to lose one's wits, to be confused, to be in disorder. Aggraaggra to break moral discipline; to make confusion of the doctrine. 2. to he-sitate, fluctuate in mind, be irresolute. 3. to fornicate, to commit adultery; \S , Σ , \S , as \S , a woman that has lost her purity; a whore, harlot (Ja).

ASA M hchal-mo a whore (Ja.).

and Iq hehal-tshig= = = q and delirium,

* A hchi wy death (Kalac. T. 109).

Q& 9 hchi-gu= 954 9 aling, stringweapon.

a है p bchi-kha ने विश्व the point of death, just when dying; की एक at the time of dying; की एक दिन दें कि ता. of a religious work, which if read to a dying person his soul will not wander in the Bardo (the state between death and re-birth).

all squ hehi-rtugs sign of death.

as squasa; was a Hohi-rtags, mishanma ran-grol another work which is read when the sign of approaching death is perceived. It is read in order to hasten death so that after death the deceased may go to some ascertained place in the next world.

কী দুল hehi-lias, আছে, আয়াল forebodings of death; সুলাই ভূমান্ত্ৰান increasing the signs of the sun's death (by the approach of the eclipse) (Ya-sel. 51).

अध्यक्ष Hehi-bidag=विनिधे यन, चलुपति Yama, the lerd of death.

48 45 hohi-nad a fatal disease.

बहै वर्ष hchi-hpho or बहै = बहै पुर-बहें व जुति-संक्रम, मदसपूर्णि termination of worldly concerns, death.

alana hchi-ppho-wa= lana to change one's place of existence, to transmigrate.

৭৯ এই মি hehi hpho-med = ট্রাই মি অনুনা not subject to change, without birth and death.



2 के Abci-ees, तरक, कन्नु, कन्नवका, देव-वाचा; नावन, कन्न, परिवर, कन्न vb. to dis: इ.स.वर्डचे rmi-bchibo I will seek death; वर्डच विव he is about to die; वर्डच वेड्च water sausing death; वर्डच वेड्च करवांत्रिक appertaining to death, relating to death.

Byn. giak nam nam lha-cahi gnas-ekube; gm ka a lus shig-pa; 5m yun'i das-kyi choshid; nam kul-hijo; ka ki shi-hijo; gagak nan hila-cahi nihab; ha nam ku kigaga ku til-bras khyor-chu shyin-pahi yut; kasa tshehab; uni tshe-hpho; akak hehi-hpho (Mhon.).

बडेक्केंद्र *hehi-wa-med*; चनर immortal, v.

al a away a a hehi-ua lan-rayal-ua, नृत्य-चय he who has conquered death; an epithet of Buddha.

aka aga hchi-wa-balu-wa, wagasa to decieve death, to ransom the life of a dying man.

as as behi-med, were, were, where 1.
The emancipation, immortality. 2. met.
the raven which is famous for longevity.

eligious work (Ya-sel. 60).

ፍት ስና ድ hchi-med-rhu, or ፍት ስና ድቼ ት, ሟና ድቼ ት lit. oelestial drum; n. of a Buddhist work (Yig. k. 20).

and Hehi-med-chab—4 4 4 a name of the river Ganges (Maon.).

ৰই এব আহ্ আৰু hehi-med mehod-you, an epithet of the river Ganges (Ya-sel. 76).

વક એન્ ફ્રેંગ નિક behi-med, tjon-çiā, = ફ્રો[ં] ૧૦૧૧ વામ ફ્રેગિંદ the celestial wishing-tree: શુ વર્ષ વર્ષ સ્ટેગ્સ્ટ્રેફિંગ નિક્સ્ટ્ર વાગ્યુક દેવ દુવાલ નેક may your health remain as steady as the celestial wishing-tree (Yiy. k. 35).

a 8 20 45 7 \$ behi-med bdud-rivi the immortal clixir of life, Ganges water: 474.

અદેર તેવમ જેવમ વર્ષ સેર ગરૂર દૃષ્ટિ નુક વનેન ફ્રેન વ ન્યુંન pray let your letters, communication, &c., flow like the deathless clixir—the stream of the Ganges (Yig. &. 12).

as as a hehi-med bu-mo a godders.

बडे केंद्र aft, hehi-med-massod, समरकोर n. of a Sansket Dictionary composed by Amara Simba.

a Pas Rang hehi-med ril-bu (FR) lit. lifepill; the life-giving pills. The abbees of Sanding monastery and other sacred personages have such pills at their disposal.

क्षेट्रेश्ट में hehi-med dwin-me, जनरेजरी the queen of the immortals; a name of the wife of Indra.

• 48 मेर् केट वे hchi-med sen-ye, चनरनिष (Bull, 1898, 296).

વર્તના વી hehiy-pa 1. = વકે યુ વિજ્ઞા a pestle. 2. said to = દેશ માંએક વળાદ્દાદુ વર્ષિક વ to hold as holy that which is not Dharma (Buddhism) (K. d. વ 355).

ৰইম ব্ৰীপুথ hehiń-bsgrigs an agreement.

बहैद देव कृतिक किलानिक स्थानिक स्थानि

ale a hehid-pa and bond, binding.

Q& पा: hchiñ-ua बिस, नाफ, सनन, (pf. बीरल fut. बीर imp. बीर or बीरल) to bind, tie up, make fast to exercise.

Q&C বা II: sb.t. any binding-material.

1. ribbon; পৰ্কতিৰ necklace, neck-cloth, neckerchief.

2. cord, fastonings, fetter, shackle: অধ্যাপ্ত কাৰ্মণ কৰ্মপ্ৰাক্ষ the fetters of Karma, also fig. for magic curse, anathema.

3. used in colloq. for cramp or convulsions.

Syn. agau hkyig-pa; agau hkhyig-pa; aga hcih-wa; pf. agau hchiñg-pa = agau a

đ

hkyigs-pa; «Ачыч dkhyigs-pa; abenia heidspa, eignifying авыма hdams-pa (Mhon.).

adr 35 hehid-byed=3 the or 3 an the thay (Mhon.).

48k 35 w hchih-byed-ma a general term for women.

वहर व हुन्य hohiन-wa shyin-ma a handsome woman; maiden.

ale as Holid-war n. of a village in ale.

age sa hehin-sab=महिन्स or क्रिक्स klonsab depth, profundity (Yig.).

agr. 3 hchmi-bu trinket; glass-bangle for feet.

feet. - 48x 93 k5 hchid-buhi snod a glass vessel.

এটন ন hehib-pa or ৰইজাৰ, pf. এইজা, fut. এইব, imp. ইজা, resp. to mount a horse or carriage; ইজাৰ বইজাৰ to ride, to mount a horse.

place with a small temple near Sum-ye.

Qद्वेग्रस्य hehims-pa to be full, to get full (Sch.).

Q&X A hehir-wa evidently a form of \$\frac{3}{2} = cir-wa to press, to equeeze. \(\frac{3}{2} \times \) has pf. \(\frac{3}{2} \times, \) fut. \(\frac{3}{2} \times, \) to press, to wring, &c.; \(\frac{3}{2} \times \) and \(\frac{3}{2} \times \) being mere corruptions of the foregoing, though \(Ja. \) has them.

Qदेवाय hebil-pu sometimes stands by mistake for अदेवय mehil-pu, a sparrow.

257 I: hehr-va acc. to Ja. 1. vb. n. to be twisted, distorted, pf. 268. 2. sbst. curvature, crockedness, distortion. 3. adj. as 2889 crocked; F268 the mouth distorted.

पक्षित II: pf. काम, fut. का, imp. ६म 1. to scoop up or ladle water; कामेन का का to draw water from a spring; 6 1 waterbucket. 2. to irrigate, to water.

হঠী behay said to=34 ব্যাল and phyin-nas slebs-pa la having reached; arrived at (Yig.).

ৰক্ষাই hehug-mad = মিংবছুৰ কাৰ্য norhkhrul med-pa without mistake (Risii); বৰ্মাৰ ক্ষিত্ৰ sure necessaries; unmistakeable wants.

হঠি hehun or ৰহ্মণ under one's control, hence. 1. to be tamed, subdued, made to yield; ইন্ম উমাৰ্থন retained by force; ৰম্ম উমাৰ্থন subdued or overpowered by hard work; বুজন মহাৰ্থন entangled in vicious indulgences (Sch.).

Qকুনা hehum-pa 1. to wish, to long for. 2. sbst. = মিছ scr-sna coveteousness (প্রতিন.).

Q & N'U hchus-pa = जुन य gyog-po करके awkward, acc. to Sch. also left-handed; acc. to Cs. curved, crooked.

Q&'A hehe-net (pf. a&u, fut. a&, imp. &u) to attest, to promise wasaku resp. sa@u a&a id.

(pf. এনপুখ, fut. এনপু, imp. শুল gog: 1. to cut in twain, cleave, split; সিং এইপুখ to split wood; শুলু ইমান্টেশ্ব to cut with a saw (Cs.).
2. to confess, to acknowledge (Ja.).
3. to be afraid of.

4 एकेस्प्राप्त hehems-pa pf. व्यवस्थ, fut. व्यवस्थ to chew (Med.; Ja.)..

Qक्रेर प heher-pa (बद व्रेंब) यक्कत् the spleen.

4 Q&UI hehel-wa or এই প u = ইন্ধ or বহুলে ক্স্ক desire, wish; see, to Jä. and Cs. to believe, to give credence to. δ

Q&N.II hohes-pa sometimes spelt as

QEQ'U bchog-pa was to smite; acc. to Sch. a wall.

*IT hehog-thug the sound of a falling article or thing.

QAK'A hehon-wa or excusumesses a quan,

+ वर्षेत्रसानेच hehols-çig = च्याराशानेच mada secret.

QENN'U hehome-pa=quana vb. n. to akwara.

+ 48x34 hehor-han = 4x34, 2x 24 g 3 qu uu 34 48x34 45q (Rdsa.).

बाँद व hehor-po occasionally for काउँदा.

QATA hehor-wa I: vb. n. pf. 45 1. to escape, flee or steal away; also to flow out, ooze; \$ 79.455.9 the blood exuding; 279.455 without splendour, lustreless; \$ 43.455 the money has fled; \$ 40.455 the vow is dissipated; \$ 3.455.9 to be consumed by fire; \$ 9.455.9 to be consumed by fire; \$ 9.455.9 to be carried away by water.
2. to come out, to break forth, frq. of fire; \$ 9.455.9 the heropa-pa-por a quarrel, a war broke out, also of water breaking through an embaukment.
3. to go over, to pass, be transferred.

Q&X 'A II: vb. a., pf. वर्ष, fut. वर्ष, to pursuo, chase, go after; ইন্দ্রেশ hares by means of note; স্বাধান বিচা; ব্যাহারীৰ a seducer; a swaggerer (Sch.).

upside-down. 2. to mistake or deviate from an order; arange to put into disorder, to confuse, to confound. 3. pf. arange to entrust, lay upon, to commit a thing to another's charge; to make, appoint; ragaragarate they appointed him

king: aga Mara rata they made the queen tend the horses: 40 and a la he may be employed as a scullion: 505 25'5 akara to make one powerless, to compel authority : वर्डव वर्ड ज्ये manager. वस वर्डव व or (resp. 44 as a to commission one with an affair or transaction : वर अ सुकादेवे W. Mr. ANN a By ala mes & | ban-so yul dehi lhasruñ rnams-la phrin-beol melsad-do he entrusted the sepulchre to the tutelary gods of the country. 4. to be thrown together confusedly, e.g., of the loose leaves of a book: বৃষ্ট্ৰপুৰ্মান্তৰ্ভ virtue and vice are intermixed. 5. to rave, to be delirious, to talk confuselly whilst heavy with sleep (Ja.).

example hehol-ma, acc. to Cs. 1. a thing committed to another's care. 2. a sly, crafty woman. 3. acc. to Sch. a dissolute woman (Ja.).

4 QEN'U I: hchos-pa=WNU; 1. pf. यहॅंब or वडेंब, fut. यह, imp. डेंब, supine वहेंब मु, to make, make ready, prepare; to construct, build, etc.: "Is us am I to build? Swaran arakara to make ropes out of dresum grass, prop. to make ropes out of it. quasitate to dress, to train one's self up (Sch.); नभर 5 वर्षभव to renew, renovate, repair (Sch.); & a gradua to retouch, amend, mere outward performance of religious rites and observances : aq axwarga gq tshul-hohos mu-by as spyod-pa to live without hypocrisy. @ a a sus hypocrite. @u alwa or alwa acc. to Cs. an established rule or canon (Ja.).

QANA II: htshos-pa 1. adj. disorderly, dissolute, immoral. 2. abst. disorderly conduct, dissoluteness: Anageraps. 5,4 committing various acts of immorality.

δ



E ja I: this the seventh letter of the Tibetan alphabet, according to the grammarians of Tibet, was not borrowed from India, its equivalent being unknown in any of the Indian languages of the seventh century, A. D., when the Tibetan written language was shaped by Thon-mi Sambhota. In sound it corresponds with the English J, but as an initial it is pronounced in C. as Jh. However when it is surmounted by any letter or has a prefix preceding it, as in the words \$\mathbb{R} \text{rie}\$ and \$\mathbb{aqq} \mathbb{mjdl}\$, it then resumes the sound of a pure J.

E II: 1. tea; word derived from the Chinese on, signifying tea. The resp. for an for jn is 可能可能 gsol-ja.

** ju-ko a hide bag for packing tea (Rteii.).

etan ja-dkrug a twirling stick, the tea churning-piston.

" ja-kha of the colour of tea; n. of a Chinese scarf of brick-red colour.

and ja-khug a vessel or bag in which ten is kept.

a p ja-khra a large tea-pot made of copper, eilver, &c., for serving tea to the congregation of monks at a religious service.

uga ja-rgyab lit. "after tea." In Tibet and Sikkim table-talk commences after tea has been served.

a was ja-mchod libetion of tea.

and ja-hthay or any ja-htay teaprinder (in Tibet powdered tea is put in boiled water); grinding stone, used for kitchen purposes.

eand ja-dpon one who is in charge of tea-drinking meetings; head tea-cook.

*#\(\frac{1}{3}\) ja-phud the first preparation of tea which is sometimes offered to the gods; first quality of tea.

 $\mathbf{r} = \mathbf{r} \cdot \mathbf{r} \cdot \mathbf{r}$ is the common term used in C.

vif ja-sbyor a mixture of tea with butter and salt (Rtsii.).

who prepares tes and gruel, &c. (Rtsii.).

E'494 ja-tshags a sieve to strain tea (Rtsii.).

"" Ja-ya-ju n. of a kind of tea (Rtsii.). " Ja-yu another kind of tea (Rtsii.).

**** ja-ril in W. see. to Jä. grindingstone; also a skull.

स्वापिक ja-lag-gnis an abbr. of स्थ and व्यक्त, i.e., one who prepares tea and another who serves it (Rtsii.).

REC ja-luft the handle straps of a leathern-trunk.

who ja-çis tea plant. In Tibet the teaplant is styled ¶ ¶ N n is, i.e., the plant which ourse Indian or Chinese diseases, as being an antidote against malarial fever.

R.W. ja-safi plain decoction of tea: R.W. naw Q. aw Ma got plain tea with its accessories! (Etsii.).

क केन्स ja-sigs used in धेंत्रकीन्स हेर्द्र. Jo-bo ja-sigs ji-säed-dafi (J. Zafi.).

94 ja-sun time when ten is served.

1.44.34 ja-un-can acc. to Sch. a cup of tea; as much as a cup of tea.

* ja-ser yellow tea exported from Amdo into Eastern Tibet.

4 E दि ja-hon = মই মান hod-mdog or মুম্মানিক dmar-ser দক্ষিতা yellowi-h-red, acc. to Ja. মান ja-hod is yellow-red.

E

Eq jag at robbing, robbery; eq 379 jag rgyag-pa to commit robbery.

হৰ্ হেন্দ্ৰ jag-dpon captain of a gang of robbers; a brigand chief.

EQ Jal n. of a place in Tibet; av 3 q Jal-gyi-phu the uplands of Jul (Deb. 7 41).

E ji I: 1. num. fig 37. 2. the correlative form of the pron. 3 ci what.

है क्, ji-skad बयोज, ययाना what, whatever, relative to words spoken: ६ भ है क्ष्म कुष्य उद्देश whatever I may have said; है क्ष्म सुभव वर्षेन्द्र कुष्य बया बादी तथा बादी doing in accordance with what one has said. pi-ga = জ্বৰ when examined or searched into: ইৰাইখন্ত হৈ এক ইং এই ব্যাহ্ম নালে দিলে কৈ কালে কিছে নালে কিছে কিছে নালে (K. d. 4 4) if looked into, is not that person really wonderful?

Lyn a ji-sham-pa equal to what?

है हैं ji-इजेट्स, \Rightarrow है के तावत. यावत, कियत: 1. as much as; as great as. 2. whatever is or may be possible. 3. just about (so much).

ৰৈজ্ব or প্ৰত্ what is, or as much as is (Day. 8).

देश ji-lia or देश व 1. यथा, यहन, कर्य how, of what kind, of what nature. 2. sbst. quality, nature, condition (C_{δ_0}) ; देश = देवच then.

ি ji-ste is said to = উত্তেশ ci-sta denag আছ so and so. It also is a conjunction meaning but if, nevertheless.

RAM ji-ma = 3 ANR gra or Rgs ji-llar also as for instance; henceforth.

Pray by ji-nug-kyis = 3 an bu as much as possible; to the utmost, to the best of one's ability, as far as it lies in one's power.

रिकड्र ji-na-ruf= डिकड्र के exclamatory phrase akin to अब, है अ or है है बत, alas! if a ji-tsug = ac. a. how, like what? in what manner? gravages and constitutiones, the refuge (of the helpless), have possed away!

है ईस ji-tsam विश्वत् how much? है ईस दुस as soon as, when; है ईस दुस how many have been got?

रे'नेम ji-shiy कराचित् ; हे नेम, हे नेम'द्गर कराचि-देन seldom.

2 494 ji-bahin how, like what?

2 44 5 ji-bshin-du accordingly.

+ Tan ji-hog = asna 1. in accordance with, conformity with. 2. An and whatever is fit, is becoming (Dag. 8).

हे ब्रिंद ji-sgij यावत as long as; हे ब्रिंद के वर दूर यावच्योवन all the life long; as long as one lives.

EK' jil the Chinese term for Buddhism which in Tibetan is \$4, in Sansket with.

5 ju num. fig. 67.

ह देन ju-thig denotes a drawing of lots by threads of different colours, whence a class of Bon-po is called अधिकृष्टिक्ट (Ja).

5 \tilde{A} ju-po a globular stone used for grinding spices= \tilde{a}^{2} a $(J\bar{a}_{-})$; acc. to $M\delta m$. $\tilde{a}^{-1} = \tilde{a}_{-1}^{2} \tilde{a}_{-1}$, a postle.

5'5' ju-ru-ja a kind of tea (Rtsii.).

E AN ju-ces a kind of satin.

53 'AL' Jan-wan n. of a celebrated Tibetan chief under whose orders the sacred series of works called Kahgyur and Tangyur were engraved on wooden blocks at Lhasa (Lon. 3, 17).

EC'40 jub-phab a kind of tea (Rtsii.).

EN jus strategy (Ja.).

skilful in means, one full of resources.

ह्याचेन्य 1: jus-kys= द्वयाचेन्य चर्चत् one who has conquered his energies; a Buddhist saint of the *Hinayāna* School.

Syn. and Figa bthab-ttsod-tyyal; and danu gyul-legs-pa; Indon dgta-beom-pa; Indun an dgra-las-regal (Mhon.).

ह्य जेव्या 11: 1. acc. to Sch. possessed of good manners, of propriety of conduct: decent, agreeable; ह्या जे sincere. 2. acc to Cs. clever, skilled, able, experienced; हे से व्याप्य ह्या करे skilled in agriculture; 5 व्याप्य ह्या के स्वाप्य ह्या कर स्वाप्य का military matters.

EWW jus-ma & sort of silk stuff (Cs.).

E ie 1. num. fig. 97. 2. a particle, used for expressing the comparative degree of an adj. or adv., and esp. a gradual growing or increase, often with termin. case or a; 2323=2525 grew larger and larger. इ.बंद.भर.छ.इ.इ.इ.इ.ब. बंश.वंश.इंट. i many streamlets increased in size becoming larger and larger (Behn. 50). For all (they) go on increasing in number; Report Mr. it has become more evident; 2323 Mar going nearer and nearer; and and higher and higher: Ruse Ruse 5 alf a to grow better and better. 3. progress: 34 3 454 W aga waga ? ATTAKE (Surgh, 5) whatever progress you observe in the advance of the doctrine in this place (association). 4. acc. to Lez. 5854 sound, voice (Ja.). 5. acc. to Schir. a hortative particle, often connected with a vocative.

₹ p je-kha a deed.

riff je-khyof nec. to Sch. now you, you first.

हे ६६ व pe-dan-po the very first. हे मू = मुद्दमु thinner and thinner or finer and finer.

2'59" a je-dbul-ua = 34'65' 5' 4 to grow poorer, become more and more destitute.

2.34 je-shig=₹.34 a little while, sometime.

ite je-rif= ex-5 aff a growing longer and longer.

EC' jch=1. 55.5 dan-po or \$ \$4 que,
wife the first or earlie-t. 2. 65, wis
sound, voice.

E io 1. num. fig. 127=13 or 14.

E'É jo-jo **name**ra elder brother (Dag. \mathcal{S}); = WE in C, and WE in Sikk.

Syn. g'^a phu-bo, žei zu gkon-ekyes, šei nizu thod-ma skyes, du'aka kes-hilvin, g'^a thu-bo, gda ti geen-po (Mhon.).

Tank jo-gdan = Far a man the seat or head-quarters of the Jo-nang-pa sect of Buddhism in Tibet.

145 Jo-nas or 1445 u. of a place with a lofty Chorten and a convent situated about 100 miles to the N.W. of Tashihunpo; the place where Phyoge-lag Ruam-ryyal the founder of the Joneng-pa sect was born, and whence the name Joneng-pa was derived.

E'Ajo-wo पुस, बाजी, बाब्दे; है 3 also है रेष्

Syn. 964 giro-wo; Mad mgon-po; Mada mgon-po; Mada mgon-haren (Man.)

Kĕ C ♣ Jo-100 Ja-ma-li n. of an image of Buddha in Yambu the ancient capital of Nepal.

*** Jo-wo tje (lit. the noble lord) the Tibetan title of Atis'a.

EEBrights Jowo physh dkar-wa'n. of a demi-god (Bissi).

• শাইন প্ৰকাশী কৰিব Jo-wohi luga-kyi riaragrin (56c) the deity Hayagriwa acc. to the system of Jo-wo.

If jo-mo 1. wraft the female head of a household, a woman that governs as mistress of her own servants. 2. a cloistress, nun.

TAP Jo-mo kha-nag snewy mountain in S. Tibet towards Bhotan.

শ্বন্থ গুলান Jo-mo gane-dkar lit. the lady of the white snows, a Tibetan name for Mount Everest.

** Y \$\frac{2}{3} Jo-mo llut-ri the snowy mountain between Tibet and Bhotan ordinarily called Chumelari.

** jo-rtsi varnish for wooden furniture.

ি ক্লি ৰিব jo-ṛtsi gaer-çoj lustrous goldleaf for painting purposes.

YF: Jo-rdson or YFF Jo-mo rdson n. of a fort and district in Tibet (Rtsii.).

* I anu fa sar Jo-lugs syrol-dkar (2A.)

SEQUA mial-wa resp. for 9554 anian: imp. Ma mjol 1. to meet; to interview, obtain access to an honoured person, to wait on, to pay one's respects to a person: अवाद्राञ्चव वर्धव व I will pay a visit to my father; Burgang mean gar phylis myur-du mjul-du you I shall take the liberty of soon coming back: aggravage to ask for an audience: say 3.4 454 cannot get in, can-454 M. H. M. they exchanged many compliments and expressions of joy; ज्या अस्य प visit a sanctuary or a holy place; to go on a pilgrimage; क्या अवद a pilgrim. 2. Mal-sawa go-wahi mjal-wa m to understand, comprehend; 54 seq 4 to understand the meaning.

MATE mid-kho audience, access to a great man's presence, admittance; MATE or MATE to give audience, grant interview; MATES TO have an interview with; to meet.

स्था हैन mjal-ricu a prosent made at an interview with a great man.

pre-ented on the occasion of an interview.

*** *** mjal-sna-pa an introducer, master of ecremonies (Cs.).

MEN'49 mjal-phyay salutation.

organic mjal-mañ a visit paid by many together, a grand reception (Cs.).

occasion of an interview or meeting.

NEC'U mjin-pa=ale a 1. wares the neck (Dag. 8). 2.=8' med meadow (Schtr.).

મહેર વર્ષેલ mjid-band explained as દ્વારમ મોરા વ મન હત વર્ષેલ વ વરેલ વેચ વ લાગ વર્ષેલ સુવાન વ જ વ among birds or animals, for instance one hugging or embracing the neck of another to pick or tickle each other with the teeth; ફેટ વર્ષેડ સ્ટેટ વર્ષેલ માટેલ વર્ષેલ દિ the four corners be made beauteous with peaceeks crossing each other's necks (A. 4).

भरेद मान्य mjing-sab, v. ब्रॉट न्य klon-sab.

अह्य mjug the back, the tail; what is behind, the hinder part, of anything, resp. कुंश्वन posteriors, back-ide, tail (Dag. 8). श्वन कर a colleg. to turn one's back (on another). With regard to time = the end: व्यवकृत के श्वन व at the end of the eighth month; श्वन क or श्वन a adv. and postp. are collequially in common use to signify: at the end of, at last, behind, after, with genit of the verbal root; also we ने श्वन = the last, the last one.

**** mjug-sgro lower or inferior part, underpart, buttocks; tail-feather (\$\siid.).

म्ह्रवर्षे इत myny syro-can=अड सवापी peacock.

affect a ming before to make a prayer after having done some act of merit.

শহুণ কুল mjny-befor (জন্ম বিশ্ব nthar phyin-pa befiad) শিব্দ gone to the extremity; attaining thoroughness in any subject.

अहम र nyiny-do the bone of the tail: अन में अहम रेश अध्यानित कुर ने किस (Sman.) the sheep's tail-end cures kidney, pains in the waist and disease caused by कर rlu#.

Eq* 5 mjuy-rdum=*Eq**** a with short tail, tail cut off; an ill-conditioned improvident person who at the end disappoints or behaves ungratefully.

भहत कर mjug-phod-can=5.य भहत देर केतु a comet (Mion.).

अब्दास mjug-ma or बहुन hjug-ma बाहुन, पुन, बवानन the tail, the posterior that hangs down; ब्रह्म अब्दाय mjug-ma sgril-va to wag the tail; fig. the further progress and final is ue of an affair; the consequences; अब्द ने सहन्य म the last.

Syn. Es gha-ma ; 33 shu-yu (Mhon.).

* अहम् देदभ mjug-rins or 5 य अहम् देदभ Duua mjug-rins केतु comet (Kalac. T, 49).

અદ્વ^ર⊂ જેનુ one of the nine planets of Hindu Astronomy.

ত্তি মাত বিশ্ব প্ৰিয় the penis (Dag. 8); in the Tantras it is called প্ৰথম হৈ টুটা; কা বেনাথ তা কো ইনাথ প্ৰত্ন কি বাবে থা তা কো ইনাথ প্ৰত্ন কি কালে। কি penis; কা কালি penis; কা কাল the penis and the testicles. কা ব্যক্ত the membraneous covering or the sheath of the penis (Jū.).



Byn. Wignu pho-rtags; Wisner pho-dienk (Mhon.).

JES: I mied-pr ww suffering, enduring, bearing patiently; acc. to Cs. obnoxious; **** prop. free; gen. acc. to Buddhist ideas the world, the universe.

REAL hjug-papf. बच्च jays (Cs.); acc. to Sch. to establish, settle, fix, found; hence prob. बदे बद्दाच and विश्व बद्दाच khris-hjugs, बद्दाच विश्व prob बद्दाच दिंद time of prosperity, of peace, of rest; a time without disturbances, war, epidemic, etc. (Jû.).

ata a hjay-skya, v. ata a

बह्न क्षत्र hing-gdan a seat made of the grass called बह्न का; a cotton-rug with its edges turned up with red cloth.

Andropoyon muricatus. 2. aoc. to Sch. a coarse and thick grass of inferior quality used in roofing huts. 3. a blade (of grass); stalk (of corn); व्यवकार्व के stalk (of corn); व्यवकार्व

a present, to formally present (Ocorgi's Alphabetum Tibetanum).

and the diage-rid = at at the time of happiness or prosperity

QEF Hjas place in N. W. Tibet which once formed the kingdom of Hjas (J. Zas.).

*** Fig. ***** Hjak-yyi ryyah-mkhar one of the thirty-seven holy places of the Bou (G. Bon. 38).

QEC'D hjuft-wa to devour, swallow (Sch.).

son of king \$\frac{2}{2}\sqrt{

are # hjuh-so = w with sa-mishams.

ARCHIAGH Hjaffs-shabs n. of a place in Kham (Lon. s, 12).

REWWAN Hjans-sa-thom n. of a place in Kham (Lon. 2, 12).

+QE3 I Ajan-po a consort; properly

QEO'ANA hjab-gdan a soft rug made of wool (Risni.).

QEQ'II hinb-pa pf. prob. magas fut., saq, to sneak, slink, creep privily; to lie in wait, in ambush; 3 a agas to make an attempt on a person's life.

ৰ্থবন্ত hjab-bn-wa=ৰূপ্ত rkun-po or পুৰুষ rkun-ma (Mhon.) a thief; ব্যৱস্থান মুখু বংকাৰ্থ to steal clandestinely.

444 I hjab-tse a pair of scissors, nippers, teexers.

and p hjab-tse-kha a kind of rug made of he a seler-ma (Jig.).

E

QEN' A hiam-pa कोलक, नइ, नन्द tender, soft, lovely, charming.

Svn. #34'4 mnen-pa; ada'a Abol-wa (MSon.).

बहुत कुम hjum-kles प्रसर, अब straight.

ARM MATA Hyum-muon AMATE ; V. ARM 444.

बहुअ अर्थेंद 'इस में क्या & Bjam-mgon chos-kyi rgyal-po the complimentary title by which इस के बेर बेर बेर बेर बेर पर अर्थ हैंद पर अर्थ हैंद रहा to the lotus feet of the king of the Doctrine, Jam-pal.

बद्दम अर्थेन दार पर पर में ब मेट Hjam-myon betanpahi scoj-ciri Jam-gon the life-tree of the Doctrine.

बद्दम अर्वेद श्वाम hjam-myon bli-ma an address of politeness to the hierarchs of the S'akva school.

THE BY Aprin-jus = TE BY & rkgini-jus & kind of silk scarf or satin.

ARM ARM hjane-hjam polite words: 454 भार अन् बहमा बहमा कु पूर् वदेवमा " polite language -hould be used even towards the meanest person." Also, in C. softly, gently.

asses as a se bjam-ljust bdab-ldan parrot or the bird with light green plumage (Mnon.).

ann agan hjum güen-met a woman of fascinating speech.

ass and bjam-thabs gentle means, milder THE BALLOS.

बह्म वर्ष है Hjum-pahi rdo-rje मधान 11. of a deity; a Bodhisatton.

• बरमध्ये ५९६म Hjam-pahi-dhyails मस्य पाप, 5 Maitri 2 04 (Org. m. 113, 35).

वरमध्ये देवम hjam-pahi rige मन्द्रवातीय humbler classes (opp. to \$44 rtsub-pa), soft, tender, smooth, mild, e.g., of cloth, hair; a

meadow, a plain without stones or rocks, of fruit, the air, the character of a person. a person's way of speaking.

ALM & hiam-po 1, soft, gentle, not rough or cross; Trundau gyon-po-ma yin-pa not stiff. 2. मुज्ब, फत्करीकं mild ; alum

बद्ध देश वेद hjum-pos-len to draw out information or any secret from another by using fascinating or smooth language.

ARM AR him-por-sura speak softly. gently.

एह्झ्द्या Hjum-dpal मचुनी n. of the Dhyani Bodhisattra, who regarded as the deputy of the third Dhyani Buddha, Dain-sten Jung-do. Is popular throughout Nepal and Tibet. His several names are :-- ARM (BCM RWW) the soft-voiced; Au sail Ces rab-kyithe the god of wisdom; 394 40 4 4 Brtan-pahi hkhor-lo: 39 2 3 Rul-grican; 35 45 74 Zur-phul ffa pa; a 4 495 Blo-si ater : 49 9 595 39 Rug-gi draf-phyug; ac a ta Sen-ge-risen; Branguil Smruwahi rgyal-po ; # 98 9 Smra-wahi-lha ; 4 49 बे बेंद Ye-ces me lon ; जे नेश # Ye-ces-sku; नेश दव बाह्य Ces-rab hkhor-lo ; नेप रव से Ces-rab-sku : TE TO Relo rje rnon-po ; La d ga ti Nay-gi rayal-po (Mhon.).

बह्म द्वा बाद्य व मचावीविष्ठार the residence or sphere in the heavens of Jam-pal.

* श्रहमाद्यवा प्रमास Hiam-dpal-crays मधारी-की (Bull. 1848, 295).

and the and High-dool roya-misho p. of the eighth Dalai Lama of Lhasa who died in the year 1805, aged 46. From the birth of Tsong khapa to the 20th year of the Dalai I ama Hjum-dpal rgyamisho 420 years elapsed (Los. 4 16).

* and spare | Bjam-dpal rha-gyra wast. दंपुशीयर n. of a Buddha (Ta. 2, 279).



eastque है. है Hjam-dpal shid-po the name under which Teong-khapa is now believed to be known in the Tuşita regions.

स्था-एक पुंचर या कुथ है कर में वितृत्व वर्गी प समुची-सुद-चेत्र कुछ n. of a Buddhist religious book giving description of the region where dwells Man-jus'ri or Jam-pal.

• वस्तर्यः वर्षेत् दुरः व Hjam-dpal gehonnur gyur-pa सञ्ज्ञीकृत्रारम् a manifestation of Jam-Dal.

• बह्म ६०व क्षेत्र चौन Hjam-dpal bees-gnen, तथा ची निष

वस्त्र प्रमास Hjam-dbyons सम्राचेष v. वस्त्र प्रम called also the principal Bodhisattos among १ वर्ष मुख्येन स्कृत the eight spiritual sons of the Buddha.

* REN SECTION Himselves distributed by the second section of Jampal. A yellow ditto:—ARM SECTION Himselves distributed by the second by the second se

• वसम रहुर व हु बेर Hjam-dbyah; smra-seh व है इस Wa-ghi çea-ra बागीचर Lord of speech.

बस्थवयुष Hjam-bbrasn. of medicinal fruit reputed useful in diseases of the kidney (Med.); बस्थवयुष-क्ष्याक्षेत्र, में केयावर हेर्.

ARWASA Signa-boras doye-pa, v. ava (Mhon.), a medicinal fruit. [the tree Pongamia glabra]S.

gruel, broth. 2. goddess of fortune.

ager # hjann-mo post-stage (Sch.).

clyster; a mild purgative medicine.

easure hjam-yas n. of a number (Ya-sel. 57).

बान व्याप्त कार्यों में र व hisse-heles mgo-skor-us to deceive by sweet and fascinating language. QEQ high or and a traum; traum, trains a minbow; also the colours of the rainbow; are the vanishing of the rainbow; are the vanishing of the rainbow; are the body of a saint vanishing in the rainbow or in the manner of the colours of the rainbow.

QEQ"O!

QEQ'I hjah-wa 1. also an s sc. to Sch. lame, gen. a s; an a s s s njah-war byed-pa to make lame, to lame. 2. to bespeak, to concert, to confederate (Sch.)

QEQ'Al high-ms laces or needle-work representing the colours of the rainbow; generally Chinese shoes are made with such laces.

QEQ"N hjab-sa or un's edict, diploma, a permit (Co.); said to be a Chinese word Tibetanized.

and Ru hjab-ris, v. and hjab.

ARA'M hjah-sa, ARA'ANA'ARA'B faithful servant of the king.

QEX'Q kjar-sea acc. to Cs. = 48x a to stick together, to cohere.

QECI'CI fiel-see, pf. com, fut. comes, imp. care (Rdo. 46) I. to weigh. care \$7. % (a pair of) scales for weighing. 2. to measure: %x: %x: care to measure the length. 3. to appraise, to tax; to weigh

in one's mind, to ponder; more fully expressed by इंब-क्वपाय blos-gshal-धव (मानम, (mails) to understand. 4. to pay: pay back. repay: 9 44 484 to pay a debt: \$40 and a skuin-pa hial-wa to repay a loan ; Burged to pay rent or tax, esp. with 44: कर वर करूर प्रमायहत or बेब्बा वर्ष वर देश प्रमायहत to retaliate, return, repay, return ovil for good; also in the way of a fine or punishment. In the Tibetan penal code fireta khri-hial, i.e., payment in ten thousand fold is necessary for making good the loss of sacred life or objects; agains in eighty-fold for the property of the clergy; 53'44 nine-fold is compensation for the property of ordinary men. agarga stara the articles or essentials of payment in purchase or of exchange in barter.

ৰাণ্ট hjal-kha the act or business of measuring; ৰাণ্ড বিল measured.

बदय वर ३६ hjul-war-lyed = ४६ ५३६ or क्ष्म १६ निमीते paying in price; बदय क्ष hjalwas माय dry or liquid measurement or weighment.

and 35 hjal-byed and = 4 adhakas; a measure; a measure of capacity.

QEN'I hjas-pn, v. \$5 3 10 (Minon.).

QE A hi-wa 1. or QE A = B A a flee, also ge i ji-wa. 2. acc. to Cs. = Qe a 3. soft, smooth. 4. acc. to Sch. disgusting, nasty, e.g., of a filthy smell.

प्रिमा हैने I: hjig-rien = वृष्टः व स्वार 1. the transmigratory existence (Mion.); बदेव हैं। व्याप्त प्रवास वर्षा व passed out of the world. 2. symbolically the number three (Risi.).

देवीहेंद्र II: नलेकोक receptacle of all that is perishable. 1. the external world, the universe; ब्येन्डिय the god of the

world (who is also subject to death); ale \$4.44.454.4 hjig-rien las hdas-pa one that has escaped from this world, emancipated, blessed; alaga and hjig-rien-gaum the three divisions of the world: earth, the heavens and hades: ala 24 3 a a hig-riengyi bya-wa worldly things or affairs; ala Ram San va ang hig-rten-la dyos-pahi bslab-bya useful maxims of life, moral rules; atq 34 9 3 a ag weels with eight worldly objects:-(a) \$5'4 rned-pa and gain; (b) #\$5'4 ma rned-pa wern loss; (c) #5'4 au: fame: (d) A' #5'4 was notoriety or ill-fame: (e) in a fact stander or scandal; (f) व्हें व प्रवंश praise; (g) व्हें व सुब happiness; (h) रूपकृष şdug-bshal दु:च misery, and gardest and the five temporal acts of a Buddha: -- Conception in the mother's womb, birth, youthful achievements, marriage, and reigning over the kingdom, alegaram acural met ug the five works leading to the passing out of the world of a Buddha: (a) 345 95.व (पश्चा) renunciation ; (b) ५७९-व हु५-व (तपच्छा) asceticism : (c) इस.वहर प्रमूद प choshkhor bekor-wa (धर्मेश्वमध्योत) turning the wheel of Law, s.e., preaching religion; (d) Xana N. 8c. a55. a5a. a cho-hphrul stoncin bdud bini-wa subduing the devil (Mára) by exhibiting religious miracles; (e) was gurd the attainment of Nirvana. 2. world, as a more general term : 474 अन् है बहेब हेव bde-wa-can gyi hjig-rien the Sukhāveti or the world of bliss. There are two kinds of worlds:-(a) अप्रायवे वहेन हेन the impure or defiled world. i.e., the world of sin; (b) 54'48'48'4 the sanctified world, i.e., the world of purity. Most Buddhists include our world. in the Madag-pahi Hjig-rten. The following five include the pure worlds or Dag-pahi hjig-rten: (a) के क क्षेत्रम कर्

તું મુશ્કામ the worlds which have been sanctified by the presence of the seven Sugata Buddhas or the happily-passed-away Buddhas; (b) the worlds presided over by the Buddhas of the ten quarters and the five Dhyani Buddhas; (c) the world of beatitude called અંદ્ર ૧૧૧ or અંદ્ર ૧૫૧ ૧૧૧ માત્ર ૧૧૧ મ

वर्षकृति कृत्यः Ajig-rten-khama कोकवानु the world.

Syn. *134 sa-şten; *45'\$ \$\forall \chi \text{snod}; *44'\$4 gnas-şten; *25'\$5 raf-skyed; *154 sa-bon (Mon.).

भीव हैन क्ष्म है क न्य hjig-rten-khams kyi cha-ças बोबाबार्क्स part of the world.

• बरेन्द्रेन क्या मुंगु-rien mkhah-hgro n. of a nymph.

बरेब हैं। को प्रथम क्षेत्र के क्षेत्र - ten mkhyen-pa बोब-बिब the knower of the world, i.e., of all that happens in the world.

akajajama hjig-rien-khrima= na gama rgyal-khrima the laws or institutes for governing (斯和n.).

ala 3 4 bjig-rten-gyi glam worldly saying, common saying, proverb.

बरेबहेन के hig-rten-gyi thad व्यवस्थित worldliness; in the direction of worldliness, or usage, custom, etc.

ा the world a dark space, n. of a hell.

alage 3 and Hjig-rien-gyi giso-ho the lord of the universe (M. V.).

बरेब हैंन हैं जि *hjig-yten-gyi tshul* कोकवास worldly manner, according to custom, or usage. alogical Higg-rien mgon-po whama the patron or protector of the world; an epithet of the Bodhisattos Avalokites vara; also n. of the Buddha.

वर्षेत्र हैं वर्षेत्र व hjig-rten hjig-pa खोलाभिन्न the destruction of the world.

adai if a sa hjig-rten-haul (una gu i a ma saa-ryyas spyihi-mtshan) winsum one who has conquered the world—a general epithet of Buddha (Maon.).

बहैन हैन u hjig-rien-pa चौकिस, चोसतः स worldly man, a layman.

बोद्य हैं इत्याचे Ajig-sten dpast-po= ? म also बोदेस, धरारकाचा the sun, the witness of the world.

वर्षेत्रहेत्यार्थ hjig-rten pha-rol परकोक the next world.

alegist Hijg-rien byed-po the maker of the universe, an epithet of \$355 35 15 5 Makes'vara (Situ. 8).

alajasta Hjig-rien byed-po=q armu lha-tehahs-pa a name of Brahma (Mion.).

बरेन हेन द्वार भुन Hjig-rien duan-phyug सोके-बर a name of Avalokites vara (Moon.).

• बरेबाइन रव्यञ्च भे चेन्द्र Hjig-rten dicanphyug yi-ge bdun the seven letters symbolical of Avalokites vars (A. 24).

the sun as the eye of the world (Mon.); n. of a Rishi, the founder of Lokayata sect of Indian atheists (Grab. 75).

alericana Hijo-tien mes-po (g daws)
the ancestor of the world; an epithot of
Brahma (Mson.).

• वर्षण्डेन हृत्य hjig-rien nla-un चो केन्द्र (Kil-



aluja waa a Hijg-rien las hide-ma a n. of the queen of the Noi-Jin demons (K, g, < 150).

बरेन्द्रेन के इस hjig-rien çik ria-ma = वक्ष के hbab-chu a hill torrent (Minon.).

QETICI I: hyig-pa=e3qq we breaking down, destruction, ruin.

दिना या: 1. vb. act. pf. क्षेत्र, fut. क्षेत्र, imp. क्षेत्र (Rdo. 46.) to destroy, to devastate, to devour, to abolish, to do away with, dissolve (an enchantment). 2. vb. n. pf. क्षेत्र or क्षेत्र ship to be lost; undermined; to decay, perish: क्षेत्र क्षेत्र

बरेष्य क्ष hjig-pa-can frail, perishalle (Cs.); मे बरेष्य imperishable.

बरेन्यवेत्रध्नय hjig-pahi bskul-pa त्रेनोडच the period of dissolution of the universe.

वर्षेष्यवैद्यःस्य hjiy-pahi संदर्भ-can विनवर subject to destruction.

श्रीवृष्ट कृतं hjig-par !!a-wa सयदर्थी apprehenzive of danger, fearful.

ale squabjig-tshogs lit. collection of the destructibles, i.e., the worldly things; भीषण terrible.

atq अव्याद्य hig-tahoge-la lla-wa the doctrine of regarding everything as destructible; described as कृष कृष्ण अव्याद्य कर्षण कृष्ण कर्षण कर्मण कर्षण कर्षण कर्मण कर्षण कर्मण कर्षण कर्मण कर्षण कर्मण कर्मण

ing on death; (3) कियाद्य कि false conception, i.e., denial of future existence; (4) दृष्टिपराजये hesitation or doubt about truths; (5) शोधवनपराजयं doubt about rules of conduct] S.

are = hjigs, 45. ba-ru-ra a medicinal fruit.

एहेवास'ध hjiys-pa I: भी vb. to fear, be afraid, be terrified. Frq. both in old and recent lit., also common in colleq. In books occurs with the instrumental case of the object: ब्राह्मे प्रदेशक पर्वे का सर्वे देश वेशवरेषक fearing those who were able to destroy the city; but in later writings and in colloq. takes 4: Hauganan and arraing, as y because her anger was arraing. he become afraid of the goddess (Mil.): दालेद्वावरेक्वाके केशनुम I am afraid of you, thus he said. The form of the supine seems to be against not against and is in common nse : ब्रुक्त है दर द हूँ व वट्ट व तथ बहुन्य स. as it was proper to fear the poisonous snakes in the trench, they filled it (with water) (G. Sudg.). Intensive forms of this verb are very frq. in early lit., alque being corabined with either or 55% or with both; esp. common in the Kah-gyur treatises: बदेवसमूब्य दूद grew afraid; afau acc gate was sore affrighted.

Qदेवास य II: sbst. fear, apprehension, dread. Often with genit. case: कुष्यते बरेक्य प्रमुख-pohi hjiys-pa standing in fear of the king; कुष्यं प्रमुख-प्रमु

Byn. **197**4 skray-pa; **Law**a doye-pa; Leun dhahe-pa; **Law** skyi-gyah; **L**3 skyi-bun; an ² a bag-tsha-wa (Mhon.).

• alam ğan hjigş-şkyobş il mehi... ça chuhi...ar qa seh-gehi...nr il glah-pohi...



açal chad-paşi... युध bluşi... व्यवस्थि mkkeh-graşi...भिक्ति mi-god-kyi... (Schr.).

are the state of t

alqueque hjige-mkhan one who is frightned.

बहेन्य वरुम hjigs-beas समय, भीत with fear,

दरेष्ण प्रकारण hjigs-beas-lam a bad, unsafe road (Maon.).

alumanu hiias-chum-pa. v. &nu.

• बरेन्स हैर hjigs-ster सबदा (Kālac T. 153) [inspiring fear, causing danger]S.

दरेषक हर hjigs-sdan सरहर fierce, terrible; also a term for wine.

alque Hjigs-sde भीका, भौगतिन, अवानक terrible, a name of the second Pándava, also Bhishma.

nages and hips-pass 1. lit. a fearful place; a cometery, where dead bodies are left or disposed of, 2.=45.4 fews wealth, prosperity.

Syn. 5. 155 dur-khrod; * 444 ro-yi-gaş (Maon.).

बरेक्शयस्त्र कृतंतुक-pa-can 1. fearful, timorous. 2. dreadful, frightful (Cs.).

वरेक्स प्रकृत gjigs-pa beu-pa=भने ma-he

almuras higg-pa-med was fearless.

alterate \$5, higs-po sel-byed the remover of all fears; a kind or ruler; also = \$4.4 a Jina, who removes all fears.

Syn. Manfig mihi mgon-po; andige. 2a-bahi skuok (Mhon.).

बरेबब व्यवद्व hjigs-par-hyyur विवेशि becomes frightened; बरेबबवर देंद्र hjigs-par byed बावव-तिक frightened.

वरेष्णाकुर हुन hjege-byed-skyes नीयान born of Bhishma.

· alam Berngung Hjig-byed hedus-pa

arm \$5. ** Hjigs-byed-ma 1. n. of a princess of the Yukea or Noijin demi-gode. (K. g. 5, 150). 2. = \$4.08 an the way to sin (Mion.).

• बरेबण है; र बस्य तकुर बेर है हुव क्या सरकार नेता-कार्यकायन propitiating eight fearful goblins (Schr.).

बदेनसङ्घः (व) Ajigs-ruñ-(ua) अवानस, बितनव, बीमन्स, रीह, भीरस, भैरन, मीम fearful, loathtome; one of the names of the second son Pandu Raja.

वरेन्सम hjigs-sa dangerous quarters or place.

elegent hjigs-ea-che a place where there is much occasion for being afraid.

बरेन्स मुन्दर यस hjigg-su run-wa-ma शेवकी, रोवक, भीक्षक: n. of a goddess of fearful mien.

QEC I: his a mineral substance applied on old sores.

QET II: seems to mean the midst, as well as the expanse, the whole bulk; girlar are: rgya-ntaho-ye ajin the whole surface of the sea; aranarara rata are lue-hjum hjug-po mtsho hjin-hjug the smooth-bodied Takshaka (snake) enters into the midst of the lake.

QETA hist-hos also size a neck, resp.

g-ak-ak-34 hist-kyog a way neck (Co.);

ak-ye- the nape of the neck (Ja.); ak-ye
the back part of the neck (Co.); ak-ye

and (lit. sunk-neck) a short-neck (in a
man).

QEAN hirst war, was the center, the pith or san, gundant gundant the depths of the ses; the centre of coean (Dog. 8).

E

altrage. Ajib-hthus lit. that drinks as soon as it is born = gararaga skyes-ms thag-ps an infant just born.

QEC! II: hjib-pa or alone upf. बनेवन also बनेवन gshibs, fut. बनेव or बनेव to suck, e.g., of a baby; स्कूल-बरेवन to suck with the lips (Dag. 8). ह्मब्बीय to suck blood; also to blister.

QECI'CI II: or बरेक्बाव, of. केम o to relish, also to taste.

ala ? hjib-rtsi acc. to Cs. a syrup, a medicinal plant.

ate है देन में hist-risi chen-po n. of a medicinal plant; it is said of it: म्योद्दाप्त के प्राप्त के प्राप्त

QESI'El hjim-pa क्यंत्र mud, clay, also muddy water (अंतिकः). बहेल g mud image or statue. बहेल क्षेत्र hjim-skoñ a small cup of clay; a crucible (Cs.). बहेल बहुक्य a figure formed of clay.

alway Ajim-lat-pa one of the four classes of the rural people who make mud houses; those who work in mud, cultivators of the soil (Ya-sei. 55).

QEUI हैंगो-एड 1. to shed blood. 2. pf. बडेब हैलां, fut. बड़ेब to expel, eject, remove, turn off. है उपस्था physic kjil-wa to banish out (noxious animals, vices, etc.).

: ART THE Hill-na-can river mentioned in early history of India (K. my. F 198).

Q5.7 II: 1. digestion; \(\frac{a}{a} \) \(\beta_i \) \(\text{in-ta-tyo} \) the digestion is in order, is easy (Med.); \(\frac{a}{a} \) \(\frac{a}{a} \)

८६व 1: hjug, इतम श्रवधः to plant, fix, pitch: २६व वरे व hjug-hdc-ua=इतमः ६२ व stabehdc-wa easy to plant or to fix.

make the last settlement, settle a thing once for all.

वहुन कुष hjng-hrgya-pr= अन gloy सत्ताकां lightning; banks, margin.

श्वण्टिंगथ *njay-floys*, तोर n. of Vishnu; % प्य a ford, where one may cross a river, also the margin of a river.

Na Maling-ldog obstacles.

अनुष्कृत hjug-sdud for अनुष्कृत निगमन insertion, also conclusion in a syllogism.

द्वारा I: bjug-pu तमम, परेस, निर्मेस, वर्षम pf. and imp. 8न्य shugs 1. to go into, to enter; क्षेत्र-पूत्र पर tart on the sec; क्षेत्र-पूत्र प to start on the sec; क्ष्म-पूत्र प set out, start, to proceed on a journey. Gen. बहुन्य is used with the termin. case, but sometimes it occurs with a: क्ष्म-प्रकृति-कृत्य-प्रमानुष्य by the blessing of

the reverend lamas I have entered the mountains (Mil. P 278): 444 45455 2744 ब्रह्म व्याप्त कहर करेश एक बुक्स and when they had emerged from the first stage of Samtan abstraction (i.e., dhyana), they entered into the second stage (Dal.). In this passage, we find the termin, case employed: बन्नम इक्ट के के बदबहुन when I feel cold, I enter into the fold of the very Void (Mil. 9 92). 54 4 4 4 5 4 4 to betake to pious works; aga an works that are a consequence of having really entered upon the practice of virtue, positive good work:: TuraragaramEura agai to turn to religion, to be converted : वस्त व वेन व वहन व hstan-pa shig-la hjug-pato adopt a certain religion, a certain doctrine. 2. almost analogous to 1, is another common signification: to begin, to set about. Here the vis. is always coupled to the participle by a: strain a again to begin to think mon; Frum agm a to begin showing; 484 व करेन क्षाच्य बहुनाय व कुन्य वस linving started entirely exterminating one another (Ja.).

८६न या । pf. श्रृत (perh. also व्हुत्तन Lex., fut. चनुत्र (Rdo. 46), imp. ६५ vb. 1. to put into, insert; to infuse, inject; to fix. A THE HE AREA TO convert a man, to induce him to adopt a certain religion 2. to appoint, constitute; also to manifest, place out, sottle. 3. to command, induce. 4. to permit, allow, suffer. In last two senses with termin. case of root of verb.

વદ્વ u વદેવ hjug-pa-griy == મંદ્રે લ વદેવ of one opinion, of the same party; દુવસ મહત; દુવસ મહત; દુવસ મહતા; સમક્ષ્ય (ૠિક્રામાં)

वहबायदे कृत्य hjuy-pahi-gnus met. house, residence (Māon.).

aggue aggue hjug-pur hdod-pu to wish to take up any work.

atque 354 hjug-par-byed-pa to undertake.

*878 hjuy-bya 1. road. 2. dwelling.

**aga Rem hjug-ring (for **ga Rem) mjuyring din comet.

+ Q5CN'U hjuhs-pa= ac y 3 a 1. avarice; avaricious (Dag. 8). 2. avamiser; agen u sh hjuhs-pa-can avaricious.

255'4 hjud-pu and more frq. 454'a secondary form of 454'a cf. 454, 465'a

+ 985 1938 hjud-nathun-ma or 985 1949 h = 35 1988 in The a prostitute, harlot. (Daj. 8); 985 1949 \$5 4 hjud-nathun byed-pa to play the harlot.

Q 5.7 Ajun-pa pf. 284 bean, fut. 494 gahun (cf. 294 bahun, 94 shun) ace. to Ca., to subdue, make tame; to make confess; to make soft, to soften, to punish (by words or blows); to convert. 424 βαταξη τό one who can tame by certain means or strategy.

ASMESS hjum-khyad = \$5.5 Africas eq 4 to diminish, to become less (Bleii.).



QEN'El hjum-pa or agastu pf. agas hjum, fut. 434, imp. 24, prop. to cause to shudder, but is frq. as neut. vb. to contract; 4 agas a contraction of the rouncles, shrinking (Sch.).

As Again Hjur-geys n. of a kind of Yidag whose throat is so contracted that a drop of water can hardly pass through it to quench his ever-burning thirst.

बहुत hinr-bu the act of busying one's self in worldly concerns and thereby remaining tied to them, बहुत बहुत बहुत के केम के (Lo. 40).

agas seized, held by the hand, v.

QE hie sometimes written for ...

4 QEON'S spels-pa or areas well sounding, beautiful, handsome; slau of sweet sounds; \$4 areas harmony, cuphony (Ja.).

admu hjem-pa also admu u or admu ii 1. doxterity, cleverness. 2. skilled, clever. advadam Hjer-hjigs an epithet of Indra (Mon.).

QE'A hjo-sca I:=144 syey-pa sisti fascinating, charming, seductive. Al squi fara hjo-byam phyos-pa=42 squist, or allara under playful, coquettish. A he his-agg:

1. beauty, charm (Yiy. 50). 2. a coquettish, alluring posture; AST ANG AFF A

QE'य II: pf. আৰ্শ, iut. আৰ্, imp. এইন ইছল to milk; আই এইন to milk a yakcow. এইং এইন a blod-hjohi-la আন্তান্ত cow yielding all desires; a cow that gives milk at pleasure.

of speed hjo-mkhan one who milks a cow; also of a 5 hjo-wa-po.

af a f hjo-ιτα-mo a milkmaid.

al a hjo-na a milch-cow.

Syn. a k ba-no; «4a 35 hbab-byed; ысы «Кы yofis-hjom (Mfon.).

बान hjo-ça and बान क्षेत्र hjo-ça-ka chen-po are celestial flowers. = बुवे के देव thuhi nu-toy flowers of the gods (K. d. a 156).

QEQ'CI hjog-pa I: wies, fedu, udu. खापित, चबचेपच; pf. व्यय, fut. व्यय, imp. म्य: to put, place, make a place for, settle : to assign : हेंद नेश बहेब बंद द ने ने बदम में बम ካያናናቸ። (A. 95) if you can employ me I must do the work of an attendant. aw grain a to set one a task, to employ one in a cortain service; EA JQUE E posque all que to set up some person as false witnesses; केमभावादरिक्य to bear in mind; ध्रेर वर्रक्य to leave behind, to leave out, to put by, to lay aside. इंड ज्येन व्हेंन केंद्र treasure and articles were not put by. and all and one who hoards up wealth. 2. to leave, to leave behind : अव देश an impression , दर ने अव वह न व to leave one's own country; Take of se one us so that it is not left to poverty; 455 cas all 4 to leave offspring behind, to propagate the species (Ja.).



Qहेंना मा : pf. ब्रेन्थ, व्यंत्र्थ, fut. व्यंत्र, imp. ब्रेन् to cut, to hew, to square (a pen, timber, etc.), to corve, to chip (a thin piece of wood, etc.) (Ja.).

elegis Hog-po= अव्यक्त सम्बर्ध n. of a species of Naga or I.m. द्वान सम्बद्धा Taxils, n. of an ancient city in the Panjab which was visited by Alexander the Great. इक्ष्य विश्व विद्या Klu-ryyal dgab-bo Hog-po Naga-raja Nanda Takahaka.

QET 35 hjog-byed n. of a bitter medicinal plant.

QEE' hjoh 1.= \(\frac{\pi}{2}\) \(\left\) fon tadpole. 2.

a hoe, pick-axe: \(\frac{\pi}{2}\) \(\frac}

QET A jon-po also hjon-hjon oblong, longish, oval elliptical, cylindric, bottle-shaped, etc.; also applied to stature: tall; ar: 30003 oblong shaped, in relation to leaves, comes of firs, etc.; Taraks granga; ars alips; leaves split into narrow slips. (Vai. 55.); \$300038 an oval form (Ja.).

ALS hjon-tw = IT a small low table (used as dining table for a single person in Tibet).

ARS hjon-dmar=sess copper (K. du. 19).

* Alex hjom; wu broken (Kaluc 141).

Qटॅंडील' A hjoms-pa, pf. এউন, or এউনৰ also of ক্ৰ, fut. অৰ্থন (Rdo. 46), imp. উন 1. অনুত্ৰৰ, মন্ত্ৰন, শুত্ৰ, বান, বিভালন, বিশ্বন, ufte to conquer, subdue, put down, suppress: 45 AEMM to root out a disease : 544 अवस्थाप to defeat in a war; श्रें सन्वर्धकाय blo-mun hjong-pa to keep down or suppress a wicked person; वर्द् क्वाम नेम नुब दस वर्षमधान to be quite overpowered by lust; 595 9 84 and the following overpowering (charm); ब्रॉसमायर बहुद इतिकाते will be killed, destroyed; atam an exclamation: I am done for! (Ja.). 2. to oppress, tyrannize over, plunder: Alem of gow gard as they were on the point of plundering him. बेताह्मा प्रकृतमा था अभमा कर शिर हैं वा यह अपने हैं मी। Who were oppressed by the king were delivered. From this verb is derived the well-known appellation of Buddha, asweet asw, meaning "he who, possessed of victory, has passed beyor d."

Man 55 hjoms-byed 1. a charm, a magical formula. 2. au exercit who suppresses the vanquisher.

Syn. 1933 mthu-bo-che; Elaka rdotje hdsin-pa (Mñon.).

• ब्रॉडम्स हैंद । ।: बसनीय the conqueror; conquerable (Kālac. T. 153).

aken 353 Hjoms-bycd-bu the eldest of the five Pandava brothers (Mion.).

ATAM hjor-po a large mattock, spade; atam hjor-yu the handle of the hoe.

Q বি । hjol-wa 1. to hang down, পুৰত্ব gos lta-bu as of a robe, grament. 2. occurs for পুৰত্ব blyot-wa to turn aside, to make way.



QEQUAL II: a abst. acc. to Ca .= alfa ata hjol-hjol or Aa'a gehol-wa train, trail. retinue . Ala Ta hiologos or ala de hiolber wis a linen cloth, a robe or garment with a train; ala sa hjol-can having a train; in dan garde aga Ba de put on the protecting robes of listening, reflection, meditation (Mil. 7. 92).

against hiol-hiol hanging belly or paunch Ja : (ज्याष्ट्र अर दर दर देर शंभाव देवय like a flowing robe touching the ground while walking) (Dag. 8).

Alard hjol-le hanging; cf. 95'2 or \$5'4' ata a hanging-belly, paunch.

a Ear a Hjol-mo 1. a singing bird of very sweet note, said to be abundant in the inniper groves near Lhasa and in Lhokha: alla Ma grau an ad agra g g if Ajolmohi are-was tshañs-pahi dbuañs lla-bu skued from the throat of the Jol-mo comes out a voice-like that of Brahma. In Sad. Hhk. mention is made of two species of Jol-mo: ala and to be a species of blackbird identical with Merula ruficollis, and ala's a middle-sized piebald bird described as white in colour with yellow markings and with a daub of red behind each ear.

Met. Syn. 2'98' SKW 13 lia-wahi dhugisshan : 9'434'574 ore-houur-mkhan : 54'344' चुन्द्रभ्र dus-tehigs kun-hgro (Mnon.).

EL & riak-ma = KK M store-room (Ja.).

5 4 rjid-pa acc. to Cs. lean; gen. 24.0.

FU QUE gib-las in W. = service done in socage: compulsory service in the fields, on roads etc. (Ja.).

ET " Cjud-pa= \$\" \" gud-pa and and trouble, danger, disadvantage (Dag. 8).

है रहे चानी, चानी, प्रश्न lord, master. superior, chief: \$ 34 % his lordship, his majesty: a title of rulers and chiefs. In Tibet this title is also applied to ministers and to officials up to the rank of *5 55 Mdah-dpon (general) if appointed from among the hereditary nobles of the land. To be well with the vul-qui rie milsad-nos having acted the part of a sovereign of the country.

THE BEN 34 Rje Khri syra spuns-can one of the kings of Tibet (Yig.); Ric khri-thog the reigning king (of Tibet).

हे दे वद्भाष्ट्र Rie Dae-hdun-grub Gedundub, the famous Lama of Lhasa who founded the monastery of Tashi-lhunpo in Tsang, and who was one of the most distinguished disciples of Tsongkhapa. Note: the title of Dalai Lama was not assumed until 200 years later.

ar rje-far wer the loin; but see, to Ja. the lower part of the leg.

* ETC TENGE Rie feah-skya rol-pahi rdo-rie or at a taua Lan Loaf-skus rolpahi rdo-rjihi-shabs (18B), v. Rolpahi Rdorie.

M rie-nid um your lordship, reverence.

21934 Rie-thog-rison n. of a king of Tibet (Fig.).

है'य <u>rje-wa.</u> pf. खेब, fut. खे, imp. खेब परिवर्तन to change, barter, to give or take in exchange: 4 54 94 all it may be changed for these; to shift, pass on: #'S&'₹ articles of barter.

हैं में gio-bo रेकर, बाबो, बाबी, प्रश्व 1. lord, master, ruler, king: 45 pent 3 245 at he

became sovereign of Tibet; and until he soil, ruler of the people; \$45,523 master and servant; \$5 master and slave; \$3 master and slave; \$3 master and servant; \$3 master and slave; \$3 master and sla

Syn. 486 gtso-bo; 544 434 dmuy-hdren; 45 554 mgo-dpon; 544 45 dpon-mgo (Mion.).

green rie-blans the king and his subjects.

हें म rjc-ma=म्हेस' H acc. to Cs. a lady of rank : शेलंडर' young lady.

and rie-mo two mistress, lady.

RAGA gje-bissan ARTA reverend, worchipful. This title is applied to saints, hermits, learned lamas, e.g., to Milaraspa, the author and peripatetic teacher.

- हे दक्ष रक्षण हूँ यहर दक्ष पति कुष कर्मन हिंदु-bisun dam-pu blo-band betan-pahi हमुश्री-mishan Schr.
- हे वह्नद्रश्य rje-bisun-ipal जीवदारक honourable sir! (Bull. 1848, 301) Schr.
- বিশ্বস্থান্ত Rje-bleun byanz-pa or gant ধান্তবিশ্ব your beneficient reverence ! (1 A.) Schr.

ৰ বৰ্ণ শ _jc-htaun-ma ইবী lady who has entered the order of ge-long-ma. Applied also to any very charitable or devout woman. বৃদ্ধাৰ্থি ব্যালাক্ষ্য আহু মান্ত্ৰি বৃদ্ধা দ্বাৰ্থাৰ বিষয়ে কৰি বৃদ্ধাৰ বিষয়ে কৰি বিষয়ে কৰি

* हेन्द्रकृष्ण विषयः Rje-bisun-ma kā-pa-li tā-ra (54 A.) * हेन्द्रकृष व्यवस्था होता bisun-ma bphays-ma syrol-ma नदानावादिया यादा तारा titles of the goddess Dolma (Ta. 2, 151). हे देवस rje-rigs the caste of the nobility: हे देवस the caste of the smaller lords, i.e., gentlemen.

Syn. **A.3**s. bela-bytth (spring from the loins); **A.3**s. bela-bytes (loin-born); w.29s. sa-reg, \$3.29s. jiedu-rigs (Moon.).

RALL Rie Prin-po-che the opithet by which Tsong-khaps is commonly known in Tibet. His real name was 34 a gas as gas in Sans. Ralalis.

23 Rau richu-rigs, v. 2 Rau ric-rigs.

i' rje-sa= i' deference, respect; i' w is to show respect, to pay one's respect.

देइस्थाल rjcd-has-can soo. to Les. consulted; by Ja नुषित्रकृति; forgetful, oblivious: Cs. gives instead of it देइदेश आ

\$5% rjed-chu draught of oblivion, water of forgetfulness.

15 I cjed-iho list of notes, memorandum, journal, note-book, etc.

15 \(\mathbb{T}\) rjed-rdo prob. memorial stone (J\(\alpha\)).

\$\forall \text{Tjed-byan} \text{ specification or list of goods, luggage, etc., which the Tibetan-mark with letters of the alphabet.

1585 rjed-byed or 1585 945 I. a demon that takes away the power of memory. 2. wears epilepsy.

 ξ_{5} say rjed-say the meal of forgetfulness (Cs.); any food that produces oblivion.

E

23'4 rien-pu wy, with 1. stark, bare. naked: 45 24 bare-footed, unshed: 444 24.45.459.4 to go bare-footed: 455.24.5" 14 gdoff-rien-du solod-pa to sit with unveiled face: MET with uncovered head; 4024 rayab-rien-pa naked backside; 14 48.4544 to strip perfectly; 548. 14 quite naked (Sch.) : 34 9 244 ral-ari rienpa a naked sword: with the bare ground, an uncovered ground; 24 3 a undisguised, obvious to the understanding, manifest. 2. raw, not roasted or cooked; SANGE rad raw meat; AND butter not melted; 4424 raw barley, not parched; also the meal of it; SE buck-wheat meal (Sch.). 3. unripe (chiefly from Ja.).

24 rjen raw; 424 1. raw meat. 2.= कर अञ्चल के किया के naked person (Dag. S). Syn. 48x 9 geer-bu; gra rkyan-pa; fang Burth-med: अधिनाम केद quous-med (Minon).

25'95'98 rjen-blags raw barley or peas ground, without being first parched.

143 rien-place unparched barley, per, or wheat flour (Rtsii.).

2439# gjen-rigs victuals that may be eaten raw (Cs.).

25 su rien-zas uncooked meal or victuals

For rjes has primarily the signification of a mark left, an imprint made on the ground: and this meaning is more exactly expressed in such terms as W w rkan-ries. a foot-mark, the trace of one's foot and ** the impression or mark left of one's hand, hence fig. an action or deed. However, from this the primary sense of there is derived the second and more ordinary signification of the word, i.e., that which comes after, that which follows, the consequence. Hence we obtain the most common usage of all, namely its use

as an adv., signifying after, afterwards; and the postp. and, and, or simply a. meaning after, behind, &c. 24 4 4 4 4 to follow: 4'44 an agentic pursued after the stag. Also, conjunction 524 therefore, consequently. 3. the hinder-parts. v. Pth. 270, line 6.

हैश त्रवाम व rjes-klongs-pa अववर्त to recall or find out afterwards.

देशकीर gjes-klirid नह, किंच certainty, sureness.

Euggau to recover, to re-acquire, v. ₹44 (Sitn. 110).

Busen ries-dies real.

24 965 ries-good = 9 knife (Maon.).

देश वर्डेड्य rjis-cod-pa वर्डेड्ड 1. nec. to Sch. to destroy, blot out, efface a track or trace; in Med. to cradiente the trace of a disease, to cure thoroughly. 2. to separate, disjoin. 3. In W. sec. to Ju. to follow a trace or track, to find or to come upon the track

हेश: व्याप rjes-chays चहुरण attachment, attached; compassion.

Syn. 24 9 08 rjeg-nu-betne ; Gr & shenrie. annu haroas-pa ! Maen.).

ÀN ±44 à Tres-chaus-skuc = ais da or ans 34 eulogy, praise (Maon.).

24'459 rics-hing 1. a final consonant. ₹#98498 the ten finals, i.e., 4, 4, 4, 4, 4, *, & *, *, which are affixed to others to form a syllable or word. 2. adi. following. subsequent; Bunguaga wars, all the following generations.

हैश वहेंद rjes-brjod चहाराज् imitative words; a copy; also postscript, anything said or written afterwards; an afterexpression.

Ruigmu'u rjes-snegs-pa to follow after (in Sikk.).

and rice-thon = and afterwards.

हैश दिव 1. cessation of meditation to take food, but no more of it than is absolutely necessary for preservation of life. 2. रहस्य, पहलाम profit, gain. 3. to find the track.

24'54 rjcs-dras again remembrance, recollection.

हैश-वृद: rjcs-gnah चहुचा, चहुमति, सन्दि, चात्रवि permission, leave, consent.

₹#4 rjes-pa, v. ₹ 4 rje-wa.

Resident rice-dpag 1. The conjecture, guessing or guess. 2. consideration, deliberation. 3. acc. to Was. a syllogism consisting of three propositions.

}a'aqa.' rjeş-hbrak चहनत a follower, an adherent.

in pics-mo 1. The last, final; the final one. 2. sometimes for in pics. 3. the hinder part (Cs.).

Syn. I'm phyi-ma; Kum etik-ma; Kam phyi-ços; Afrin gçam-ma; Man mijag-ma; Lungagiriseu-ggyid; Lungar ejes-su sgrub (Mkon.).

REAS tiet-med without leaving any traces, trackless; REAS 229 to destroy without trace being left.

Really ries-hasin acquirements; accomplishments: Really Requires Really Requirements.

And ries-hasin rig-pahi yah-risc-hai nam-yah
na-hanu these acquirements— the summum
bonum of knowledge—can never fade.

AWAK rjes-band wasw the taking or receiving at last; a favour or kindness done (A. K. XXX. 3).

े हेम नेष rjes-çes चतुमान, चतुमति knowledge; knowing after.

Mag rice-su adv. afterwards.

हैन हुड़िन gjeş-su-skyes = न्युन्यर हैन mihunpar-skyes, v. देगड़िन gjeş-skyes, चहुन a younger brother; also करच a deed, act.

representation; a figure representing some person or deity.

I'vi tagawa rjes-su-hyugs-pa to recall; to summon; to order to do according to one's instructions.

देश स्थान rjes-su-byrod gone behind, followed.

two rjes-su hgro-wa sau to follow, go behind; to imitate.

हैभाषु हुनाय rjes-su hsgrub-pa चहानियान lit. doing after an order; following, obeying.

Rugues rjes-su good=met. a knife (Maon.).

हैश तु क्षण pj.g.su chags=हैश क्षण चनुरान attachment; चहरण attached, fond of; हैश तु क्षण व्यक्ष with love or fondness; also स्वेस with motion, or force.

tungatau rjes-su-hjigs=agga byyod-pa a ropentance (Mñon.).

देश-श्रवहण्य rjes-an hjug-pa चह्नतार or चह्नतारियो, चह्नवर्त्ति imitation; imitator; follower.

हैं अर्थ हैं ज्ञान कर है rjes-su rtogs-par bya चह-जन्म should ponder on, consider, reflect upon.

देश सुर्भेश rjes-su-thos चतुन्त hearing afterwards, anything heard after.

हैग सम्बद्ध rics-su mthun-pa चतुर्वोत्त, चहा regular, harmonious; faith. हैग सम्बद्ध व्ये इंस इन चक्तुकोलियाओं six regular virtues:—(1) हैग सम्बद्ध व्ये व्ये प्रकारित्रकालि resignation हैय हुन्द्र of recollection, which are six:—(1) अध्यक्षित subjects of recollection, which are six:—(1) अध्यक्षित निर्माण कर्मा हुन्द्र व नुसात्कृति the remembrance of the Buddha; (2) ड्रेंग हेम पुन्त व स्थानिकृति the remembrance of the Sanyha; (4) ढ्रेंग होस पुन्त व सोका-कृति the remembrance of religious duty; (5) वृद्ध व प्राप्त कर्मा हुन्द्र व सोका-कृति the recollection of renunciation; (6) भू हेम पुन्त व विद्यान क्षित कर्मा हुन्द्र व सोका-कृति the recollection of renunciation; (6) भू हेम पुन्त व

हेम अपूर rjcs-su-lden चम्रच practised,

24.5 % of ries-su gnad-ua, v. 24.5 % of ries-su betan-pu to propound; to grant religious instruction.

हेश-ह-५५९ rjes-su-dpag or ६४९ **पह**नान to weigh, to deliberate upon.

देश सर्थे प्राप्त rjes-en spyod-pa=देश संबर्ध व or प्रेप्त (Mon.) to perform or practise.

हैश-सु-वृज्य rjes-su-hphroy-pu चतुन्द to deprive, to plunder, to rob, to snatch.

aws \$5, a rjes-en bycd-pa=1 aws 45, a rjesen hyper-en agava to do like another, to imitate; imitation.

En gragera rjes-en hbyun-na ugnu feeling, thinking.

• हेम मुन्दुद न rice-su hbrah-ıca चतुसार going after; usage, custom (Bull. 1848, 291).

En gage a rjes-en hbrah-un Thate to follow.

हैब सु बड़ेब व rjes-su bbrel-ua वर्षना to adore, to worship.

हेश सु भे अधुन्य rjeg-an mi-mthun-pa प्रतिस्रोम discordant, in contradistinction to another.

हेश गुण्डेच rjes-su betse-sea शहरूमा to pity; to favour out of compassion (Máon.).

हेश-पुडेंबय rjeş-su tshot-ua चलेच्या searching after; चतुत्राधि imploring help, favour, etc.

हेश द्वार rjes-su-htsho सेवस, एएस being supported or backed by another, maintained or favoured with sustenance.

हैभ-सु-तुष्य *शृंहड्-डध-डीमानु*ड प्रविद्य involved with.

हेश मुझिवर्देशय rjeş-sa mi-hasin-pa not retaining; not retentive.

Syn. Naka mi-hdein; Rukana de-hahhyal (Mhon.).

हैं स्वर्धाय गृहा-su hdsin-pa 1. चतुपाच to follow (one in reading or in making a speech, etc.); to welcome or receive kindly.

2. to believe; to have the impression of, to retain.

Syn. naga máon-par-bskyce (Máon.).

हेशासुधी सहाय होटड़-इस yi-rañ-ua to rejoico in ecstasy.

हैश सुचन्त्र व rjes-su hçad-pa चतुवाख्यान to explain; explanation, description.

हेश पुर्वाप rjes-su slob-pu चहुमिचा teaching according to another's system.

E5 4 pt. and fut. 45, to say, to recito (50 fg from a book); pronounce, utter, e.g., a charm or magic formula; to annouce, promulgate (54 a religious doctrine); to enumerate, set forth, again or far the good or bad qualities, actions etc.; to treat of a subject in writing.

Aff brjid=alage gei-brjid, san ale dpal-brjid glory, halo, splendour, lustre; alegants brjid-kyis brjid shines with still greater brightness.



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वीर अ orjid-can = वीरवीर अ बाल lustrous, refulgent; very able and accomplished.

 ag_{ζ} and ag_{ζ} before ag_{ζ} and ag_{ζ} and ag_{ζ} and ag_{ζ}

पहेंद्र'म brjid-pa to shine, glitter.

व्यद्भिष्य brjid-pahi-byros=कर वर्ष वर्ष कर् के walking with a dancing gait (Maon.).

यहै brje परिका sbet. change, bester.

ক্ষুণ brie-co to be absorbed in thought; কুণানু- বেণ্ট কিন্দু behaviour after the manner of a Bothinattra whose self is lost in the thought of the well-being of others. As a vb. ব্যাহ্য আনু বিশ্ব কিন্দু e, transfer, barter property.

with brie-bo a making up, a compensation by barter; at 35°4 to exchange, to give an equal measure in bartering, e.g., of salt for barley, &c.

"Resident brie-mishous taking over office, when a new officer takes charge of a post from an old officer (Hisi.).

As bried = ays a bakud-pa oblivion.

all and an bried-ha-wahi htshe-wa the danger of forgetting.

AST bried-the memorandum.

Syn. 54 T dran-tho; 45'85' brjed-byak (MAon.):

কাৰ্য bried-the-blays-pa to keep a memorandum; গাৰীৰ বি ই নাম্প্ৰিয় কৰিছিল to keep note with a view not to forget a thing: তেওঁ কৰিছে কৰিছিল কৰিছিল

पहिंद्र प brjed-pa विकास, सन्प्रमोध to forget. Stated by lamas to be the correct spelling of रेड rjed-pa.

क्ष्रीय केद्र व brjed-pa med-pa चलच् नोच without forgetfulness, oblivion.

पहें भें \ brjed-sprod prob. mis-spelt for भीर भें \ brjid-sprod to give or make over charge of an office or duty.

र्वे के brjed-byed अवकार forgetfulness (Zam. 11).

akt 3:3 % akt brick-byed-kyi ydon demon who brings in forgetfulness (MAg. 77, 79).

At 5 a brjed sbyas-wa to recall to the mind what has been forgotten and to retain it by exercise.

महेश्रव brjes-pa pf. of महेब q.v.

নি brjod গ্ৰামি, ত্ৰীবিন (দিনাইন Kâlac.
T. 101) speech, clear expression; a phrase, utterance. বৃদ্ধান্ত কৈ ৮৮ to be inexpressible. ইংই মিং বুল বৃদ্ধান্ত one cannot mention or enumerate each by its name: বৃদ্ধান্ত কৈ বুল মিংকা চিন্তুল মুখ্য লাভিন ভারা phyir mi-bhod I do not write it down, because it is impossible to relate everything (Jā.).

akt year a brjod-kamp-tehig = aqua. tr at a tshig bzak-po med-pa bad language, vulgar speech.

ak 5 de u brjod-du med-pa unfindiu 1. indosaribable, inexpressible, inesfable; aष्ट्र-५.भर्थ वस्यक्षेत्रस्य चनस्त्रकाच वस्त्रिके recording what is unspeakable. 2. (शृह्य) n. of a number

4 5 brjod-do wm said, described.

ৰাজ্যৰ *hrjed-hile-on* agreeable speech; also one able to speak with facility.

MET RET briod-hilled acc. to Schir. a mere supposition.

महत्यां कृतंत्र brjod-pu-yin विश्वत it is said, related, v. रिय rjod-pa.

akt as akt; a brief-par belod-pa wishing to speak; also farm to desire to talk of one's own self, conceit.

वृह्य द्वार brjod-pur byn-un बाचम fit to be spoken; वृह्य द्वार दे प्राजिन pur byrd-pu बद to speak; sbst. बाचक a speaker.

ৰ্হ's <u>brjod-bya</u> = ^হ\ don meaning; ৰাজ, ৰাজ, আই, অনিধীৰ, ঘহিনীৰ an expression, anything said; an attribute (Zam. 11).

aking briod-byn-can = 14 m don-can possessed of meaning; explainable.

वर्देश्डाइन brjod-bya-ldan कराक, सतक met. a child.

THE STATE of the said, or described.

यहें देव के brjod-bynhi-rtuys sign of expression : प्रवर्धन begging back.

वॉर्ड हुवै २व brjod-byahi-rah, वॉर्ड हुर २व त्रवच-नीय fit to be proolaimed, praiseworthy.

ak And a brjod-mi bde-wa one who is not able to speak well.

de der, prioq-pray=flater, or du der.

delivery (Mion.). अद्भव क्षेत्र synonymy, explanation of words; imagery. अद्भव क्षेत्र व्यक्त praise, eulogy; acc. to Sch. invocation of a deity. केव्य complimentary expression, adulation. किव्यक्ति acc. to Schtr. preface, introduction; acc. to Ja. in G. to approve, commend, sanction; acc. to Was. the title of a book called उद्यक्ति, class of gathā delivered by Buddha out of joy.

वर्ष्ट्र पण brjod-yas (यह स) n. of a large number.

্রাম্বা biag-mu fine satin generally spread on cushions used by the great of That

an Karn Ljag-mo glin-ga n. of a state grove in Tibet (Rivii.).

প্রথম tjags resp. for ই ke বিজ্ঞা, মেলা the tongue; পুল্ম ব্রমাননাম্বর (jags-kyis chith-hilor-wa to spit, to spit out; পুল্মত (jags-chab spittle, saliva; পুল্ম প্রথম tjagsdbugs breath. পুল্ম ব্রস্কের tjags-kyi danapo বিজ্ঞানিয় the organ of taste, the tongue.

Syn. Kall ro-belsin ; & he (Mann).

युष्ध वहेड्ड ljags-bñen-pa = १९५४ वहुब व sñagsbelus-pa to ejaculato charms or munivas.

Ljon also spelt, and a place one day's journey to the west of Lhasa.

श्रूद वर्ष नेथ दर्भिय Ljan-bkra-çis dyan-pa n. of an aucient menastery in Jang (D-b) (0).

grig ljan-gu green (light).

was tjan-ja also called was extended jan-japa-ri green tea, exported from the Chinese district of Kang-tse Rapak situated on the confines of Tibet (Rtsii.).

15 5 ljan-dun in W. acc. to Ja. solid, not hollow: it also prob. signifies, bar-silver, 10., silver beaten.



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! jaf-skya greenish-white.

हूर है ljaā-khu also spelt हूर है ljaā-ga परित, स्नाम green (Dag. 8).

g≅ p ijaā-khra party-coloured on a green base; different colours on green back ground.

शूर वृत्र जिल्लाना कार्यकालक blackishgreen.

gr 54 ijah-dmar greenish-red.

कृष केर ljan-ser greenish-yellow.

Syn. # 34'4 ma-şmin-pa; Zucu şho-sahş; Lu 34 heş-şgrib (Mhon.).

Main limit of the seedlings of rice, when they grow a foot high and are fit to be transplanted; greenness, verdure (grass, foliage, shrubs); Mara a green leaf, also having a green leaf.

gr. u ljan-ma=gr. g ljan-bu.

¥ Ljust-mo a district in Lithang. beyond Kham.

हैं। होते lian-liin परिकेद defilement, filth, dirt, dust, sweepings व्यान्त्रपरिकाल है। हैन हम जैन व्याप्तिक कि for washing off by consecrated water the defilement and the muous of lust (D.R.).

Jab in W. flat, plain, even (Ja.).

20 2 ljab-ljab a large number.

Di= d sbst. art heaviness.

pressed with a stone: Mark 394 before sed, as if pressed with a stone: Mark 394 before sed with a stone's mind having become depressed, he said to the lord (A. 115).

19 1/1-wa or 1 % 1/1-mo adj. 1. 11/2, 1/2

heavy, weighty. 2. a flea.

हिर्पित ljid-gnon also हिर्देश ljid-non बार्च oppressive.

N'34 ljid-can heavy; N'3-a ljid-che-wa very heavy.

क्रिया क्षेत्र क्षेत्

₽₹ ljur prob. for g₹ ldur.

ूर्व पांच-pa to enter, to penetrate; भू बहुत blo-latien-pa to be perceived, understood; अबहुत tahon-lien a dye or colour penetrating and remaining fixed in cloth, etc. (Ja.).

कृष्टिम ljons 1. = न्यार a cultivated valley; क्ष्म नुस्र sman-gehon or क्षम क्षम sman-ljons a valley of medicinal herbe. 2. a province or district; क्षम क्षम ljons-chon-po a large country; स्यान्त क्षम Kha-sca-can-gui ljons क्षम सेन काल्या प्रदेश क्षम क्षम क्षम the snowy provinces. स्वीक क्षम क्षम bions starving country, a poor country where food is scarce. न्याम क्षम

nage-lishs woody district. The same lishs-mid frams provincial people. Frank is a lish same provincial people. Frank is lish same provincial people. Frank is lish same people is listed in the same people is listed in the district (which, i.e., at a place round about his monastery after the summer recess (Snis). Frank is listed in the summer confinement in the monastery when monks are allowed holiday to roam about in the country.

The state of the south of the s

country of the three valleys. (Kathah. 168). Note: - Huo's San-chuan.

ভূম d fion-rs an immortal paradise, or country of the gods. শূৰ্ণ কাৰ্য a sublime forest.

a magic tree in Dewachan.

Byn. भून येर ijon-pa-piñ; च्या व अ yal-galoan; १९४६६ bdab-idan; भर यहर प्रस्त-bihuñ; १९४८ प्रस्त-pas-bihuñ; भून या ब्या व्या प्रसाias-skyes; १९४८ प्रसा-milhun; १४ अन्य प्रस-mo-can; अविष्ट-अन् क्रुठ-idiñ-can; व्या व यहा yal-ga-bdein; १९४० अ ठे bdab-ma-can; युट ये अ phuñ-po-can; व्या यून bgro-bgog; व्या के bgromed; १८ इव steñ-skyes; वा हेवा अन्य अप्रस्त हुन्य यून yal-ga-bbrei (अर्था).

Kong-po in South-Eastern Tibet.

कृत्य के lion-pa ser-po = ब्र. नेदः है बदाय-

Ma An Jon-cia resa-chas a branching magic tree (Maon.).



- 7 Na 1: the eighth letter of the Tibetan alphabet corresponds in sound to the Sanskrit w. The sound of this letter, when followed by a, may be heard in English in such words as neuter, new, &c.
- A H in general Buddhism this letter signifies ক্ষম্ম wisdom, knowledge (K. my. পু ৪৫); in Tantrikism: э ইউছ ছেবাইই, বুলাইই, বুলাই, বুলাইই, বুলাই,
 - 3 III : symb. num. for eight.
- 3'3X fia-fier n. of a number 444 44 agreed 57).
-) IV: মীন, অনিমিখ, মান , বজা the general term for a fish; means also the egg-born, the fixed; পুৰাইন ক্ষম ; the king's table fish; ৭৭% an eel (Cs.).

Syn. ब्रॅंट क्रेम sgoń-skycs, श्रेष श्रे वहार प mig mi-hasum-pa, वर्ष क्ष्म hyro-latai, १४ वर्ष ए mamhphyo, श्र श्रेषां क्ष sna-lshoys ryyu, वृद्धेर हो श्रेष १६ gser-gyi mig-can, १४ श्रे वहार chiiş mihtshub. क्षम chur-ñal, कुपरेद: ryyab-riá (अर्था).

33 संब-kyn, described: us १ वर्ष १ वर्ष १ वर्ष १ ति के hasintpahi leays-kyn, iron hook for catching fish.

Syn. 3 adam na-hhigs, 3 alla üy-helsin, yan. 3 lengs-kyu (題和on.).

3 gm na-rkyal the bladder of n fish (Cs.). 2 gm na-skyogs = 32.44 gills (Min.). *Bña-khra probably Pandion haliaetus, the osprey; but in Whis the in given to Polioaetus humitus, Hodgson, also of Polioaetus ichthyaetus; two species of grey fishing cagle.

३ ह्वच रुत्र मेंब-khrab-can carp; ३ ह्वच देन मेंबkhrab chen sturgeou (Sch.).

3 মুম্বার্ক ña-dyra dkar-mo = মুদ্বার্ক dkar-ka ma a species of white crane, a fishcating bird (Bissi.).

४ कु ña-rgya चानाय a fishing net.

३९ अर्थ ña ñi-ma dyah संचाल lit. sunloving fish, i.e., that basks in the sun

Syn. *949 3459 tshoyp-kyi szad-bu, Ka

3.39 sin-ryyah coping, covering of the top of a wall; acc. to Ja. earth heaped up (like the back of a fish) on the top of the outer walls of a house.

3 # na-gon fish-spawn, roe of fish.

্ পুরুষ্ণ দিল-leibs হাজিকা 1. mother-o pearl, a kind of oyster. 2. fish-gills (Cu.). 3. n. of a medicinal root: γ বুজন আন্তর্গ কুলিলteibs mes-t-ship cha-skyem bisho the root of fa-ib heals scalds and blisters.

সমূলৰ উন্নিৰ-ৰ na-tobs kyt smin-hygo head ornaments made of mother-o'pearl used by women of rank in Kham.

3 क्रेयभ विश्व पर क्रेड य संत-letts thou-par sminps may be taken to indicate स हैन the pearl.

স্থান বৰ্ষণ কৰা জ্বান fields parphon nameskyes আনিবীল lit. the sky-born pearl-seed Acc. to the common belief, drops of rain falling in the mouth of river-mussels become converted into pearls.

३६व ña-dol बारब, पातिको fishing-net.

3 4 a dol-pa a fisherman; such as those living on the southern shores of Yamdok Tsho.

Syn. 24 åt skyal-chen, 3'482' ña-hchiñ, 5'4484 dra-wu hdsin, 3 wursk u ña-yiş htshouu (Mhon.).

3 5 na-dos a load of fish.

) পুৰ জন-phyis মুদ্ধি mother-of-pearl; an oyster shell; it is believed that any food or drink kept in a vessel of mother-of-pearl never becomes poisonous.

য়ৰ্থক্য জন-bbigs fishing hook: রূপ্টক্ষ ইৎ ক্ষেত্র, v. উদ্ভূৎ a kind of wild duck (Milon).

ু মি: ইব্ৰ ña-mid chen-po n. of a sea-mouster; ব মুব্ৰ মি: ইব্ৰ ইম্ ছুলাই কৰ্ম আৰু। taking the form of the sea-mouster called Na-mid, he obstructed our passage. স্ক্র মুম্বার আন আর ব্যুম্ম he said:—" we also saw the Na-rion mid chen-po" (A. 16).

a # €a-wo a female fish.

3 \$18 44 Ka-mohi çul=32 \$44.

3 3 na-tsher fish-bones (Sch.).

) শ দূর-ফান ন্তালন l. n. of an aquatiq monster, perhaps the crocodile. aquatic bird, a fish-eater.

3'44 ma-goog the fin of a fish (Cs.).

3 wa ña-sag tish-scale.

3.44 #a-sog the saw-like fringe on the back of a fish.

7 V: acc. to Ja. 1. tendon, sinew. 2. in colloq. mark left by a blow, a weal; in W. 3 acm the blow has left a weal. 3. acc. to Sch. a lock. 3 a the four muscles, viz., those of the arms and the calves of the leg. 3 a ma-chu tendon, sinew; perh. also a large nerve in the

nape of the neck. 349 na-log a contraction or wasting of the sinews (Mion).

9 VI: पौर्च नासी, पृष्टि ना, पृष्टि ना, पृष्टि की the day of the full moon; ३ अव a day in the increasing phase of the moon; ३ वट ३ ६ इन व on the sixth day of the moon; ३ वट व पृष्टि ना निवास का का निवास का निव

3'55 na-khrar a kind of brick tea.

সূত্র Na-khri p. n. the youngest son of king ই মুখ্য বার্থ ট Digum-teanpo.

3 ¶ na-ga or ¾ nag a steel-yard.

3 an-ho body, figure (Sch.).

7 H na-ma I: noc. to Sch. mistress of the house, house-wife; hearer of a lama, without being a regular disciple (Jai.).

nale and female.

7'N II: 1. in the colleq. of C. a woman; the word occurs in the Gurbum of Mila-ray-pa where it applies to a lady who helped the saint. 2. in Amdo colleq. the vagina.

754 Na-mo gans n. of a snowy mountain in Tibet to the north of Palpa in Nepal.

3' 43 L'A ña bani-ma = 19' a a bride.

Syn. 55.28.39.34.30 dan-pohi zdul canma; ff 458.4 kiyo hdam-pa (Mhon).

3 % na-ra care; 3 % \$5 % to take care of, to provide for a person, to keep a thing safe; cf. 43 % P.



3'X'3'X na-ra no-re weak, fragile,

3 Nari n. of a place situated to the north-east of Tashi-lhunpo.

y and un-thog n. of a disease.

7 SQ sinca-sul, defined in sheet sa ex-5x s ac of 3 s to sems-can gasi-rus-gi rkasipahi sinca-yi sul the muscular ridges of the legs of any living creature.

গুল নিব্ৰ 1. v. গুল, গুল ক' one measure on the steel-yard = 4 sran and 1 star = four and one-fourth ounces. 2. = পূল এ 3. also সূল্য or গুলুজা notch, indenture; বিশাস্থ কি having multifold leaves, like those of caraway (Jā.; Vai-nā); সূল্য নিয় not cleft, not indented. 4. of wool, সূল্য নিয় কিব্ল-সূব to draw out into threads, to spin (Mil.; Jā.).

পূৰ্বীন নিৰ্দেশ্যন obstinately; সংগ্ৰহণ কৰা anything obstinately, not listening to any one.

স্মুখ নিজ-kyaj=শিন in Sikk. dialect:
বৃহদ্ধ- মুখ্য বিশ্ব নিজ্য বৃদ্ধ- মুখ্য ahould only press the application to be permitted to send the Nah-chan (proposal-wine for marriage).

भूष संag-ma single; मुभ्याम spu. संag-ma or मुण्याभ्याम a single hair.

अवा वेची ñag-ñig filth, dirt (Sch.).

39 39 ñag-ñug = P 294 various, of different kinds.

সৃত্য ইন্দু ইননু-নিতা 1. not clear, turbid: mixed with foul matter (as water mixed

with mud). 2. confusedly, speaking irrelevantly; also contradicting one statement by another.

77 7 3ag-thag thread, chain (of gold or iron), cord for stringing turquoises (Ja.).

34 what hag-mibil scale of a steel-yard.

भा र ñag-rdo the weight of a steel-yard.

34.45. nag-cin the beam of a steel-yard.

う句"d nag-ps notch, indenture=東海 notch or hole in the nose, or a notched 'nose (Sāiń).

子 为可当为 nag-phran=*** at an arrow; acc. to Cs. a beam, a pole.

अपा में बंबनु-mo acc. to Sch. a woman.

Nag-re 1. n. of a place in Kham (Los. *9). 2. single.

34 K. Nag-rod n. of a small principality ruled by a petty king in Kham.

३4 À Nag-le n. of a place in Tibet.

** In had-grum the square carpet-rug manufactured in the district of Nan.

Y Non-chu the tributary of the Yeru Tsang-po which, rising from the mountains in the district of Phagri, flows N.N.W. and falls into the Tsang-po near Shiga-tse.

*** A nak-chu skyn-mo a feeder of the Nak-chu.

** And stod upper Nang containing the town of Gyang-tee.

35 4 II: n. of a district in the province of Kong-po.

** In man-rts: brag a kind of yellow fibrous root largely exported from Tibet to China: ** In man in much a piece, &c." (Rissi.).

** Tager Tope Nah-ro beam-po mkhar a small town in Tsang: ** Tager Tager B. Ta on the top of the hill of Nah-ro beam-po mkhar (Yig).

 $3^{\kappa \cdot \kappa_{\kappa}}$. Nań-roń n. of a battle-field where the people of Tibet fought with one of their kings (Yig).

平可 nan-ka or 平可 nah-ge in Sp. a currant (Ja.).

३८ वृत् ñad-non=३३४४ वेद espionage.

33'4 nan-pa was, 1. imp. It to hear, to give ear to, to listen; shat, hearing or a hearer wint. Mar 35 welfn hears or does hear. 34 35 = 4 4 44 the ear. 34 34 44. wir have heard. #4554 9 45 5 84 34 4 to attend to the religious instructions of the teacher: 49 or 39344 to listen to the word (of the teacher); Fan to obey; बन्द व अप to obey the commands or orders, to yield : Kurêrger in an a listen to my words as I speak. Fand or मायाअन्यम्म one who is obedient : मायाभाअन्यम्भ one who is disobedient. 2. to be able: ANY WATER not being able to walk (on account of illness); in W. 34 94 yes, I shall be able. In this sense 34 is used also as a formative, added to the root of a verb, signifying capability, possibility, &c. nat Had na 34 45 4 the river is fordable.

34 Tara nan-thos-pa wrew; Sarya as Tar

stands it; a follower of the Hinayana school.

Syn. La sac ang grog-pa; da guaskyes; da da da thos grog-pa; da da guathey-chun skyes-bu; da ga gan sac brul-shugs duan; gan da da sa a apa a sbyans-pahi yontan la gnas-pa (Uhon.).

সূর্বিণ টুমান্ত্র শ্লান-thos kyi sa-bdun লয়নাৰ্থার কি seven stages of perfection
acc. to the S'rāvaka school: (1) মুক্লবিব্যানাৰ্থি ; ব্লাক ব্রামান্তর কি কার্যা কি white illuminated stage; (2) নীবার্থা; ইব্লাট্ডা the
exalted stage of noble birth; (3) ব্যাবার্থা;
ক্রান্তর ম the stage through sight; (4) নর্ত্রাক বিষয়ে কর্মা the fine or subtle stage;
(5) বিনার নার্থার; ব্রামান্তর ব্রামান্তর বিভাগের,
etc.); (6) হারার্থা; গুণার্থ্য ক্রিমান্তর কর্মা the
finished or perfected stage; (7) ব্যাবার্থান;
ব্রাম্বার্থান the eighth stage.

34 Twing an man-thos beu-drug the sixteen chief disciples of S'akya-muni, i.e., the man sy or Sthaeira of the S'ranka school.

अत्राच मंत्रका-thog-ma वादिका a female hearer of the Hinayana school.

अर्वर्ष nan-hdod-pa= वृष्य प्राचनाना, शक्त respectful, respectful service.

344 nan-rna messenger, envoy, ambassador.

Syn. \$3 plio-na; \$\$\mathbf{H} \mathbf{H} gtam skyes (Mnon.).

34.44 nan-rna-pa w444 to overhear; an overhearer.

भूज में han-pa-mo a female listener.

34 Nan-po the birth place of a celebrated Lama called 33 34 min Çakya rgyalmishan (Loh. 2 10).

334 fiam locust; also 3434 acc. to Ja. a cricket.

ank Kamina or 3000'K surjets despair anxiety, dread, fear (of a thing); 3000'K away a to be delivered from anxiety.

कार व fian-fia-ten = र्वाय सहर, विषयु पानंत्र abst. danger, fear, anxiety; also anxious, fearful; to be slarmed, to be in great anxiety: रेमन् अवस्ति वृद्धित की र्वास प्राप्त प्रमुख्य का it is, in that pernicious aphere where the cycle of anxious cares prevails (J. Zań.) अवस्त वृद्धित प्रवासक्षा less tisky, beset with danger.

3912 N. nan-ha med intropid, feurless.

Syn. I. Jan 24 inih-slobe-can, adam'ik,
hi is-med. Jan 34 stobe-can (Mhon.)

34.65. หิลm-chuń दुष्टेख weak, feeble. 34.65.55. หิลm-chuń duań-po धङ्ग met. a fly. a doc.

34.14.4 ñam thag-pa with to be stricken, exhausted.

अक्ष किंगा-शाम बाज़ास a sudden flash ;

भूभ परिचयम संतता-pahi lam=यम ६६ व a bad dangerous rond (Man.).

भ्याप्त संसाम् yoş in Sikk. locust. = the Tib. • वाच्या or कवाय.

3.5.1. Acoust or show your resp. 3444 your it thought, apprehension of ideas: show a your gray a wifefinish to comprehend, to acquire the meaning or import of a thing; In your 3444 to comprehend their meaning. 2 the soul, mind, spirit, as an entity: your 3444 companions of the soul when in retirement (Mil); your gray wine of the soul, i.e., religious knowledge (Mil); your gray a thought springing up in the mind. 3 manner, extent, degree, condition, state; your gray a trought to try, to put to try, e.g., one's strength; 24454.

अभ्याक्त, u to try the degree of a porson's devotion or spiritual progress (Mil.); व्याप्त pleasing, agreeable manner of speaking; वेतुम्बा pleasing manner of doing or dealing; अभ्यात्कार क्षेत्रक क्ष

344153 ñang-dyu, v. 3441 444 ñang-thuhs.

कृष्ण १९६ ñams-hgyur कास्त्रा handsome, elegant, to be elegant, comfortable.

same of name rgyud= sam, same of a gentle a intellectually skilled, well-versed.

weak. 2.=95 @ buff-sca a bee.

un 34 % name chen-po pride.

अभा जाम देश देश कि ame-brias byed-pa to atrengthen, restore : अभा जाम he recovered, grew well, got up again (Ja).

मध्य देवा देव जैंदा जैंदा क्रिका byed-pa to inquire fully into any subject.

अध्या कृष्ट व्यापन संबक्ता stoA-geal, ए. व्यापन दें.

300 for name-stobs strength.

अभ्यः बस्य संतास thuy-pa, v. अभ्यः बस्य suffering, tormented, exhausted: अभ्यः बस्यः द्वरः र the cry of suffering, doleful cries; अभ्यः बस्यः र व्हेदय चार्तेच्यरेच सन्दित bewailing under agony, to utter cries of suffering.

3444 404 fiame-thabe, 3444 53 appearance, colour, figure (Jä:).

300 % a name defe-wa bright appearance.
300 % A name bele-wa was happy, comfortable.

३०४ वर्ष स्वान-files met. त्रेष the male organ.

эми क क्रिका-pa 1. दिवास, विश्वह, विश्वह, दोन injured, hurt, spoiled, damaged, impaired, imperfect. अञ्चलच uncorrupted, untouched, not weakened. 2. defiled, polluted. अञ्चल वहुत to grow weak, become

deteriorated, to degenerate, 3. shat. degeneration: 300 4 450 the three deteriorstions or impairments:-(1) 44 Boar 3000 4 depravity of morals; (2) # 4 year a vicious principles: (3) 1 4 marq mistaken religious observances, rites, &c. (K. d. 5 3). 3000 4'54 Same-pr-drug the six kinds of degeneration:-(1) 459 344 4 degeneration in one's self; (2) and sear the fall of others; (3) # 4 year a degeneration in religion: (4) au gam yam a bad or deterioratedmorals: (5) \$5'4'38et a spyod-pa \$1mg-ps bad behaviour; (6) as a year a bad habits, living. Besides these qualities are others with which the word see is joined:--वर्ता व मेमला वं सूदम मूद्र नेमला वं वसूद्र नेमम नेमल वं Languages and La life: quipmura of impaired health; 44 54 3448 of impaired talents, loss of ability; 595 5 3849 impaired faculties; 415 344 4 degenerated vitality: 44 4 3444 4 loss of energy, depreciation of ability, of efficacy, &c.

som a ha a hams-pu med-pu wan not damaged, unimpaired, uninjured, indistructible.

Suntagen ge, gunt-buht mu-nin date

impotent, useless.

be languid or weary; to despond.

अन्य कार्ड्ड व अंताम-par byed-pa बीदित;=
अन्य व पद्म मंताम-का hjug-pa.

अस्याध संताम-po कवि injury, damage.

अन्य दुर्दुः व स्वाधः dpyod-pa to investigate; examino minutely.

saus 55 same-byed we that which dammages.

provoke.

pane में के व मंदाल mi-bde-ica = pane क करे व bad health, unwell, ill. Syn. 45445444 hdu-na hkhrugs-pa; 474 nag-pa; 4.6344 na-tsha byuh-na; 4.4 na-na (Mhon.).

sheet to the grant of the grant frame while key's sound on her by she will be minute inquiry to ascertain the real state of things or secret of any matter.

many many-med would undamaged, that cannot be spoiled; also strengthless.

əmu दम्भ संतमाइ-dmaş = दम्भ ५ वट व dmah-ru son-wa degenerated.

भूक्ष कुँ विकास-समुक्त experience; but acc. to Jä. enjoyment, delight. अंद वर्ष अन्य कुँद tahor-hahi विकास-समुक्त experience acquired through the medium of the reuses.

эми #5'9 Kame smad-pa चपहत, id.

अवस इत ब्रेस्टाइन्स्ता skill; dexterity.

3000 MAS 4 Kamp Mahar-ica wonderful, most beautiful.

अभ्याचित्य स्वामा yod-pa बचा to be in possession of.

nemory (Mil.: Jū.).

2. to take the measure of, the dimensions of, to survey (in respect of land): inquiring into the state of any object, &c., to explore; to take an inventory, to ascertain or compute the state of any property.

suffer, undergo, experience. MM 34594 to injure, spoil, render useless.

Al A nahi tahir wa a large fish.

35 ñar 1. v. 35 ña-ra. 2. acc. to Ca. oblong; 35 35 ñar-ñar oblong.

3X 3X nar-her de n. of an immonsoly large number.

3X.5.2 PX Nar-du li-kha-rz n. of a placelying between India and Tibet (Yig).

جد علاد شar-gdon= د علاد in W. shin, shin-bone (Ja.).

३८ अ स्वर-ma इति शेष्या particles of water, spray (Mon.).

भूग किंगी-एव स्वय, स्वया, स्वया imp. भूग केंग्री to lie down, to sleep; अन्य क्रिया हजी he has gone to sleep; अन्य क्रिया हजी he has gone क्रिया केंग्री क्रिया क्

河南 nal-khri=四南 mal-khri a bedstead, couch, sofa.

34 % *nal-gos* counterpane, quilt, blanket (Sch.).

भार्ष संal-hgro=व्या a river, stream.

32 44 nal-thag bands or ropes stretched to sleep upon.

সূত্ৰ মূল po মূল 1. a village. 2. coition; পূত্ৰ § al-po byed-ps to practise cohabitation.

949 ñal-bu bastard, whore-son:

अर्थाः त्रता-श्रंत 1. बेह्मी [understanding, intellect]S. 2. नेवाय प्रश्ना wisdom, spiritual knowledge (अतिका.).

yer w $\tilde{n}al$ -sa = set w or allow set also, also also board to sleep on, a bed to sleep upon, a sleeping place.

3 si 1. num. fig. 38. 2. num. used inst. of ¶ηα gsis in compounds: γα two hundred; γβ si-khri twenty thousand, etc. 3. for γα the sun

ों व सं-क्षिप्रश्न साम्राप्त, समेवर, समेप्रस a Brahmapa, son of the sun.

3. 15 Ni-thud a lake in Nopal (Ja.).

ler, a son-in-law; also halo or circle round the sun.

) i-dgah = gw = kam-pa a mystical term (Mist. 4); a flower.

3534 #i-dkyil disk of the sun (Set.).

335 ñi-gus noon, midday.

")" #i-che the sunny parts or flanks of a hill or mountain.

) \$5 fileton wan the lotus flower; the tree Terminalia arjuna.

Yawi-dros morning time, from 8 a.m. to 10 a.m., when the sun is warm and pleasant.

3 49 ñi-nub annaet.

મેં માં-ms 1. સાથે, વાય, વારિત the sun: ? મામ the sun is rising; ? માન્ય the sun has rison, shines; ? મામ or ? માફ વ the sun is setting or sets; ? માફ વ દેવર until sunset (Sch.). 2.= માર્સ માંમ-mo the day: ? મામ two days; ? મામ રે every day.

Byn. a n teha-ser; 實著兩面 Ac is sna-tehoys çiá-tla; 都 資本資本 u mi-pôyin skyes-pa; 四、 na mi mi pad-muhi ghen; 5年登 城市 dug-kyi baag-po; 银气焰气河 mun-pahi dgra; 电管理解 和 hijo-ten mig; 5年四三四 dug-ka dgab; 电 证 mi h hyro-bahi sgron-me; 四一四四 四四 ghis bdag; 在 Ac ilo-yipiā-tla; 图 5月 5月 ku mud dgra; 景气焰 新河 a grīd-pahi sgron-me;

34 AC 35 nin-mor byed; 25 35 gurh-byed; 4535 hod-byed; Aware 45 nam-mkhahi nor; THE realism: MRICH grah-bdag: TSE and had ston-thur; Kang had-iden; Ma da mun-sel; 34 Ma 45 nin-mohi nor; 45 4344 hod-azuns: 45'454 hod-haten: 34 Ma all ninmohi bbyin; 98935 begub-byed; 4595c hod gland; Kan and hod-horo covas-bued; eparal mkhab-bgro; an grad an mani-egyur hgro-lus; नाम भी दे geal-bahi nor; कंपून teha-idan; 24 39 heg-erey; 45'34'44 hodzer idan; 35'3'45 bod-kyi rgyun; 544'45'35 phyoge-enal byed; 455'95 adul-byed; 4'95 tsha-byed; AMEC'SS rnam-snan byed; 85 allem mun-hjome; au da lue-skyob; asu au व्यक्त hdain-skyes mishan; व्यक्ति mchodidan: 454 9540 bdun-oui bdun-pa: 444 959 phyoge-bdag; METELS mehog-bded; as: adam char-hbebs; alf4.35 hdsin-byed; gr. aa. w. 🖔 şnań-bahi mu-khyud; 🗷 🙌 şnań-įdan; मेन नाम mig-gruos: ३म नमन दे rnam-geal bund; 45'435 hod-kayed; 4448 buten-bua; 455'44'44 bilul-lis rayal; ar ana ma-slume; alais hphrog-byed; \$4'4 gleen-pa; \$44 54535 phyoge-dood byed; 4544545 atumpahi hod; 15 3 4 sq hod-kui skra-can; # 294 KS swi-tahogs bod; penkunk anak-bahi midsod; र्रा के भट्टर nor-nyi midsod; के कर त्यावा क्षण rgyu-wahi briul-shuge; नाम वर्षण grafbeen; was an mehod-hos; as \$ 42.84 hod-kui nor-can; a sa a a pad-mahi lag-pa; 595 and glag-tu behar; 29'35'494' rig-byed hbyuft; www. Emu las sna-tshogs; 2935 khyab-byed; 45 45 nad-med; 435 95 hthuibued: 45 Balle 34 hod-kyi hphres-can; 44 ATAN mig-asuge: Kilk, pod-snan; Kilk. alla a hod ston bdein-pa; 234 khri-can: 42. की क्षांच lon-bahi kha lo-pa; अभाग्न lam-ston; \$5'35 arid-bued : Ar gall cia-rta mtho: 589 And dbyig-gi khu-wa; Antiaka zlum-po hann; 54934 dus-kyi bycd-po; swapa. Day nam-mkhahi mig: ala ta tak t hjig-gten gioan-po; 45.45 hod phun-po; 45.35 qqqqu ec: boh-or gonga-mah; 4maq2 yq nammkhahi toq; 3qu 3 mg, phyogs-kyi makhynd; 4mu2 y tshah-puri etn; 4maq2 eq 4 nam-mkhahi thiy-le; 2 aqu 4, khatshogs bod; 4 45.44 eta bilun-pa (Mhon.).

NACA ñi-ma gañ-çar sun-llower, Helianthus.

Yanger Ri-ma dyab 1. a name of Karna, the king of Anga. 2. a. of a medicinal plant.

THE'S ni-ma sha-dev early morning.

Two of the firms ben-gais twelve demigods who are to Chinese astronomy represent 12 divisions of the day (as of other periods) and are therefore called 7%; they are \$4 byi-na (mouse), \$5 glai (ox), \$4 stan (tiger), \$4 wys (hare), \$4 glai (bres), \$4 ling (aheep) \$4 spret (monkey), \$5 bya (bird), \$6 khyi (dog), \$4 phag (pig)

YMM: Ki-ma than n. of a place situated to the west of Lhasa (Lon. 24).

News 18th Ni-ma (dan-pahi ri n. of a mythological mountain believed to be situated 5,000 yojana beyond the Southern Ocean (K. d. 8 275).

भूभवा के मां-ma nag-chen and भूभवा कर are the names of two (Sa-bdag) demi-gods.

भुभाषेत्र ñi-ma phyi-dro पराक, पराव

ን። ያ። ñi-ma phyi-ma a future day.

3:435.44 hi-nut phyco-than water lit. more than one half of the sun, i.e., from early morning to the afternoon.

भूभाष Ni-ma shas स्थापन one of the successors of Buddha in the Buddhist hierarchy of India.

कुलक्ष्य मानाम हैशान-po सहित a good or auspicious day.

A se a firme car-wa antica sunrise.

course of the sun to the south and to the north (of the equator).

予める。声音を 新i-mahi kha lo-pa the charioteers of the sun ara:—夏^元年 skya-refis. 夏 為ち bla-med, そうなち bod-stuń, 男に近く夏州 khyuń-shon skyes (根析on.).

3.28 Fa. 84 Ki-mahi khor-yag the surroundings of the sun.

3.00 and si-mahi bkhor the attendants of the sun; they are:——444.85 gnas-byed, 594.434 dbyug-po can, 504.84 dmar-ner.

भूभविकाय का-ma hthyims-pa सम्पेपरिवेश the circumference of the sun.

3 and 3c. ai-mahi grai warm when the sun is at the meridian, midday, noon.

भे भेदे हुँ हैं। mahi rgynd चाड़ियल the decendants of the sun.

भेक्ष्य की संनातकां guen चाइत्सवस् relative of the sun, epithet of S'akya-muni.

দু কাৰ্ট্ড কাল্ডি pta-bdon the seven horses of the sun are the following:— কুট্টারি, বিশ্বেশ yid mayons, অবিশ্বেশ mitog inipa, হ্বিশ্বেশ thing-to can, ইম আই, নিং-চি:jod, বিশ্বেশ কোলা the grands pin-in rayal-mathan, ইম্মান্ত কালা deed four others:— ইম্বিশ্বিশ testern-pahi hod, কাল্ডিম্বিশ ক্রিন্ত ক্রিম্বিশ ক্রিম্বিশ বিশ্বেশ বিশ্বেশ কর্মান্ত কর

brella of the sun, i.e., the day (Zom. 13).

had en Ni-mahi madah an epithet of the god of love.

रे भवे द्वा क्षेर-maki dpal स्राचेत्री: n. of s. Buddhist author of ancient India.

3.44 \$pru-pu the son of the sun, the planet Saturn.

) இரு க்க்ட்டைந் bu-mo the daughter of the sun, a name of the river Yamuna or Pakshu (அள்ள.).

ৰূপ মন্ত্ৰ ম ni-mahi disun-mo the wives of the sun-god are:— ৰুপ ম Bayun-mo, ক্ষাৰ্থ, Logs-blod, বুৰ কাম Adal-bash, বংটুলাল Hod skyes-ma, কৃষ্ণীৰ্ট ই কাই Grin-rie ka-lin-di, কাছ Nam-gru, মাই ট্ৰাই Ma-nu shyin skyed, মুখ ইংল ইkrag byed-mu (Mon.).

3 Ma 4344 455 | hi-mahi gauge-briun the reflected image of the sun.

yadin, filmahi hog the following are the names of the sun's rays:— hod-chags snaf-un; sprages and nam-michah hjal; This guin-byed; the taka-ser; has chu-hthus hod; safi histore metahan-na hjoms; ka ha hod-kyi char; This can hod-kyi char; This can kun sund hose-pa (Mon.).

મું માં માં mahi hod-skor the circle of light round the sun

भुःवरे-४५:अप्रम सं-mahi hod mäam n. of a flower (K. ga. च 446).

3 ma 15 k hi-mahi hod-zer the rays of the sun, sunbeam.

natemak si-maki rigs-skyes="\noting" of the race of the sun; occurs as a name of Buddha Sakva Simha.

रे अर्थ ज्ञान सं-make lug आवांका 1. the body of the sun; 2. अरथ copper.

रे अवे व में ni-mahi lha-mo स्वाची the wife of the sun-god.

भुक्का का मां-mas bahad met. a lotus (Maon.).

Yas #i-myur evening, a little before dusk; the hour of sunset.

y's si-take acc. to Sch. 1. the time or duration of one day, a very short time. 2. acc. to Lev. when direction; sphere, country.

? I's ni tshe-sea 1. ephemeral, single, simple. 2. n. of a class of infernal beings.
3. very small, minute (Grub. *2); ? I's culse (Lam-fi.).
4. animals that do not live more than a day, very shortlived animate beings.

) If si-tshod) It falls i during a sun-dial; also a wheel to ascertain time, a watch.

ो हैर है इब की zer-gyi rdal बातावणिहरूपा: the dust seen flying in the rays of the aun coming through apertures of a window; a mote floating in a sunbeam.

Na Ni-sla, lit. sun and moon; but is the term designating the topmost ornament of a chorten, which takes the form of a ball superimposed on a crescent. This nyi-ds ornament is also placed above the gyatinhan or Buddhist trophy of victory.

34545 ńi-sla dwań-po n. of a Dakini (Loń. 49).

had ni-hog lit. below the sun; warren the western limit; had a parama Ri-hog-gi rgyal-khams Aparantaka the western continent or kingdom.

भूजिन सं-hog-go gos जाराज्यम् or dress of the ancient people from Bactria.

has an expected the sun, and the sun, sunbeam, light of the sun.

3 4 si-yol a screen, awning.

3 4 ši-ça fresh meat.

I fi-car=E ska-dro sunrise, early morning.

हैं भी सं-çu (inst. of भेगह) विकास twenty ; भेन काम the twenty ; भेन कि about twenty; \$43.434 twenty-one; 8.434 alone sometimes signifies twenty-one. In Sikk, and B. and C. Tib. \$43.434 or \$434 is used to denote twenty-one. In the same manner the use of the abbreviated form \$4.434 or \$43.454 for \$43.454 or \$43.454 is common, and so on.

हैन हैन संपु-संपु in W. loose, slack, lax, not tight or tense (Jä.).

कि ज़िलंकिसमा नचा 1. the juice, essence of any sub-tance, the pith or कि अलिंक (beart, soul) q. v. 2. spirit (of wine) कारोकर; कर कृष्टि कि जिल्हा [yeast, the froth of the liquor]S.

34 \$ nin-to acc. to Sch. sure, trust-worthy.

+ 32: 452 #in-glor = 24:45 certain, sure.

As a min-sprul ace, to Ju. an emanation or incarnation. "Sign yan-sprul an emanation of an incarnate being.

Is not not be reborn, to be transmigrated in regular routine; the re-appearing of the soul after death in one of the four forms of birth, i.e., the linking of the limits of existence.

he as his hay ween 1. minor or secondary members of the body, such as the fore-head, nose, chin, fingers, ear, eyes, etc. The way or limbs of the body called as a division, section, part, subdivision. N.B.—Sumpa

includes the following in the private; and a, the, the, the, the private and the private and the private and the private and the limbs.

স্থাৰ ন্ধ-গঠি — ইবি কীৰিল a pupil's pupil: স্থান বিশ্ব স্থান কৰিব (A. 124.) the two *Nid-slob* depending on the ten (i.e., being supported by them).

मुद्रीय संबंध का one's own flesh; the expression भूत भूति स्वयं in the older form of Tibetan signifies यह न्यूय नेवाय one esting his own flesh, i.e., ruining himself.

र्हे संबंध सम, एव, सब्द 1. self, same, opp. to other persons; #3% your (honour's) self: E % = E E. I myself; W % the mother herself: ARRAGEN this man is you (yourself), O king ! (Ja.). 2. the very, inst. etc.: 44.55.02.444 35.4 just where am working; 38 55 35 4 debudrud mid-ng close by, at the very spot: 547375 at the very moment : **5'835 that which is honourable in itself. 3. when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, ty,-cy,-y, etc., but it is chiefly limited to the language of philosophical writings (Ja.). 4. in the more recent literature it is used resp. for \$5 khyod thou, you; 303 thy, your; Mak you, in W. 5 .= \$4 only ##3 g 37 only the numeral g; 337 the letter za (*) alone.

4 35 Q W Kid-bgrul a very low caste.

35'56 sin-mo fen, ure, nurther, une the day; the time lighted or illuminated by the sun. alternature, quaranter, any particular and also blan dah, gantwar pach-dah mah-ldan-dah, undunyan; align mun-mel pad-ma behad-pahi-dus (Bleii.).

3454 fin-dkar a white, a lucky day (Sch.).

May sin-star the star that is visible during the day time: angled May 2 34.45.

at an agreeable friend is like the day-star (Hbrons. 55).

"Migs." sin-styon the observance of a fast, rite, etc., for one day.

প্রবৃত্তি নান-hkhyofe for one day, one whole day: নাইবেল্ট্রাল্ড কার্য পুনর্থ কার্য প্রত্যান কর্মান করিছে। করিছে করিছ

MT fin-gas all the day long, during the whole day; MT fin-gas noon; ME a day's hire.

¾ \$ ₹ ₹ ₹ # #in-gyi ri#-la during the day time.

માં તેવ માંમ-oig one day, once; મારેલ વધા દે daily; માલ during the day time, by the day light; દેવ માલ્ય on that day; દેવ કે મેન the following day, on the following day; સ્વાર્થ ફેર્મમાં વરસાદ વધે કુંચાલ a person who brings to light the faith.

Nam Lin-chap 772 1977 nin-repi dge-apped the requirements of every day; daily necessities (Rissi.).

My Tares fin-flar chos-chas the daily needs for religious services.

Name F. Kin-mekkar-dyod Krouwn ; = 184 Ar. mun-pa darkuem (Khon.), v. NAME Fr. Kin-mohi 250-ka.

N. 25 and sin-thus-skeps, I mas in thus-dup the period of short days: when the day becomes short.

MA fin-par during the day-time, v Pth. 268 b, line 4.

3435 #in-physel 1. midday, noon. 2. half a day, i.e., six hours.

743; sin-byed ferrer 1. the sun—the maker of the day. 2. and maked vermilion (Sman. 255). 3. www matters.

34 94 ain-bral way without day, day-

३४ वेष संग-sores the accumulated works of several days (Bissi.).

ोद केद कर्द केद संग-कार्य mithened without interruption during day and night, continually.

of the day, day-break; भून और ब्रॅंड दिलाख; the egg of the day, dawn [the egg or embryo whence day proceeds; hence darkness]8. भून अर्थक्य समाज the noon, the highest limit or climax of the day; भून अर्थन्त पूर्ण, दिलाई, स्वयंत्र का कि का, भून अर्थन्त the lord of the day, the sun; भून अर्थन्त प्रकार का the day; भून अर्थन्त दिलाई का the day; भून अर्थन्त दिलाई का the day, the sun; भून अर्थन्त दिलाई का the day, the sun; भून अर्थन्त दिलाई का the gem of the day, the sun; भून अर्थन्त दिलाई का the planet Saturn, the son of the sun.

34 मध्य संग-कारक्षेत्रस चडाराच day and night.

भू अर्थन अवन संत-कृष्णिक सुर्वेशक-कृष्ण कि स्वाप्त कि

স্থান fin-shag 1. day; সুণান্দপান three days. 2. অভাবেদ, দলিছিল every day. 3. as a symbol num. 15.

A an gan abn ain-chap phrage-goig a day of twenty-four hours; pann de at a ta gan ang ang ang ang ang at ta

34 44 fin-raf = 1 444 day-break, morning twilight (Sohtr.).

34-24: 1900 fin-rid-skabs, 3: 10-24: 24 50 the time when the days become long.

34344 min-re-behin every day, daily.

भूषण क्षंत्र-lum a day's journey, daily march.

ইমিউ, মা. byrd-pa or পুৰাজ্ব । also পুৰাজ্ব mil-le byed-pa, to trickle down, fall in drops (of tears, etc.): नेष्य को नेपास्वाद्यक हुन का सुन दिन केप भूष हुवा नय । (Brom. 25.) Legs-pahi çeş-rab rose up and tear-drops like peas trickled down.

341. instr. of 3. 2. in compounds for any as in years two hundred, years two thousand, years double.

has 244 his rgyn chig-pu sorge cloth in which two threads cross, one stretched lengthwise (Rivii.).

> > was the first of the state and of the Church; also one who serves two masters (D. cel. 5).

🐧 як num. fig. 68.

3 THE A sin-gu apan-leb n. of a kind of worm (Rten.).

3 5 au-ti a pear (Ld.).

34 34 4 Aug-pa to stand out, to project.

anger mig-rum lit. the testes cut out; anger or angeres save been extracted (Mon.).

Mag-ps I: n. of a place in the province of Teang.

AN II: 1. to beenear, to rub pently; Ausquage positing-pos to rub perfume; acc. to Sch. to stroke, to careas. 2. to touch; feel for. 3. to protrude, stretch out: a resistant of water; 52 24 ast, a to look or peep out, to take a peep at.

34 g à Ja ang-rtsa me-tog Carthusian pink (Ja.).

3 ম বি নিননি কৰ বান, বাণিত not many, little, a few; minor; ইম প্রাণ্ডন a very little quantity, a little.

an An musi-skyon slight defect.

ar & find-fin and less, little, small: ar & grada speaks little.

Syn. 4^{5, q} chuń-wa, 3^{5, 5} йий-du (Жйоп.).

हुंद्र से संगत-ma turnip, turnip soup; इद अदेश अपन्य turnip loaf, a fragrant gum resin; ३६ के संगत-rlon fresh turnip.

3C'54 fich-rum, v. 3T54 fing-rum.

30' anl-ma to wander or rove about, to step gently or steal through, to creep. 14' a detective; "14' a spy.

\$ ne 1. num. fig. 98. 2. for 3 near.

those about (us), retinue, v.) 44.

) is a Jongpon district chief or judge). It is a Jongpon district chief or judge). It is inclining to one side.

) and he-mithon =) Ar. (Ca.).

মুখন দ্ব-hkhor কাল, অধ্যাস্থা, নিজঃ, অধ্যান, অধ্যাস্থিয় 1. an attendant, one near or in waiting; relations, kindred, neighbour. 2. a. of one of the hells. 3. neighbourhood: শিক্ষাপুট্যাস্থান a begger belonging to his neighbourhood. 4. unfu (Upali) the disciple of Buddha who narrated the Vinaya pitaka.

yas to ocean lying between the continents of Godaniya and Uttara Kuru (K. d. 550).

Fig. no-dgab ware a king of the Naga.

jage fie-begyur word trouble, mis-

) 49 ne-grogs follow creature, neighbour (Co.).

) \$\vec{n}\$ \$\vec{n}\$ \$\vec{n}\$ a tribal name in Tibet, one of the three:—\$\vec{n}\$ \$\vec{n}\$ \$\

) डेंच *ñe-chos समय*, **ज**िल्ला time; usage : neighbour; near.

) ne-ți a pear (Schtr.), v. 23 nu-ti.

3'59 ñe-dag relations (Cs.).

) द बंट-du चाति, बृहस् kindred, relations :) दुर्द कर वश्य कुराइर चातिसम्बनसम्म (he) is certainly fit to be among the kinsmen.

3.34 ñe-dus now-a-days.

3.45a ne-hdab was one's own people, friends or admirers.

ो प्राप्त संब-gras चयचा (विषयः) 1. the male organ. 2. चयचानीय disciple: हैं है है क्षेत्र कर्षे I shall be your attendant, or I wish to become your disciple; है प्राप्त स अधि द I am becoming a follower.

3'44 no-takan relative, kineman.

रेक्न क्रि-takal or रेक्नेक्न चप्यम an artificial grove, garden.

+) tas as-rig-pa 1. = tas a kkrig-pa (Maon.) copulation. 2.= ga \$1 a khrig-bug-pa to wash.

) Ram ne-rigs near relation.

वै 'म हर-10a 1. सनीय-सा. समियत-म. समियाw vb. to be near, to approach: 54375 3'04 when he was near dving: 1'4'45'5' 3.44 (when she was) near the completion of the months, i.e., the time of giving birth to a child (Ja.) : #4554 145 345 3 44 when the time of the teacher's return drew near: 34.5.3.3.8 being not near having done: 444 4 30 5 3 02 When he was near arriving at the place. 2. also as an adj .= near: and a final ou far alar the neighbour is nearer than a kind man living far off : 4.4.5x.3.48.44 at a place near the pillar ; early near. " early a let fro, in colleg. neighbouring hill, standing near, being closely connected with by consanguinity; 3.4.444 those who are near, near relations; minuming a misk of the state of sins and those coming nearest to them. 3. as an adv. the form is generally 3 - aswar almost, near, nearly: \$1543 44 344 when they had come near. Sometimes the form is \$1414, as in 441454744441\$1441\$441\$ these seven days being almost ended. 4. as a postp. it requires " to connect it the garage derivation and the come near to the house he heard music and dancing: awages and and it came near to the time of going.

) তা ব্যাহিত জিল তেন্ত deal-byed-ma = ব্যাহ মুখ্য বৃষ্টা n. of the queen of the Noijin or Yakşa demi-gods.

\$ 27.95 Se-wahi rns-royan would's car-ornaments beside the car-ring.

) of the medical potes to help in singing.

in an ac-way me-me well 1. a foster-mother, a wet-nurse. 2. weams step-mother.

*) of fall a ne-wahi tea-tehan dho-ha

TOWNER hortative expression used in
exorcism.

ो क्षेत्र के विरूक्षकों tehal=ब्रेट्क ekyed-tehal प्रकार a grove.

) কাই মান্ত্ৰ মিত-wahi ri-mo can = আ ই আহিবছ (Minon.) n. of a medicinal plant. [the plants Salvinis ouculluta, and Croton polyandra]S.

ই অই ইন অনু দ্বান-nahi rin-chen bdun the soven secondary adjuncts of royalty:— (1) বুল shoes, (2) বুলুবাৰ skin-rug, (3) বুল dress, (4) কৰ couch, (5) কৈ grove, (6) বুল house, (7) বুলুবা sword.

) A se-mahi sa waway table-land, plateau, plains on or by the side of a hill.

के त्या जेन त्यु संब- wasi stat-ohen bryyad बहमहाचपुच the eight chief spiritual sons of the Buddha described under that title बार कार्य to be:—(1) अव्यविकारद्वा; बहस रूथ-रूथ-क्ष्मेंत-इन्द्र-इन्द्र-१ (2) बचपाचि; उन द हैं हैं; (3) व्यवविकार : क्ष्म-रूप-प्रेक्ष-रूथ-रूथ-रूथ-(4) चित्रिकत ; वन्द्र-इन

priate arrangement, good design.

) as wife an our authorse 1. of urgent necessity. 2. = 3 and rapid increase or growth; it increases rapidly.

के कर बहुद संक-war hköpud चपानिक devoten.

) or ye seewar gut unfreq lit. humbly near; the Upanishad or Vedic literature treating of Brahma.



३ दर ६क्टम में e-war dyoks स्थापनास tale, story, romance.

भेषर वक्षण में सेन्यान कृतुवी-एव चतिक्रम, (चय-क्मा to pass over.

दे वर क्याप में में स्थाप chapp-pa अवराम, भाषा 1. eclipse. 2. अन्य quarrel.

के वर डेक डेक्स में e-war tshim-tshogs सम्मीप contentment.

देश्वर अर्थेद व ñe-war mchod-pa सस्त्कृत, तन्त्रत to honour, respect.

है वर क्षय केंट-सवर mjal or incorrectly है वर बहुब, ए. शुंच इर्राय-द्व 1. health (Moon.); = शुंच इर्राय-क्षित्व, बहुबच बहुद चयवारा, बहु, बच्च. 2. image, likeness (Moon).

has also a newar hiog-pa summer lit. to stand near; to worship, to wait upon.

ने बद बहेद व संट-war binen-pa चपत्रेचा service: to attend or take care of.

) as \$400 fie-war rtogs-pa souther to inquire into; investigation.

भेषर क्षेत्रण ne-war beten-pa अपतीवन enjoying, serving, honouring.

के वह बहुत ne-sear betan पपरेश advice, counsel.

3 as april he-war betan-pa to command, instruct (Moon.).

) or The war gdun = one attacked with disease.

3:00:05 on the prescribed days.

3 44 444 4 he-war nah-wa = 444 44.

३ व्याप्तम् स्ट-स्ट्राट क्राया= प्याप्ति adulation, also flattery; ३ व्याप्ति स्ट-स्ट्राट क्ष्मुवर्ध चया-सम्म supplication. १ व्याप्तम् व स्वयस्थि to be near, in attendance (अतिका.).

) a gra ne-nar myod-pa aunin to

year me-war plan aquita put together, constructed, produced. harma a qui ne-war phan-hdogs ungun is fit for, suits.

ो यर वया वर्ष में मंतर hphar-hgro = # वश्र राष्ट्र the demon who causes the eclipse of the sun (Minos.).

) 194 \$4 Me-war-byed = 344 wurft service, veneration.

) वर्षे केंट-स्वर slyor चयनव friendship, harmony; भेवरकेंद्र-स=बुव व चयनचर fulfilment, completion, conclusion.

है वर देविष ñe-war dmigs चयसच्या prop. support.

ो वर वनस्य में में ever behaup-pu to make use of, to employ; ६५ व हे वर वनस्य कृत्यसम्य कार्यसम्य कार्यसम्य कार्यसम्य कार्यसम्बद्धाः प्रकार कुर्यसम्य कार्यसम्बद्धाः वर्षसम्बद्धाः वर्यसम्बद्धाः वर्षसम्बद्धाः वर्षसम्बद्धाः वर्षसम्बद्धाः वरसम्बद्धाः वरसम्बद्धाः

के प्राप्त के अपना relief; it is also applied in reference to क्ष्णा है ने, के and व्याप्त to signify putting out, and forbearance (अर्थिका.).

The Sanskrit equivalents may be rendered as follows:—

[(1) Form-group; (2) sensation-group; (3) names or ides-group, i.e., verbal association. (4) predisposition-group; (5) knowledge-group]S.

रेक्ट बेन्य II: to seize eagerly, to strive for earnestly, to aspire to; also रेट बेन्य.

ो का देवाका है। य बंद-war steg-par-byed-pa वयवाच [to set fire to, to burn]S.

ो ६० संट-बोर्टिश क्येन a name of Vishnu.

3 and se-block connection, kindred, relations.

329 ne-tship wave a secondary word which limits the idea contained in the principal word.

3 8 9 ne-take-ton utelum provincial.

के देश धरण कुम मेंट-lahehi sana-ryyns प्रशेष-युष Pratyeka Buddha.

हैं बेंद्रेस small fish: ब्यूच बुदे हूं वें अद्यास हैंद्रे स्थाय वर्षेत्र वृद्ध an impure man like myself will be a small fish cast out on dry land.

) A ne-sho 1.= \$94.9 partiality. 2. mishap.

+) A 25.4 1: āc-sho med-pa = 94 }4.25.4 ac a nes-skyon med-pa without defect, without mishap: 3 A 25.25.24 a dam āc-sho med-par slebs-pa legs it is well that you have arrived without any accident (A. 12).

भूभिन्य ।: पुरित filled, complete; without damage.

) An 184 Re-shop dwen=45 25 4 or 45 25 without disease; healthy (Mon.).

3824 ne-suds=439 0 hkhrig-pa copulation (Moon.).

+ 38 3 #ehu-gyi = 45 15 boud-chor.

) ক্ৰিল্ড ক্ৰাইংখন্ত ফি-gyon bya-nar hodpa-fas the five persons that are worthy of being served are: (1) ন father, (2) ন mother, (3) ক্ৰেন্ড teacher, (4) শ্বিন্ত্র spiritual guide, (5) ক্ৰেন্ড seick man.

) Re Servil 1. near and far.) 149 Re near and distant relations. 2. distance: \$43 Re 56 Re 1 how far is it from here to the gate? 3. partial: \$42 Re Re 2 the king is very partial.

ो जा सं-lam = क्यों की जा close or shorter road.

) चेन्य ñe-logs = २५ । सभीप, नहिस्से near, in the neighbourhood (Mon.).) As ac-qui wage n. of a tree the root of which is used in medicine.

35"4 ned-pa = 435"4 mned-pa.

পূৰ্ব মূল আদি, ঘৰিজ্ঞাল 1. perhaps=sickness, thinness (A. K. III, 20). অনুধ্ৰত কৰি কাল্ডল! 2. sbet. a relative, kinsman. 3. danger, liability, risk. This meaning is probably derived from 34 মূলs which in C. is invariably pronounced মূলs and which signifies: capability, chance, etc. Like 34 aiso, it is annexed to verbal roots: বিশ্ব ক্ষেত্ৰী মূল কৰি প্ৰস্কাৰ-war hyro-nem pdab there is a danger of going to hell: মূল ক্ষেত্ৰী মূল ক্ষেত্ৰী মূল কৰি কাল্ডল প্ৰতি মূল কৰি কাল্ডল প্ৰতি কাল্ডল কৰি কাল্ডল কৰিবল কৰি কাল্ডল কৰি কাল্ডল কৰি কাল্ডল কৰি কাল্ডল কৰিবল কৰিব

१५ में मार्टी से मार्टिक seems to = वन १ व thay में स्थान मार्टिक से मार्टिक

भेर बेंद बंदन-pkor = चीन guen a relative ; भेर बेंद चेन बंदन-pkor shig he is a relative, kinsman.

April in nen-kha che-taom may become dangerous, full of danger; 3434 nen-ann dangerous; 3474 nen-ann bakyod-pa continually moving towards danger; 3444 nen-nen-ani dangerous road, a road which leads to anger (Moon.).

35" hen-pa 1. = 39 an heg-thag, v. 39 anti-nat. 2. an enemy. 3. to be pained, pinched, pressed hard, s.g., by hunger; to labour, to drudge, v. 50 has.

\$\frac{2}{\tilde{\pi}er} \tilde{\pi}er 1. \$\frac{2}{\pi}er \tilde{\pi}er \tilde{\pi}er

he we her-sked = 45 km grof-sked suffering, ery of suffering.

केर बर्बेंद ñer-bakyod चयपणि suitability.

केर age ner-batrun कत्वित, बास said to

As all her-hithod with near.

3

\$2549 ner-dash wurne delight.

hang mer-dys 29; also the 29th day of each month when offerings are made to the demons.

is and her-happy and unlucky acci-

in Man ner-shous theme, task (Sch.).

3x3x Ker-Kes = 3x3 in W. drogs, sodiment (Ja.).

নি টুর্ নিল-spyod অধ্যার offerings । यहो-ব্যার or the five kinds of offerings to be made to the gods in worshipping them:— (1) নিপ্ৰ প্ৰৰ flowers; (2) সম্পূৰ্মি বৃদ্ধ incense; (3) ক্ষান আভাব lamps; (4) ই ক্ষা odours; (5) ক্ষান্ত নিব্যা entables, rakes (Ya-set. 53).

३८'वृद्ध संer-byun चह्नच origination.

14.35 ner-byes met. a tree.

3x an Ner-star = 3 ex at a ways the Buddhist priest who was spiritual guide to As oks.

দৈশে ñer-tehad ব্যৱস্থ, ব্যুব্দ কুলানা, বিষুব্ধ personal danger (প্রতিকা.). দৈশেলৈ দিল-tehad-med=শংলাবে nad-med-pa or বস্তুবা বিজ্ঞান প্রতিকাশিক ক্রিকার ক্রাক্তিয়া ক্রিকার ক্রাক্তিয়া বিশ্বতিকা.).

ोर के ñer-tshad = शुःषऽ aku-hdra, v. ५ वर म्बल ñe-war स्नांबी.

সংশিক জল-shi-wa 1. আঁপ বৃদ্ধি সূপত heyowa hehin man-pa to listen to an instruction or direction. 2. পুৰুষ্থি অধ্যন alleviation, pacification.

) and a fire kn-pa=) and a or a a the cause of a cause, the original cause (Ju.).

3X'U fier-pa 1. sec. to Sch. to tan, dress, make soft. 2. sec. to Jā. in W. to snarl, growl. 3. to tarry, stay, linger.

क्रेंद्र' अ ñer-ma in W. for क्षेत्र' म red pepper (Ja.).

JATA nel-wa to fall ill; become sick (Sch.).

हैकि'म संदर्-pa I: दोष, चपराच, चलव 1. abet, any evil or misfertune or injurious oocurrence: क्रेस-व-काल-इन्-देवे-सम-ब-बन्द्र all things noxious are massing together upon his body; * a year of calamities, bad harvest; 4 3 mgx 2 when the harvest had heen bad: jura affer also aff 35 jura affer the three humours of the body, viz: बात कर wind; विश्व अद्वेश व bile; खेख कर दनद phlegm. 2. moral fault, offence, crime; 3m at 14 the failings of immoral acts; an 4k. and hard guilt of speech and bad action; }wasta in reference to the body.=to commit a fault, a crime, to ain; but the word used for "sin" in the N. Testament and in the Christian sense is not 344 but age of faults, i.e., retribution, punishment.

has neg-chad = have also fine.

ोबाहुर केश-tus a moral slip, trespass: रेबाहुर केश बेंब he has met with a moral fall (Mil.).

3 wuper had nes-pa khas mi-len not to confess fault or guilt.

3414 II: vb. to commit an offence: alwid built and histori hearte bank for committing what offence has he been seized; pt'styn's shar ma-sbran-pa hes-so not reporting earlier, you did wrong: That you have committed a fault by covering it; 454344 if harm is done to me : Br'8' 3 m'a' M' 4 m khyed-ci nes-pa smroscig tell me what has befallen you; \$155" 4w 3 3m is she out of her senses; 3 3m 4 what is the matter (with her)? ar har ofall a innocent beings; at hard grass he came out again unhurt. The commoner verbal usage is with \$5'4 annexed. Thus, in their N. Testament translation, the Moravian missionaries invariably use 344954 in the sense of to treepass, commit a fault.

Byn. Arwa nohe-pa; Fish ekyon-can; twage hee-teuh; Forder elom-hchin; Pour aktya khrime-good-yul; aktaada mthonwa med (Uhon.).

)ৰাণ লৈই জঁল-pa shom-po আৰাণ্য a great sin, serious fault.

But has been promised (Mon.).

34.555 \$7.75 nes-dpyad mar-spyod continually committing mischief or trespasses.

half fier-apped sauf bad habit, immoral conduct.

mgu seg-byas a wicked action.

In S. 18: Apra nes-pa byed-pahi cogam-pa a tyrant; oppressive tax-gatherer or ruler. but flow sep-dimine with reproach; punishment for faults: But have flowed and considering the punishments of lay life to be great, i.e., ever increasing (A. 11). In C. "age-mig" is a term for punishment, penalty.

7 #0 1. num. fig. 128. 2. carrot (Cs.).

no-ti pear in Ld. (Ja.).

1. The state of the state

विषय में मिल-pa or भूष म समुधित soiled, dirtied, made unclean, e.g., of victuals; कृष म muddy or foul water.

19 19 nog-nog-pa confused, mixed up.

JANGE noge-byid (Sch.). too soft; In In nog-nod soft, maudlin, weak. An In 24, cos nog-can in W. for Ada Pa 24 fondling anything (Ja.).

+ 55 "H ñod-pa = 14 49 food.

ইবৈনিধন ক্লম 1. misery, trouble, distress, any misfortune. 2. vb. to be troubled, in misery: এবল সূত্রিকার molected by the heat; সূত্রিকার ব্যাহর to get

into trouble, to be distressed; Marken as had you not any trouble? prob. you had no troubles. 3. often has the technical meaning of misery as the result of ignorant clinging to existence and the world, and therefore, in the Buddhist sense, the misery of sin: Marken and any this does not avail for being delivered from such a misery; Marken and the free from troubles, perhaps also sinless: Marken and Marke

স্কৃত্যনে তেওঁ আ জিলা-meds-pahi sa acc. to Buddhism (K. d. ৭ 355.) the ten smaller causes of moral misery are:—ইব wrath, বুলাবুৰি apite, কৰ ostentation, show, ara q alherento what is contrary to Buddhism, য়ু illu-ion, পূৰ্ব deception, বুলাবুলি ignously, envy, কাই covetousness, বুলা pride, পূলাবুলি বুলাবাrogance.

3

इंद बेंद्रस भेद्र व non-mons med-pa निष्-क्रीब, चनंत्रन free from pain or misery.

कृतिक प्रेष् non-mons tshig = वे कर अब् words of idleness (Mñon.)

37 37 not-not weak, feeble-minded (8%).

列 nor 1.= Y48. 2. a rectangle (Cs.).

32 not, imp. of 34.4.

3N nos pf. of ₹a: ¾ a man who has been bought, a slave (Cs.).

The guage n. of a place in Tibet (Deb. 9 2).

শীপূৰ্ব gñan I: 1. n. of a place in Tibet (Deb. ৰ 2). 2. very powerful and at the same time fearful.

বাসুর II: 1. a postilential disease, epidemic, infectious sickness, plague; Mark againg 494 leproey and small pox are pestilential diseases. The following diseases are mentioned under the term of 934 postilence (Sman. 108): 935 34 gerthuy, 44 & 44 an ag-po rgyng-bgyel, 25 at kind-geer, agurta hileum kha-riseg, बहुक क्ष्म वर्षे hasum (tag-dgye, क्ष्म केba-log or BA da byin-log, TE pho-glan, 18 44 9 44 rna-rtsa phus-hdobs, KMS fiam-ru, 494 84 anan-srin. 94 45 4 anan-nad rkun-po. 434 454 qñan-hòras, 434 452 qñan-hòur, 🕊 4 lhog-pa, 944 gag-pa. The four remedies prescribed in Tib. medical works for gnan called 434 445 plague killers :-#5 or lagerstramia, 45454 arsenio, 454 and Th musk (Sman. 450). 2. a class of mischievous demi-gods (), also called TAB the parti-coloured gnan, WATE the green gnan, and WATE STA.

The III: a species of wild sheep, not the Oris ammon but the Oris Hodgsoni. Its range is throughout Tibet, but never in the Sikkim-Himalays. In the Kuen-lün and Altan Tay ranges, both this species and the true Oris ammon occur.

734'85'' 9 gian hint-pa root of a plant used in the disease called Gian-gar tshuua of which high fever and severe aching in the body are chief characteristics.

ৰূপৰ gan-pa or ৰূপৰ ব ৰজা 1. cruel, fierce, severe: ৰূপৰ বাৰ্থ্য বৰ্ণ বাৰ্থ the Bon religion is cruel and Budchi-m is noble (Gyal. S.). স্থাৰ্থ কিবলৈ cruel laws; মে'ইব্ ৰূপৰ a rigid vow, a solemn oath. 2. wild, rugged, precipitous: ৰূপৰ a rugged country.

ৰাপু বি প্ৰতিষ্ঠান কৰা (in composition, often eye only) 1. nock, nape: ৰাপু বাৰ্ত্ত the neck is contracted or shortened. 2.= ইন্ট্রিক্সিন partizan, one backing a side.

क्ष्यों gnah-ko hide or leather of a beast's neck.

me first gnah-khobs screen to protect the neck attached to a helmet.

中年首年首 *Gňah-khri Btsan-po* the first king of Tibet who was carried in a sedanchair and was therefore called the "neckchaired."

कार केंद्र दुनि हुँव gñah-yoñ du mi-enol, बद =

430 gnah-ryyab in C. castellations, parapet.

93º 4º Qñah-nañ a village on the confines of Tibet and Nepal, but belonging to the former.

+ প্ৰথম বুলনি-pe a witness, one that gives evidence; প্ৰথম ইউৰে to vouch for, to be surety for: এই প্ৰথম he became surety for the loan.

• ¶§ gñah-rise the cervical vertebra with its projecting process (Ja).

434 Zan guah-tshigs spinal joints.

नुष्य देश्य guah-rens stiff-necked, obstinate: इन य नुष्य देश्य केश्चान नुष्य केश्चान (Risa) 28: Ser-sung, thou obstinate wretch, listen to this my word. नुष्य देश्य इन guah-rens. can stiff-necked, obstinate.

93. As guah-cia gw yoke (for oxen);
93. As also (fanh-cia hdsia one of the seven
fabulous mountains of Buddhist cosmogony so called on account of its standing
out like the yoke of oxen.

শুকুৰ Gnal n. of a place in Tibet;
পুষ্ণৰ anative of Gnal; পুষ্ণৰ পুঞ্চ Gnal-per
greatshan the section of Daipung monactery where monks from Gnal are admitted
(Lon. - 5).

पाहे पा वृत्ता-ya = गीभ ग जमस both.

→ P = gni-zer sometimes for F = unbeam (Lex.).

ৰীপী টু gäig-tu অন্ধান : ৰাইণ হ into one, aimed at one, having only one object in view; but ৰীপাই কৰিব বৰুৰ seems to the two loved as one.

या है निका, तन्त्रा, मिक, आहे, जबन sleen: भीति प्रविधि to fall asleep: भीति भाष्य । am sleeplass; Marak sleep has not come. I cannot find sleep; 435 3844 one uninterrupted portion of sleep; की अध्यादा में he fell into a sound sleep; 435 59 light sleep, a slumber. 935 9 499 unid-kni lovpa www.qua to fall asleep, to sleep: 95 मु दब अद दे दूर पुष वर्ष भे दे वर विश्व के वर विश्व के पर विश्व hu who is free from misery will sleep happily: हेंद बस देंद बेंच प क्या हेंद हाटक पर जीन की केंद phrch, 288) he who has attained to the stage of Shyor-lam will not fall asleep. बीर अ निशास sleepy, drowsy; बीर अब marka sleep interrupted, roused from slumber. The has gone to sleer.

Sun MAS ghid-bro; MAS ghidhid: MAS MUL you gur-na; engadau enste hthis-po; maa maal; Mas gein; MA gha ghid khai-pa; Neu A Hau t mohsporti gran-po; Nagagua miy hasunpa (Mion).

434 445 ghid-holod wishing to sleep.

435 La gaid-rad somnambuli m.

कीश्रासद्भाव ghid mu-byah-wa जात्रपक wakefulness, elecule-sness.

Syn 435 ds güid-med; 435 459 gürdwa-khny; 435 44 u güid chaj-pa; 435 45 a qüid-yac-wa (Mhon.).

3

क्षेत्र वृक्षेत्-mo सातास, समुद्र asleep, in

ৰ) প্ৰস্থাৰ u girld gyar-pa to be overcome by sleepiness.

विश्व विश्व क्षांगु-lam = विश्व rmi-lam dream. विश्व विश्व विश्व क्षांग्री त्यांग्री hdod-pa to desire

shep, to be sleepy.

435's giid-sa bed, place of sleep.

Syn. 344 ñal-sa; 🚧 🎮 mal-stan; 🚧 w mal-sa (Mhon.).

बीदिश्वदेश जागरित, जागरित awakened, to awake; बीदिश्वदेश जाग्य to become awake.

বাইয়'ন gāil-un to be dessicated, to crumble away; to thaw.

মুটাৰ ক্লিছ হৈ 1. two: প্ৰচ্ছত কৰিব কাম ই ই we two shall marry each other; ম মন ই ক্ষা either of us: মু ব্যক্তি মান প্ৰকাশ হ'ল মান which is the better of the two religions, Brahmanism or Buddhism? পুন্ধ ক্ষম a Brahmanism or Buddhism? পুন্ধ ক্ষম a Brahmani couple (man and wife). 2. both: ই ই মুন্ত মুল্জাই ক্ষম both Maitreya and the lord (Atis's); TSSE STAN both you and I.

ৰীখন তুনানু-ka কৰম the two, both: বীশ দুবী বি কামান the meaning of both; the interests of both parties: শীশবীশ তুনানু-ধুনান two each.

की भा ने की भा नुष्य ghis-kei ghis sprad-pa इयहयमनाहि placed in two and two (in pairs).

ahu ju ghis-thyes fam, famin, sused, the "twice-born," i.e., a Brahman; used, also, of birds in general, and of human teeth.

नीभान gāis-ja = नीभान gāis-ka both. नीभार्न वैसे वृद्धां dyahi khyim रहिन्स

met, for the female organ.

कीम's ghip-cha हमपत half.

नीय नीम क्षेत्र हुन्ताः हुम्पूर्व जीव, कह said to be either the curlew or lapwing.

ৰীৰ ৰীণ'ৰং' gāis-gāis suā pairing, also male and female living together.

phant; shares the king of elephants.

नीभ इव gāis-idab two-fold, double, twice, नीभ इव gāis-idan दिवार, दापर twice; also the second age, the age according to Brahmanical astrology in which two measures of virtue were left to humanity.

की अध्यक्ष पुत्र ghis-ld.in-dus सापरक्षत the second age of the present Kalpa.

ৰীগণ ব দুন্দিন্দৰ মাৰ, ছিনীৰ 1. the second.
2. having two, possessed of two, e.g., অৰ্থ বীগণ লাব দুন্দিন্দ having two heads, the two-headed; ইপীগণ lee giti-pa doubletongued; প্ৰীগণ বামৰ all the second one;

ৰীমান gāis-po ছব both, the two.

विश्वामेर् वृत्राय कृत्य-med कृत्यन-pa an enithet of Buddha. विश्वास केर्या वृत्राय चरवारी a propounder of the non-dualist doctrine; epithet of Buddha.

नीय वर्षेत् gñis-hdsin इयच holding to two; doubt, unsteadiness, wavering.

ৰীসংগ্ৰহণ giis-hdsin lta-na to look upon two things as differing, to think them different.

The gais-cad the strokes put after a complete sentence (Situ.).

ৰীৰ সুন্ধি ব কুলা-su med-pa অছম, অছিলীয় 1. matchless; identical: মানুম বুলাই বীৰা সুন্ধি; the king and I are not two indubitably, are the same. 2. n. of the Tantrik work of S'ri Kala-chakra ব্যক্তন্ত্ৰ সুক্ষ (Māon.).

ৰূপত প্ৰস্থান কৰিব gais-gaum zlos-pa = বুং ইৰ্ skyor-takig or মুখ্যেই আৰু skyar-wahi takiy repetition (Mon.).

মানুধ্য তা দুৰ্মান্ত-শৰ acc. to Cs. 1.
natural, opp. to ব্যালন becos-ma artificial, hence (Sch.) ব্যালন becos-ma. 2. innate, peculiar; উন্নালন beculiar; উন্নালন beculiar mind; পুগুল কৰি কৰা innate wisdom; পুগুল কৰি বুল innate signification or worth; মাবাম পুগুল কৰি বুল innate significant or worth; মাবাম পুলি কৰি বুল innate significant or worth in a significant or worth i

435 571 gauf-dkar rape seed.

비용이'다 gñul-wa= 34'의 ñul-wa.

नाहे प gne-wa to woo, court.

ருக் gneho=இ ் smye-ho a woner, courtier (Jā.).

The coiled intestine (Zam.), the twistell part of the colon or great gut (Ja.).

पिनेत् guen बन्द, बाधव, समृद, resp. धु पीन क्रम-प्रमेश्य kinsman, relation: सम्माधिनम् beloved relation; नीत्य प्रश्नाय नीत्य to love one's relations; नीत्य मुख्य के mother-in-law by relation; as a degree of relationship; नीत्र नेत्र मुख्य के byed-pa to marry, to become related by marriage; नीत्र नेत्र ने निव्य कार्य relations; नीत्र ने निव्य क्ष्य कार्य relations; नीत्र ने नीत्य कार्य कार्य relations; नीत्र ने नीत्य कार्य का

ক্ষান কুলান-po helper, friend, assistant, csp. spiritually; রুপ্র-উল্লেখ্য আনু বিশ্ব বিশ

Byn. न्यून पुष्प milnun-phyoys; विद्वस्थ yid-lenys; क्षेत्र द्वस्य milaab-beugs; 84 : nn; क्षेत्र केंद्र hikhor-med; विद्वस्थित yid milnun-pa; क्षेत्र द्वस्य milaab-bees; भूष्या grogs-po; क्षेत्र यस वर्षेत्र mulaab-was beins; भूषेत्र (bi-ne-wa; इ.स. पुष्य ran-phyoys (भूगिता).

चौ4'३५ gñen-can वस् used in polite language for चौन प्रसंक.

बोन है व दुसंस्थ संस्था कर बोने हैं है दुसंस संस्था कृद्धा, निषठकृद्धा near relations, courins.

ৰান) পুৰ gaen ac-hbrel, v. relatives by blood or marriage connection.



न्देन हे gaen-see, न्देन 4 gaen-tshan, न्देन वेद gaen-seid are words signifying relatives.

434 454 gñen-helab, v. 434 gñen.

ৰীৰ ব্ৰুদ্ধ gran-hdun 1. relatives; ৰ আন কৰিব ক্ষমৰ বুৰ শ্ৰিৰ pha-yan ave-yin gran-hdun min neither father nor relations. 2. acc. to Sch. concord, harmony, amongst kinsmen: ৰাষ্ট্ৰৰ ব্যুদ্ধ বিষ gran-hdun auf-pa yin the harmony ceased.

पार्च पूर्वेश-pa चावि kinsman: वृत्रेन पर चुट्ट पूर्वेश-pas कृद्ध्ये-एव चाविरचित prererved or protected by (his) kinsman.

Byn. बहेन बनेन guen-gein; बहन बहन gunkdob; ध्वाचे बहेन snag-gi guen; हे पहेच प्रटhbret; श्रद्ध बहेच mdeah-bees; इ.सच etsa-lsy; देवस दुस बहेच व rigs-rus geig-ya; ४.महर्ट्स प्रटcho-hbrañ mtshuñs-pa; हे दुस्ट-du (Mñon.).

ৰ্ট্যু ই gārn-po কৰ্মৰীৰ, বনিছৰ, বনিতৰ adversary, antagonist; adverse, in opposition.
ৰ্ট্যু ই ইন ইটু ৰ ৰ্ট্যু ইন ক্ষু ক্ৰন-po chos-dbyińs gārn-por çar (Hbron. 🗗 33).

नीन देर व gaen byed-pa विवास marriage.

4)44344 gien hbrck-wa to be related, connected by marriage or friendship.

ৰাণ্ড ফুলিন-চাৰ consort; companion by marriage: ব্ৰংগ্ৰহ বুং প্ৰথম বাং বা as ye (Tibetans) may enter into countible connexion with us (Chinese). বাং মান বিজ্ঞান কি কান্ত্ৰীয় কান্ত্ৰীয়

435 24 gien-yig friendly letter.

कोन देशव gaen rifi-po क्रकृतक distant relation.

4)4 494 güen-gçin, v. 4)4 güen.

न्। विषय ghen-beer relatives and friends: हुँ विषये। क्षेत्र विषये क्षा क्षेत्र becs-kyan-med you have neither relations nor friends.

ৰূপ gwer 1. meaning, occasion: ইব ৰূপ উপন্য dehi-gwer ci-yod what was the meaning of that (A. 33).

ৰূপন gāer-ku or ৰূপন gāer-kha attention, care; ৰূপন ৰূপন gāer-ka byed = ব্ৰুপ্ত বি-dumbyed take care (of a thing, property or person), to supervise, to pay attention to: প্ৰেম ৰূপন ৰূপন কি ক্লিল-ku byed lo-gyis would you take care (or take charge of) (A. 115); সুৰাইই ৰূপন ক্লিল-ku when I am free from the attentions of village officials I am happy (MU.).

ৰীং স্বাস্থ্য gher-ka glad-pa to commit a thing to a person's charge, to put a person in trust of

ब)२.५.७५.४ gñer-du glad-pa:= ब्रॅ.व५५.४ blo atud-pa to entrust, confide in.

नोर्य añer-un आचारी a store-kedper: देर वहेर farm-steward : बेंग्सम बेंग्सिय हिन्द्र स्थान वर्षेत्रवर्षेत्र वेश ए कोर ए जिन (Gul.) he was the steward, wise in protecting agriculture and its surroundings and knowing how to collect and to keep accounts. 545'43'5 dkongner keeper of precious (religious) objects; # 43 sku-gaer temple-minder; 544 435 dyon-quer the steward of a monastery: 44 43x gahi-guer manager of an estate or farm : * 435 khafi-gaer one in whose charge a house or house properties are left, housekeeper: देर देर देशिया देश कर महेर महेश having arrived at Dingri, they asked the housekeeper: 1993 slob gher a student : 1993 ax 5 an slob-gaer gan-du bguis where did you study. 95.93 glad-gaer to entrust a thing. all an myron-gner (lit. receiver



of guests but) practically a general manager or secretary under a king, minister, or landlord.

Syn. An h an an mig-gi chop-can; & An a let mig-pa; at h g all nah-gi gru-bdsin; g and sku-guer or g and a keeper of images of gods, &c. (Maon.).

ৰাই ব giver-wa or বাই ইংব giver byed-par to tend, to take care of, to provide for; to seek for; to procure, to sequire. হ্ৰ-বাই ব don giver-wa to earn money, to take interest on money; হ্ৰহ্মই ব don-du giveron to provide for, to strive to procure; বাছ-হ্ৰহ্মই বাইন্মই don-giver exertion, effort, zeal; হ্ৰম্মই ইংব নিৰ্দিশ don-giver chen-po dgos great exertions are necessary; বুংহ ইংবিশ্বই হ্ৰমই বুংহ investigating both the primary and secondary causes; হ্ৰম্মই dongiver can zealous, paine-taking.

apringula guer-ma khums-pu, Kawga the object not fulfilled (A. 65).

afferens can wrinkled.

कोर और व्हेंदर gher-mahi gdon lit. the wrinkled-faced; met. a monkey.

43.44. güer-lehan store or store-room; house where provisions are stored up:
43.44.45.35 güer-lehan gton-byed issuing of articles from the stores; one who issues such.

Un gael-wa===== a fal-wa wa fatigue, also was tired, to get tired; acc. to some authors, the proper spelling is solute mainle.ca.

বাস্থা gñog-pa to desire, with earnestly (Cs.), v. শ্বিৰ sñoy-pa (Jä.).

The proof strength, durability, stoutness; The grand-can strong; The grand-chief or The grand-chief or The grand-chief or The grand-chief weak; The grand-chief a weakly body or feeble constitution (Ja.).

+ ¶\$\]\ n g\(\text{nod-ka} = \frac{1}{2} \text{\$\text{\$k\$} \text{\$k\$} \text{\$

শুকুম grice n. of a tribe in Tibet (Lon. 23).

3134 maan boat, skiff, wherry.

esq.a man-ps boatman, ferry-man.
esq.u.; মিল্লাভ্ড a fish-ekin (Sman. 350).
esq.মিন্ man-yss বাবারী n. of a city in
Kos'als where Buddha resided for many
years. Occasionally অপুন্ধ occurs erroneously for স্বাধ to hear.

अधि प्रश्निक pf. and imp. लोख, fut. तो 1. to rub, between the hands or feet, e.g., ears of corn. 2. to tan, curry, dress; आवालकुत्व to tan skin. 3. to coax (Cs.).

अभूति कृतिका. सम, समापस similar, equal, like (Mon.).

Syn. 959 hdra-wa or #9 lta-bu also ? #

अभ्य द्वाद कृतिका-dkar; अनुभ के आ कृतिका-skycs सम्बद्ध colleague, brethren in the same work or profession.

age or Kal-pa next to terminate (D.R.).

equation, preserving the equation of the mind.

कार्क के mānm-āid = क्षेत्र phyam-chad सत्ता, सत्ताचता impartiality, evenness, equality; justice. अक्ष्य के का mānm-āid yeçes the knowledge to be acquired by contemplation, i.e., by Samādhi.

अप्रभावन क्षांतका-कृष्यक समयम level, very even; smooth.

क्ष्म 5 क्रॉबका-du 1. togother, in company with. क्ष्म 5 व्हें व क्रॉबका-du hyro-un going together. 2. in Man. समीन yearly, annually.

स्कृत श्रद्ध कृतिका-[dan bekal-pa the Kalpa that is continuing (D.R.).

काम कृति कृतिका-guas समञ्ज residing together; also of equal position.

ভালাৰ দ্ৰান্তিm-pa, বাল, বুলবাব, নাৰাৰ্থ, নালাছিল

l. like, alike, equal, same: অঞ্চাই উব্
দ্ৰান্তিল-pa yod they are alike, equal, not
differing; স্কু ছি ভালাৰ আছি lha-den দ্ৰান্তিল-pa
yod they are like unto the gode. কুলই ভালাৰ
zlum-po ক্ৰিলা-pa roundish; ইব্যাজনুমাৰ আছুল
দ্ৰান্তিল-pa contemporary, simultaneous;
সঞ্চাৰ্থ হুছিৰ to become equal, to be equal.

2. even, level, flat; বৰ্ ভালাৰ স্কুৰ ক্ষাৰ ক্ৰিলাpa flat like the palm of the hand.

स्कृतपार्वाद्भाष कृतिका-pa brjod-pa समस्त to invite impartially.

अभ्यत केर्'य क्षत्रिका-pa med-pa चरान वर्तनान uneven; unequally अञ्चल व्यक्ति कृतिका-par hjog-pa समाधि to adjust for contemplation.

জ্ঞান বে বৰ্ণ । ক্ষমান par behay-po নমাছিল, ন্নাৰ্থানি, প্ৰিছিল, সন্ধিনাৰ to compose the mind to perfect rest for meditation.

even or level, to equalize; to divide equally; have specific sense minon-po imperturbability, evenness of mind; not to be affected by kindness or by the reverse. A same minon-pa unequal, uneven.

अत्रभ वृत्र कृतिam-bral तुन्धं नाचि unequalied,

अव्यक्षेत्र कृतिवान-प्रत्ये, v. अव्यक्ष पूर्व कृतिवान-brat.

अक्र वार्तः कृतिका-वृद्धातं समापन lit. receiving equally; finishing.

अहै न क्षांत-स्ता or को विदेश पार्कत habin-pa संबाद, परिवर्षक to tan, to rub; को वर ga tanned, rubbed; को वर g will tan or rub, v. को र a mãed pa.

क्र) वर्षेच कृतिe-hbol cushion, a pillow.

डोहेंद्र य 1. mäen-pa resp. भुष्यकेद्र य μίνμης mäen-pa मृद्द, व्याच flexible, pliable, supple, soft. 2.= अनेद्र मुस्तान-μα कांत्रक tender, soft.

कोन कुन कृतिला-feng soft and pliant or flexible.

अदेद अनेवाय कृतिंश कृतिंश to make soft by tanning (Sch.).

अनेन अनेन वृत्य कृतिक-कृतिक पुरांग-मा to carese, to fondle (Sch.).

MAR वर १९६१ व क्ष्मेंगा-par hygar-ica to become soft.

भो4'4' देर्'व कुर्तारम-par byed-pu चनिष्यस्य to make soft, smooth, flexible.

4 अहैयान mäel-uu= ६वव kal-uu or ६८ अन्य thak chad-pu to be tired, fatigued.



N3 भ mnes चित्र smoothened; made soft (like leather).

आहेत प्राप्त होत्व mnes-par byed-pa to make glad, to give pleasure.

ede প্ৰীপ ক্ষিত্ৰ-gein বছাল, বিশা, সম্প্ৰিল, loving, affectionate (A. K. 1-10). লাল প্ৰীপ্ৰ ক্ষাত্ৰ gein-pa=ইং ছুল কাৰ্ম-adag beloved. Acc. to Sch. to love much; to be rejoiced at.

利う mão fond; 明 明 mão mão can in W. fondling, petting (明) a child (Ja.).

W. fondling, petting (334) a child (Jā.).

**A Bāa-wa n. of a place in Tibet.

(Deb. 9 11).

f a rāa-lo or f f sāa-lo several wildgrowing species of Polygonsm (Jā.).

ξΚ' ξΚ μπαή-μπιά woru-out clothes, ra, s (Cs.).

\$5.9 man-wa==44.9 kyal-na to times; in W. to suffer from diarrhosa. \$5.45 man-may diarrhosa; \$5.9 man-may diarrhosa; \$5.9 man-may diarrhosa; \$5.9 man-may diarrhosa; \$5.0 (Ja.).

for rian = 434 gian the Tibetan argali (Ovis ammon).

19149 rāab-rāab-pu to seize or snatch together (Sch.).

हुँग्स य इतिकाद-pe stretching out the hand to catch; है3 में बच्चा में ब इसमा मध्य कि khyehu yi lug-pa me-la rānba-pa yis holding out the hands of a child to the fire. This sometimes used for again british-pa. 14354 rims-byed-pa waws to scorn, to look down on with contempt.

s rii war net, snare or trap for capturing wild animals or birds. \$ 454 phurrii bdang-pa to lay snares; 454 phurrii mouse-trap consisting of a flat stone supported by a little stick or pin (454 phur-pa).

Syn. है जब इसें-thag; १ दुवस कु ri-dhage tgya; १ दुवस वर्ष ri-dhage hdein; १ दुवस दुव ri-dhage dta-va; ६ व स्व dtd-va-can; ६ दूव बहुव वृष्ट हु दूद १ दुवस वर्ष हु स्वता-pahi hkhru!hkhor bya-dah ri-dhage hchih-byed (Mñon.).

\$ 44 gñi-thag, v. \$ gñi. \$5' rñiñ. v. \$5'4 gñiñ-na.

हिंदि एसंत-pa जोचे, यस, जाविज, पुराच 1. old, ancient (of things, i.e., clothes). 2. muddy. ज्यादे प्रकार-एसंत new and old; हुद के के देश-प्रकास इतेबर-पुशं प्र-कृत एसंति-मां the ancient orthography; जेदिर १०-एसंति क्रिके गांव-गांव last year (1978.) दुर क्रिकेट विकास विकास करा एसंति क्रिकेट प्रकार एसंति क्रिकेट प्रकार प्राचित्र करा प्रकार प्रकार प्राचित्र करा प्रकार प्राचित्र करा प्राचित्र करा प्राचित्र करा प्रकार प्राचित्र करा प्रकार प्राचित्र करा प्रचार करा प्राचित्र करा प्रचार करा प्राचित्र करा प्रचार करा प्राचित्र करा प्रचार कर प्रचार कर प्रचार कर प्रचार कर प्रचार करा

Syn. 44 & tgan-po; ex Athar-po; \$\overline{E}_1\overline{e

कृष व र्रोति-स्त vb., pf. विष्य क्षेत्रीक्षं to age, wax old; वृष्य विष्य yos-क्षेत्रीक्षं worn clothes; कृष्य विष्य tham-क्ष्रीतीक्षं old shoes; कृष्य वृष्य द्वार एर्सोन-स्ता क्षेत्रुया-स्ता, कृष्य कृष्य हुण्य प्राति-स्ता byed-pu to wear out in a short time (Ju.).

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3. = \$ a rhih-pa, \$ c m ? a a a a a a a rhih-ma de-la rab-gnay kyah maked he also consecrated that old one (A. 93); \$ c m ? a rhih-mahi gter-gshuh the religious works which, it is said, were un-arthed by Gter-yton-pa belonging to the Nying-ma school of Tibet.

\$2 45 rnin-tohud old fever; chronic disease.

is a rain-hrul worn-out, old and rotten (things).

FRA'U rhins-pa= ecu a rens-pa and worn out; delapidated; cast off.

\$5,4 rāid-pa pf. dis hrid, aim hrāis fut. As gāid. 1. to fade. 2. to grieve (vb. n.) (Sch.).

上氧U třil or 如 sřil gen. as 如如 sotřil the gums.

Bara ghil-wa, v. Para shil-wa.

मृहें पा rñis-pa=देरभाय इगेंगेंड-pa pf. चाल, भीचे to be worn out, become old, faded.

goods; 354 sec. 354 rued-pa mas-po ried-

केर्प्सन ried glab-ua पुरेश; केर्प्सन्य difficult to find, rare. The five hardly obtainable things are (ree K. d. न 275):— (1) ६४०कुर हो में स्था the human body which is slowly prepared; (2) आ gla (Mio...) wagos, renumeration for work done, rent; (3) अध्य कुष नहरूप faith in Buddha; (4) the conception of saintly ideas, i.e., the enlightened heart of a Bodhisattea; (5) अध्य कुष नहरूप the appearance of a Buddha.

\$7434 raed-bkur= \$4 \$4 thob-nor riches and honour.

\$5.4% [ned-bdod=4%5.444 bdod-chags inclination for gain (Moon.).

in the start of th

\$418'El ghogs-pa, unfeu, unde dirt, scum, stain; \$40'0'At ghogs-pa med fugue stainless, clear, purified, washed; \$40'At chu-riog med=4.4k.4 chu tsak-ne pure water (Mion.).

ğηΝ'άς τῆομε-teλad n. of a disease (Jā.).

4 EL rion=40 gal unu trap, snare.

fica rüeń-wa pf. afina hrüeńsk fut. afi. hrüeń, imp. fina 1. to ensmare, trap (Cs.). 2. = gr. η rkysń-ps afinan to stretch out.

₹'&C' sãa nañ = ₹\$'\$C' gãa∂-nañ.

Ta ma-lo= Ta gna-lo.

भूषा ध sñay-pa col. for रेप व sñey-pa.

mony (Jä.).

हुँ श्रेस 1.= हुँदेन rgyn-rkyen reason; हुँ श्रेस वर श्रेसल-med-par without reason, protence or provocation: १ व सेन्य अन् दे दे कर दे हुँ दे हुँ वह पूर्व हुँ दे हुँ वह पूर्व हुँ दे हुँ वह पूर्व हुँ वह दे हुँ वह दू हुँ वह दे हु वह दे हुँ वह दे ह

The shad-pu ps. and fut., I be had, imp. I shad to relate, to report; I and lo-rgyus shad-pu to relate a story; had to relate a story; had to relate a dream; sud-pu to relate a dream; sugragian shad-pu to state, inform, give notice; to rehearse.

इद केद इद दिश्व sñad-med sñad-dkris imputation without cause; false charge. भूष श्रोतम क्यं, श्रोत, resp. for 4'व rus-we the ear: कुरावे कृत्र क्या राज्य राज्य राज्य राज्य क्या क्रिका-du thog it came to the king's hearing. क्या-khuá the ear-hole, hearing.

हा है कि हो इतिता-gyi yoh-gyyan चरतंत्रक, बचेदर ornament worn on the tip or upper lap of the ear; १९६५ इतिता-gyyan कृष्ण an ear-ring; १९६१ हाल-gyyan कृष्णि earornament.

รูสโจสาม รถิสม อาเวกุร-ma=55.²⁵รัฐ รุง.พ bug-meg blo-blam-ma (Mion.) a noble and generous lady.

स्थान श्रीतान-संबद्ध lit. speech which is agreeable to the ear. 1. यान, यादिता poetry as one of the four divisions of the science of words. 2.=वायस्य pn-assis प्राथ्व the planet Venus.

इन्द्रम्भ अँगता-भंग mkhan 1. वनि a describer, post. 2. a learned man (Mion.).

कृत्य क्ष्या इतिकार्तका makhan-po पास the planet Venus; the spiritual guide of the Asura demi-gods.

Syn. aprauska geah-pa sahs; sajir g han spoh-bu; g kazu tha-min blu-ma (Nhon.).

#4: 4 was to the learned.

बृद्द्र इस्ता-Aay ro-klan = देव वे कुट. व्यक्ति के humorous expression; but includes देवे के का a religious discourse, व्यक्तिः व soft language विकार: sweet words वे क्षेत्रं विव conciliatory mild expressions; वेष व्यवः pleaant words वेषण वन्त्र moral sayings (अतिका.).

इन चुन्य इत्रतन-grags fame, reputation.

*** *** ***** **** polite and gentle (Yig. k).

\$4.4K 4#an-hr.jod 44 graphic description.



44 Shan-nah also called 444 Mnah-nah nah n. of a district in N. Western Tibet.

텔및 전 snan-pa 1. like 앨택하여 grays-pa an: where fame, renown, glory, praise: बुद् ने बुद् व बुद्ध वहूद प्रवास your fame has sprend in the ten quarters, i.e., all over the world: देवे बुद प बुद दश देश d hi snan-pa ranan-mas that his praises are heard far and wide: 34 देवे इदाय महिंद हैंद ces dehi sñan-pa briod-cia thus speaking praisingly of him; Burun garu m garam ers-pahi shun-pa-la gienaus relying on a rumour of this purport; Bu ga a ce grant a ga a ac. ces suns pa dan arans-na chen-no band so his praise and great fame arose; 32 14 5 dehi sñan-du to his praise, or to his hearing. 2. adj. wellsounding, sweet to hear: #5'45' # 9 shan-par sura-un frate sweet expresion, sweet and polite language; \$5.45.35 shan-par hard frame that does pleasant things; #4" ชา เจ้า 84 snan-pahi dpe-can n. of a warbling bird, v. Tarak n ka-la pia-ka (Maon.). ९ने ब्रेंट रबुटम रब हु ब्रूप a monk having a wellsounding voice: 34 44 takin shan-par with pleasant words; 14745 snan-skad melodious language. 3. vb. to praise, extol. glorify. 1. = 4x # 49 nor ma-chag without interruption (Les.).

के दूर व mi-sāan-pa 1. discordant, grating; इर् ने के का skad-ni mi-sāan-pa serra to utter discordant cries; (Jā.). 2. offensive, insulting: बर नेष व्यवस्था है, के देश बर्ध mā-shig bdag-la rtnod-ciā nui-sāan brjod he who in a dispute says to me insulting words कि दुस व्यवस्था मा-इक्वन-par zer-un dan-du len-pa to put up with offensive remarks.

The standard of the standard o

14.3.6.9 shan-phra shu-sca to slander, to backhite.

44.44 shan-aphrin 1. good tiding, gospel. 2. n. of a bird which lives very long (Mion.).

হৰ উৰ্ হূলan-tshiy আল, হুৰ উৰ্ নী ব্ৰাইং হূলan tshiy-gi rig-byed আলবহু the third Veda of the Hindus. হুৰ উল ফু: ফুলan-tshiy byun আলকা grown out of the Sama-Vedu.

44.3 sāan-shu petition, memorial; 44.3 99.4 sāan-shu hbul-wa to present a petition.

#4'49 snan-cal the flap of the ear.

हुन प्यान व्यवस्थ इस्ता-gran hbebs-pa, पानकार invitation; to invite, to call attention to.

明 明 sñan-srab = 列 写 3 可 nan-dug checa credulous: 電視 明 zjehi sñan-srab the king's credulity (Gyal. 2).

\$4 ∰ a şñan-lhoñ-wa to make dear.

**A' a snab-ps to smack with the lips (Sch.).



re-pkan I am far from any thought of fear; \$4.55, 45, 45, 45, 55, 55. though one may imagine that it will help; \$4.4 pkyug-pa, agan 13 wgwish branching like that of nausea, like that of being beaten, of being (tightly) wrapt up (Ja).

मुश्राध्यक्ष इत्तरा-yaş (क्षूर-व्यवक्ष) n. of a number; वाक्युक्याव्यवस्य व्यवस्य । (Ya-sel. 57).

H sñi, v. & rñi.

Pr. sni-sten=434 gnas neck; nape of neck.

A sni-po= A snin-po the heart.

§ 44 sāi-phul oorn of luxuriant growth; abundant harvest.

§ 9 mi-ra 1. a dwarf. 2 softness. 3. n. of a plant.

क्षेत्रं क्षां-क्ष्ण बदु adj. gentle, soft, delicate, tender.

Es shi-mu for Es sho-ma (Ju.).

PARTS Shi-çan ka tya or PARTS Shi-çan yur-rta name of mountains in Nepal (Ja.).

had the ships dus or had the degenerate age, or the age of in.

ইক্ষাই্ডল ships byrd-mu see, to the Bon n. of the god of air (D.R.).

क्षेत्रभाष shiys-ps degenerated, grown worse, v. देकान ships-ms.

कृषणः क्षांगुन-का कवाय, निकारण, बाच 1. a whet stone. 2. अवाय है impurity in food, poison or defilement in food; impure sediment; इन्द्र कृष्णा आवा गुगा डॉलंगुन-कड impurities in butter; ६६६ कृषण अक्षेत्र to separate the clear (fluid) from the rediment;

हैन्य अवस्था अन्य व क्षांगुर-ma thame-cad setwa to clear out all the impurities. नैर हैन्या अ shin क्षांगुर-ma मूनियाय a yellowish sprout growing up on land. 3. देव्य अ tshiyş-ma a member between two joints.

বিশালপুৰী ships-malfa-ni the five impurities are:—(1) ইব বিশাল, আন্ত: আবাৰ; ক্ষাব্দি প্ৰাণ্ডন কৰিব লোক।

hyrib-pa the decrease of the duration of life;
(2) ধুনব বিশাল, সুবিভাষার;= বুন বিশাল, সুবিভাষার;= বুন বিশাল,

কে. 3. সুন মিন্দান বিশালন ক্ষাব্দি ভালন কৰাব।

কেন বাবা; বুন ব্যালন বিশালন ক্ষাব্দি ভালন কৰাব।

(5) বুন বিশালন ক্ষাব্দি বিশালন ক্ষাব্দি ভালন কৰাব।

(5) বুন বিশালন, ক্ষাব্দিব।

(6) বুন বিশালন, ক্ষাব্দিব।

(6) বুন বিশালন, ক্ষাব্দিব।

(7) বুন বিশালন ক্ষাব্দিব।

(8) বুন বিশালন ক্ষাব্দিব।

(9) বুন বুনিবালন ক্ষাব্দিব।

(1) বুন বুনিবালন ক্ষাব্দিব।

(2) বুন বুনিবালন বুনিবালন ক্ষাব্দিব।

(3) বুনিবালন ক্ষাব্দিব।

(5) বুন বুনিবালন ক্ষাব্দিব।

(5) বুনিবালন ক্ষাব্দিব।

(6) বুনিবালন ক্ষাব্দিব।

(7) বুনিবালন ক্ষাব্দিব।

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(9) বুনিবালন ক্ষাব্দিব।

(1) বুনিবালন ক্ষাব

ब्रेट इमें!में बच:, चुदय, मनस् 1. the heart, both met, and physically: \$5.455 \$5.453 snin-hair shin-haul the heart throbs with fear : = = = = = = = = = = = = = = = fer fear bday-gi lus-kur snis-star goes as dear to me as my own heart. 2. An the disposition. \$5.590.4 shin-danh-wa or & R a shin bile-wa gladness, cheerfulness; \$5.55. Aq afq'4 shih-dah mig hphrog-pa to transport, to ravish (Sch.). 3. courage; \$5. M. 65. 39 be not afraid! \$5. न्द्रिक्षा व्याप shin adon guis belue the heart is infatuated by a demon. 25.44 snin-nas (i) heartily, sealously, earnestly, e.g., looking for or to a thing; with all one's heart. most earnestly, devoutly, e.g., to say one's prayer; (ii) actually, really; Mr. Pr. qu. A. बहैद व वेद khod săid-na mi-bbyid-pa yin really he does not sink. 3. for \$5.5, \$5.000004 said bgems-pa stupified, confounded, depressed (D.R.).

Syn. of No. 1. gau thuys; a dinka çayi nchog; kuidis alas chop kyi rtsa-bkhor; ga gi di di kun-skyed byod; kai dinaa srog-gi gnas; duni hari sems-kyi khah-pa; an'hui ga rnam-çes rten (Mhon.).

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Par said-kha was the heart; Pares said-khar on the heart, at heart.

Repeat shid-khang the heart; acc. to Sch. courage.

R & shin-khu= 3 B nia-khu.

\$\frac{\pi}{\pi} \sin^2 \sin^2

in the said dyabeses weather heart's content, joy, cheerfulness.

हैद देवस इतार्त-group समृद्, वसन a sympathizing friend, a bosom friend.

P. M. shish-can nourageous, spirited, bold. P. Ru'u shis riss-pa, v. PR u shi rje-wa Kur meroy, compassion.

4. 4.794 shift-chu bahng in W. afflicted with dropsy in the pericardium (Ja.).

हिंदी हर्तिन हां बचना, दया, चहुनकु kindness, mercy, compassion: नै क हैन है किय to meditate with pity for all men. हैन्दे है हैं कियंre gie, occurs in हिन्दि दक्का हैन दे हैं khyod Bodgname इसेंग्रे-re-gie I pity you ye Tibetans (A. 65).

Syn. Lan'd thugs rje; al'n bise na; du'anu rjes chays; du'ala rjes-su bise (Uson.).

To The said ric sked lamentation; cry of companion.

kind hearted; a merciful person.

Prit da I Süid rje chen po, Prit g Süid rjehi lha, are names of Avalokites'vara.

है: दे दें दें प्राप्त इसेंसे pje chen po pad dkar बच्चा-पुचरीच n. of a sittra in the Kali nyur, vol. a, Mdo section.

Print devoid of mercy or compassion, merciles, cruel. The following

ten aco. to Buddhism are included in the category of those who are called raid-rio-bral:—approximate butchers; Bunganara sellers of pigs or pork; 74 fishermen; 7-594 5-544 hunters; Bunganara drivers of donkeys and other beasts of burden who lading them heavily beat them; \$4.544 robbers and way-layers; \$4.544 murderers; \$4.544 slayers of oxen, etc. (K. du. 5.204).

you are compassion personified. Acc. to Ja. in १९३६ । अस्त निष्यं निष्यं निष्यं भारति you are much to be pitied. 2. colloq dearest, most beloved, amiable, charming.

हैं: वृष्ण : नंगं-stobs सन, विषये, सुब, प्रस्ति fortitude; character; courage, spirit. wirtue: क्यान्ति, अर्थाः व्यवस्य वृद्धि वृद्धिः विश्वादे त् वेतं प्रश्चेत्र वृद्धि वृद्धिः वृद्धिः वृद्धिः विश्वादे त् enlightenment increasing in the wise and learned; they go not after evil deeds and indolence (Ld.; Citr.).

িশ্বত sñiñ-stobs can আলিক, fearlese; possessed of fortitude, moral courage.

Byn. (425 dpah-po; 345.25 ñum-ha med; 340 Braza shum-pa mi-mhah; par 34 stobs-chen; u (447 pya-rol gnon (Moon.).

है- क्षित्र है इसंति-stobs-che परिचान, सरावाल great soul, one of great fortifude.

क्रि. जुल इसंते-gtam confidential speaking a secret: क्रि. जुल चित्र वे विकास क्रि. क्रि. व्यक्त प्रांग gyi semp-la shoy (Lo. 30.) put away in your mind talk which is confidential; क्रि. जुल htse-bahi इसंत-gtam the secret



speech of kindness or of love; and the phan-pahi shin-glam useful admonition.

के क्षेत्रक कृति कार्त-stody gier समिति := कै. क्ष्माकृत्य समयान, समयाकिम intropid, one whose heart is stored with courage (A. K. 1, 18).

charming. handsome; \$\frac{2}{3}\cdot\frac{2}{

के बर्ध हमांन-bdom ornamental equipments of a riding horse, generally what is put on its breast (Risii.).

Fracks a pain blood pa to wish, to desire, to long for; Pracks a re-piin blood pa to long to eat, to be craving for food; Affir aks adently wishing to go.

दिश्व कॉल-sdug a beloved one; a sweetheart (Nag. 29).

BRICK shift-nad L = BRICK shift na-wa disease of the heart, but not often any physical disorder; heart-sickness; grief on account of injury suffered from others. 2. defined as केम्बर व दब धं नवाप sems-la nau so shad-na vindictiveness, to keep a grudge at heart: अप्तानेसमान्युक्याचि मेक्ट्रोटः ब्रिट्स वीर क्या ने हर दवा देश हर नर बेर song-bkhruge yi mi-bde shif Ho-chag gaidchag she-sdan drag-pos snin-nad skyed. Said-ned is caused by fits of anger. sleeplesness, starvation, despuir and mental derangement from troubles, etc. The disease is of seven kinds :-- (1) at dropsy of the heart, (2) हर बहुब, (3) हर बर म के बब्द ह (4) gr. abou. (5) gr. dr. (6) gr. abr. (7) gr. ga (MAg. 34).

चेंद्र'दें I: sñis-po, सार, श्वरूष, गर्म the pith, essence, heart: देश में अधीर म केर बर पर eñiñ-po ma-vin pa med-par gyur Tungum far from being useless; useful. 45 1 35 4 skad-kui snin-po the substance of a speech: Xulla chos-kwi shin-po the essential part or purport of a work or the main substance of a doctrine; Kilk. The don-said Abuin-pg to draw out a summary, the sum and substance (of a writing): केलका उद् करका कर कर का में होर 'में 'उत् चैद'द sems-can thams-cad saks-rayas kyi shin po can vin-na if all living beings have the pith and essence of, i.e., partake of the nature of, Buddha; देखेंब मनेक्स पर हैद म de-behin bregs-pahi snik-po the spirit of Tathagata; BE 40 25 byad-chub shidpo; the spirit of the Bodhisatten, i.e., Buddhahood, # The Hage a grou-gi shiftno houl-wa to offer one's heart's blood. to pledge one's own life. The five chief essenous or said-po of food are:- salt, As \$4 fruits, gram treacle, gall honey. 34'545 red sesarce (Rtsii.).

9

केट दें II: 1. के इन flower. 2. बच the thunder-bolt. 3. नचन, वोविष a heap, a plough. 4. रचनीच a kind of precious atone, sapphire.

हैर विश्वेषण कार्य po makerege pa =हैर वर्षे पूर्व कार्य pohi goki पापी the earth, that holds everything, all substances.

Bail said re cje pity; to be pitied:

are south at heir mans said re cje these
people are indeed much to be pitied. As
an adj. down and half as ma-can said re cje
the poor creatures (Ja.); half of hy an
the pitiable sinners.

हैर.पं.स shis po can पृत्वास, सारवस substantial; also contageous. पूर ये हैं लॉलं po che (क्रिडेन्स क्षा ने इन्सा केला में सुन्यस स्थल हूँ है केन केला chen-po by asçin things sems mi-sday-par bann-blo ryya hen-pa) noble-hearted, intrepid, adventurous, enterprizing: क्रिडेंड प्रस्कृत कुन से बना संदर्भ क्षा स्थित O, noble-hearted (sire) son have been required to do husbandry bending on your chest (A. 127).

हैद व अडेन झोर्न po mekay चयनत n. of a

हेट दे वेच वरे ब्याहे इतेंत-po they-pahi yanthe n. of the chief works of the Annttara mystics of Tibet and of Ancient India.

क्षेत्र क्षेत्र क्षेत्र क्षेत्र po Idan ma कारवती an article that is possessed of some real properties, or of intrinsic value.

हैद ये वह व sñiñ-po balu-un बारमंबर n. of a work composed by Atis's (A. 66).

हैद केद व shis po med po 1. चतार, चका, चचु:= देन केद व worthless, null, void, false, hollow. 2. n. of चच्चेन the third Pandava, the hero of the Manabharata (Mion.).

द्वेद स के कर इति in-po no nor (ईन दन दन्द teandan dkar) पीतवाद, white species of sandal wood; a yellow gem, a topuz.

\$6.58 ps. 4 shin-pohi khan pa=\$65 a recluse's cell or hermitage in the midst of a group of hills (Mhon.).

कृष्ट विवेदक्षण sāiā-pohi dben-pa void, worthless: sbst. solitude.

\$5.000\$ min hbab dri agreeable soent

15 T shis rise heart-vein; the veins connected with the heart.

It's said rese the tip or apex of the heart; the focus of attention, i.e., when all attention is concentrated.

Prok 24 săid brite idan, Prite săid rie can loving, effectionate (Moon.).

ation, consolation; also pleasure felt at the

discomfiture or death of an enemy or adversary; & In a a a said tahim hidels put to show such pieasure; also vb. & a a said re tahim-pu to gratify or console; to become gratified.

is a shin tahil the fat about the heart (Cs.).

REMAN spin shop can. of a fruit which in appearance is like the heart (Hisis.).

+ हैर वर्षण है हुन इसांस hahos te surra-na = हैर वर्षण ८ ज्ञार जुला हुन इसांस gtam san guiñ gtam surra na to speak out a secret or reveal a confidential thing.

R. & Snif-ri n. of monastery in Tibet.

#55% sñiń rus=39%5% l. a sidnity, firmnes of mind, perseverance. 2. courage.

indignation 2. low spirits, melancholy (Sch.). It as 5 2 2 4 become indignant.

हैर वाह्यक इतिकी khags प्राप्त upon the

हैर व 3व sāiā-la āal = वैर व 3व lit. that lies down on the mind; a name of Kama, the Indian Cupid (Mfon.).

हर वश्यक्षय इत्रांध-la hbab-pa l. च्याक्रम fully comprehending, appreciating. 2. च्या noctar.

भूद य sñid-pa prob. देव rñid-pa (Ju.).

क्षेत्र वे shid-mo नवचा younger sister of a woman's husband.

Syn. F.48.5% khyo-gahi nu mo; 454'28' Asih bdag-pohi spid mo (Mhon.).

बुद्ध shin-pa, देवय shin-po, देवते shin-te

- দুর্মান pā im-pa or क्षेत्र pā im-po = প্রথম that-mo অক্সরি two handsful; a measure

for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together: francis; francis

ANN shims = actura madees pa beautiful, handsome (Nag. 29).

कृष इत्रां=कृष पूर्वा, कृष्णेषुर व हवंट mahi phus po a bunch of ears of corn (Nag. 29).

भूषिया कॉर्स-एक or देश व म्हॅसि-एक pf. and fut. श्री beñil (cf. श्रीश gñil-एक) 1. to push or throw down, to break down, to destroy (houses, rooks, etc.); देश होता क्रिक्ट क्रिक क्रिक्ट क्रिक क्रिक क्रिक्ट क्रिक क्रिक क्रिक्ट क्रिक क्रि

and enug-pa also and enug-pa, pf. and beings, fut. and being to dip in, to immerse (Ja.).

बुन् अ sñug-ma more frq. बुन् अ smyugma reed, rush, bulrush.

373 mug-gu reed-pen; 37 at mug beo wicker-work.

मुन्दि हर्माष्ट्र केर्सा lit. one holding the reed-pen, a writer. भुन्दि द्वार हर्माष्ट्र केर्सा केर्स केर्सा केर्सा केर्सा केर्सा केर्सा केर्सा केर्सा केर्सा केर्स केर्सा केर्स केर केर्स केर्स

37 54 Shug-rum n. of a place in Tibet (Los. 23).

34. Frang çiá bamboo.

भूगों इत्राह-si dark yellow-colour; बॅक्स भूगों broad-cloth of dark yellow colour (Btsii.).

! shugs duration, continuity, time (Cs.).

पुष्य वेद sñugs-chen continual (Nag. 29); दुष्य क्षेट्र पुष्ट वेद sñugs-sriñs yun-tahad protracted, lengthened out (Jä.).

yquiga sñugs-sòrul a species of lisard (Sch.).

+ #74.3 saugs su=34.5 in a long time.

भूषा है: अंग्रह-अर्थन पायाल lengthened or continual.

ys shuh = ys resp. for ss disease, illness, sickness: assaud yr ys disease disun pahi sku la shuh mi mhah ham your honour I suppose is not unwell?

y Γ΄ Ξ επικ-ιτα I: vb., pf. σης α ξεπικε, fut. σης ζεπικε I. to make less, to reduce, to dimini-h; acc. to Sch. to disparage. 2. to be ill, sick, indisposed; σην ης αδ. λ people that are disagreeable, annoying to others (Ja.).

II: shet. the state of being ill: illness, indisposition.

3º 3 saus bu awl, pricker, punch.

Syn. II rise rno; Ausbau 35 ko wa hbigs byed (Moon.).

ৰূপনী নামৰ gehi=ৰ্পনী 1. illness, disease. 2. আপ্ৰাপ্ত কুপনিপ্ৰ banishment; to expel, eject.

\$4,524.4 shun dhaft-pa with oured from a disease, recovered from an illness, convalencent.

Syn. 45 men'n nad sahs-pa; 45 men'n nad gaes pa; 45 men'n nad kyis blah wa; 45 men'n nad kyis blah wa; 45 men'n nas kas thar wa (Mhon.).

पुराय sānn-pa 1. pf. and fut. युप्त hsānn to be ill, to labour under a disease. 2.= बद्ध nad pr. ब्राह्मच्या nad phog pa, अवस्था करेव स्थान na hdo na, बद्दाय व्यवस्था hdu wa khrays pa, व्यवस्था से kyans na hdo wa.

भुष्कि श्रीमा med free from illness.
+ भुष्कि इत्याग med (भुष्प illness, केर् med=देव dei-wh) to inquire, to inquire after one's health: श्रीक्षापुरकि jo bo la श्रीमा med, वर्षे भुर्वदारे (A. 75) thus inquiring if the lord was well.

कें अ क्षांत-ma=है अ or र्वाय वक्षरी, कक्षरी 1. ears of corn. 2. ब्युटेर्व्य bbruhi dog-pa corn forming ears (v. क्षराय ljan pa).

\$'598 she dhar diseased ears of corn; \$'

Fac. She-than, also written wheremhes than, n. of a village situated about ten miles S.W. of Lhasa city. It was at Nethang that the celebrated Atis's spent his last days and died.

grove in neighbourhood of the monastery where Atis's resided. It contains the chorten or chait where his remains were interred.

Fac She-mado n. of a village in Tibet (Deb. 43).

ুদ্ধ Sāc-phu n. of a small town in Tibet, ক্ষ্মীন Sāc-āphred n. of a large grove in Tibet (Rissi.). and the book = 24 and pillow or cushion to rest the head upon (Nag. 29).

First st she-me mig-can ears of corn which have just got or formed grains.

The first and the now the ears of wheat have got grains.

्रे श्रुथ हेवच इबॅट-ma lus-leebs करच the tree Pongamia glabra, used medicinally (Māon.).

FA Shc-no n. of a district situated between U and Tsang (Rtsii.).

Maga Ya Sac-mo Hphrast-rason n. of a fort situated on a precipice in Sac-mo (Risii).

हे अवे युद्ध व suc-mahi phun-po वसरी a bunch formed of ears of corn.

भूगिस snegs straight or stretched out (Ja.): वस वस देवस lay pas snegs with the hand stretched out.

भेपासाध snege-pa pi. वीन्याय benege pa fut. An beneg imp. Tax snogs 1. c. accus. to hasten or run after, to pursue; frq. also with देश दश gies nas, देश स gies su, देश मनिव 5 rjes bahin-du, 3:4945 phys bahin-du. 35. बर्क म हेन्स ran haro sa sñogs hasten towards your destination; 434 5 4 5 4 bakes tu bdos pa or iga gas a siegs su hdon wa to walk hastily, to make haste or speed (Ja.). 2. to overtake: क्या अ वा कार्य ma nus-pas not being able to reach. 3. c. dat. to hasten (to some place) \$5 \$ a a ltad-mo la sneg hasten to the play; 🎮 न 🕍 uam la sueg hastening up to heaven (as a flame). 4. to strive or struggle for, to aspire to: 44.4 हेन nr la sneg to aspire to riebes; हे देन वहेन ade chen la sneg to aspire to the increase of territory; he pour ane a for shin khame bean lu sheg to aspire to the region of eternal bliss. 34'4 sneg-ma a pursuer (from Ja.).



PC prefinos 1. to stretch 2. also grave prefinos to fear (pf. And defice, fut. fr., resp. ga unim graval gryni por ma prese gig do not be afraid of the king (Jū.).

Fig. 5. 1. the crupper attached to a saddle. 2. in Prist in spirit lite-bu aligned to a saddle. 2. in Prist in spirit lite-bu aligned at saddle. 2. in Prist in a saddle. 3. in a s

ইংশ ংলিপ্ৰ-pa is mistake for ইংল দেব-pa আৰ, সনিজ্ঞা to gain, profit, acquire: ইং অসুক্ষেত্ৰ ফ্লিব-pa হান ma med-pa আলাঃ-ভুমাজ the very highest gain or supremest state.

37 I shen-pa or 34 m shen-ma, acc. to Co. 1. to come, go near, approach. 2. to gain, to procure.

humble, affable. 2. sbst. poor, indigent.

क्षेत्रभाषा इत्तान-pa 1. vb. pf. योज्य दृश्याला to be proud or arrogant, to boast; द्वार कृष्ण वस स्वरुप्पत इत्तान-pay being swollen or puffed up with pride; अब द्वार कृष्ण यस स्वतान स्वतान इत्याला pay proud of one's strength. 2. sbst. वर्षा; देवला व तृत्व-pa pride, haughtiness; इत्याल व इत्याला-pa-can full of pride, proud.

an shes, v. ?'a she-wa. Emain shes-la shes (Nag. 29) reclined your head on the pillow; anala shes-bbol pillow.

T'A mo-sea sometimes for \$14 pmyo-sea.

19 N. I snogs-pa or 184 a heñog-pa (Nag 29) 1. secondary form of 194 sneg-pa esp. when signifying to wish earnestly, to crave for or implore; also properly single particles and single particles are single particles and for water stretching out the hand.

2. = Rung for pieres single and following;

we force for year-ping mar-ping went up and down; now gone towards the uplands, then towards the lowlands.

कृष्टिश टी इतिह-pa=3वव बेपन, चेप to apply (an ointment).

K snod=可答 go-snod caraway.

The spind ps pf. and beind and beind, fut. and beind 1. to draw out and twist, as in spinning (Ja.). 2. acc. to Cs. to tell, relate. 3. 874 space ps.

মুঁই'ব I: sñon-pa অপ্যায় 1. pf. and fut. বুদ্ধ ঠুলতা to deny, disavow (dishonestly); বুদ্ধাই'ব ঠুলতা byed pa to assert falsely.

भूद पा !! := हुँद व smyon-pa.

क्षेत्र क्षेत्र क्षेत्र क्षात्र कार्यक्ष क्षेत्र क्

ৰ্থ 1: sñom or বৃধ্যাৰ্থ sñoms-las কৰা, বিৰাল, ৰাজত indolence, unconcern, esp. religious indifference.

in 11: or from a shome-pa==5,45 from a ldra hdra khod shome pa very similar.

कृष्यः वसुष्य द्वाय इतिकान्त्रत hjug-pa drugpa the six Samatpanna sagos ura:—(1) दर्भः हैं दे दे युष्य हैं Rais spyod kyi bu Lhag spynd; (2) हु इत्य नेमा दे हैं प्रेम के स्टिंग के प्रेम के स्टिंग के स्टिंग

ক্ষাই sñom-po = ক্ষাইই বন sñom-pohi las (Rag. 29).

र्वेश्व इतिकाइ for दूर्भव य सम ; दूर्भव पु भेद इतिकाडdu med without an equal.

fut. The best of the property of the property

fatigue, exhaustion.

i.e., in every part equally thick) (Ja.).

Musica agaid monus par hing pa uniuffe evenness or calmness of mind, equanimity. The nine Saminatti are as follows:--(1) w ब बैको स्पर्शकानं समितकाम प्रतिपश्चानम् चानागम् नानाबक्रधानस जननस्वाराद जननवाबाद प्रमाबा-भागनागवतनस्पद्भणका विकर्तत। Having completely passed the form-group and crossed the aggregate of passions and not thinking of the varieties, he remains realising in his mind the infinite expanse of the sky, viz., that the sky is limitless. (2) war वाबाधानना।यतनं समतिकम् वननं विज्ञाना-नकार्यतनम् उपसम्बद्ध विश्वरति। Having completely passed the infinite expanse of sky, he remains realising in his mind the infinite extent of knowledge, vis, that knowledge is unbounded. (3) स सर्वेमी विज्ञाना-नाम चनना।यतनं समतिबन्ध नाकि विश्वनायतनम् चप-सम्बद्ध विश्रपति। Having thoroughly passed the boundless extent of knowledge, he remains realising in his mind the realm of nothingness, viz., that there is nothing. (4) a sain चाकिचनायतनं सनतिमास नैदर्शचानासंचायतनय चपलच्य निषर्ति। Having thoroughly passed the realm of nothingness, he remains realising in his mind the region of conscious-nonconsciousness [M.V.]. In Tibetan we find there four thus expressed :-- (1) दे इस प्रवासमा ठर द माव्यामा क्षेत्र जो भारतमा जमा जर देव पर न्द्रभाने इंक्सावरे न्द्रा नेमा इसमा द्वायर खराडेट हा व्यक्ता है। वर्ते जीम, देशमा जुटे. व. मृ. होटे. तथा देश क्षेत्रव. अवट . वका ब्रू. वैशा रमा रमा भरत अवर तमा है। अक्ट हिला तर हमा है ज़र्गा में (2) दे इस व कावा ठर् हु देश भाग्य सक्य लग है सकेर वया लट :रंब. वट वट्स : हे.इंश.वट जेंग.व. अवंद लग हूं.वैंश.चंस.इंश. नेवा अल्दापन । हे अनेदार्श्वयायम् । श्वमाने कृतवार्थः । (३) देशित त कामा प्रदेशिका कृता मकर जना है । कादेर जमा मद : देव . वर वर्षा है। है क्या क्षेत्र हैं। इस क्षम है। कर क्षेत्रकें। है। सहेद Frantier Burg. adams ! (4) 4. frantieren 12. 2. g. mr. कृदं ततु . ब्रे. अब्रुदं समाताद देवे. वदः वदेशः देशः वदः नेवाः कृदः वदः



नेशः प्रेरः भेत हुं कहर हैं क्यायर सहाराणि |

other five तार: --(5) वेर्-क्य दुर्क्य व्यवस्था | The

after menutuff | (6) अवस्थित क्यायर हैं क्यायर

ह अवस्था महाजूतासमतामाध्यम | (7) वेष्ट्र-वेय हैं व्यवस्था हैं क्यायर

केर्क्य व्यवस्था महाजूतासमतामाध्यम | (8) वर्ष-केर्य-हें व्यवस्था विकास

केर्क्य व्यवस्था महाजूतासमतामाध्यम | (9) व्यवस्था हैं क्यायर

केर्क्य व्यवस्था महाज्ञासमतामाध्यम | (9) व्यवस्था हैं क्यायर कर्मायर विवास हैं क्यायर कर्मायर विवास हैं क्यायर कर्मायर विवास हैं क्यायर कर्मायर विवास हैं क्यायर हैं क्यायर क्यायर विवास हैं क्यायर क्याय क्यायर क्यायर क्यायर क्यायर क्यायर क्यायर क्यायर क्यायर क्यायर

ইন্ধাৰ্থাই বি হুনলাছ les byed pa to be lazy, indolent, indifferent. ইন্ধাৰণ অৰু হনিলাছ les eun অঞ্চলা:, নহান্ত adj. a lazy and idle person; an absent-minded person. ইন্ধাৰণ ক্ষিত্ৰ ক্ষিত্ৰ ভালাছ-les-med অনহান্ত one who is not lazy or indolent.

Syn. & Ken k-lo-can; Fau gyi-na wa; Ar. Hand Sa grok-knoms-can; A GYIn blo chug was (Mhon.).

**A' A shot-wa pf. and fut. any hill (cf. 1949 a hal wa) to lay anything down; to bed a person, to assign him couch or bed; 3.3' any jet a phru yu mul du shol wa to lay a child on its bed; 3.4 and a hal wa had yo put the fire to bed, i.e., to scrape it together and cover it with a-hes; 3.4 and shot-wa lit. to smooth down the hair, fig. to abate one's anger by the touch, i.e., as if to put a cat or dog; analy is a shot work bed knife. The proof of the town hair, is as if to put a cat or dog; analy and was a shi war byed (Nay. 29) to pacify anger physically, by words and by the heart.

By a brian-wa pt. बाम brian 1. = क्या a gyar-wa to borrow (Nay. 30). 2. = क्य कंट-wa to buy, to take on lease (Nay. 30). 3. to seize (by force), to usurp (Sch.). बामाय केट्रिक-pa purchased, hought, borrowed. बामायक क्रिक-pa fran that arrangement to borrow, to take loan of; बामायक क्रिक-hay क्रिक-borrowed from others; बामायक क्रिक- क्रिक-pohi क्रिक interest for a loan, rent for a thing borrowed (Sch.).

AL a brian-wa = 950 hkhru-wa.

45 4 brnad-pa for ags a binad-pa.

নি চনিন-pa = বৃদ্ধে to borrow: বাৰ্ ইং বৃদ্ধ brhan pobi yos borrowed dress. Aco. to Cs. a garment marked with the figures of the rainbow, also fig. borrowed, reflected. স্বৰ্শনাৰ genys brhan or ক্ষেত্ৰ shad brhan সমিত্ৰ a reflected image, frq. also image, picture in general; even a little statue. মি আই স্বৰ্শনাৰ rmi lam-yoi grups brhan vi ion, vi ionary image. ম্বাৰ sgra brhan মিন্তৰ returned sound, i.a., echo. আই বাৰ ক্ষেত্ৰৰ চনিনা mask, a fearful apparition. প্ৰবাধ physy brhan servant (Cs.).

पद्भ हैंये brüan-tol= । अध्यक्ष क्षेत्रक kha-mchu hdeugs to begin a case or lawsuit.

N'I beñabs-pa diligence, pain-taking; to take pains (Sca.).

ANG I: brnas-pa, v. 414 brna-ue.

spectful; one devoid of love and regard.

Syn. King dag meg; ningu ma mos pa; Ym cag gue pa shan; Kingu dag hdun bral (Mion.).

454 #5 brias smad scorn and slander.

व्यान कृतिवान्तः (ज्ञान कृतिवा contempt के = alightly) adv. disrespectfully, slightingly

क त्रेश हुद क्ष कर कहम के हुम एक A-mes byañchub It yañ brñas-se byas-pas, Ames even had behaved disre-pectfully to the Bodhisattra (A. 94).

alta brains 1. pf. of \$5.4 rain-ua. 2. adj. old, worn-out.

মুক্তী ব brīcs pa=4558 bdud rtsi or ক্ষেত্ৰীৰ ক্ষিত্ৰ brīcs 1. nectar, ambrosia, the food of the gods. 2. সাম vb. pf. of \$59 rhed pa got, received.

4. ABAN braods explained as RAN WAR and present a med path khold miscopes one promising but not meaning to keep his word; polite in speech but different at heart (Nag. 30), i.e., one suiting himself to or framing his speech according to the circumstances of the moment; and hence, doubtless, comes the definition by Sch., convenient, suitable.

দ্ৰাই beñad pf. of ৰূপ eñad-pa = ৭৭% থ bend pa আন্দাৰ 1. stated, or related to others; বু লাই আন্দাৰ হৈ ব্যুগ্ধ mishan is beñad having stated the reasons (Situ. 7). 2. শুমুগুলু aghan brānd pa = to have oppressed the weak.

प्राप्त कृतिवर्त-pa (प्राप्त) मचर n. of a high number.

व्यक्तभाषा bename-ps pf. of द्वासाय, धन द्वा व्यक्तभाषाय reconciled, विद्ायक्षमाय made even, level (Situ. 75).

ন্দ্রী beñal pt. of ইন eñol; এই বেইছা tphred la beñol, অং অধুন thañ beñal, অং অং অধুন mar ear beñal (Situ. 73).

त्रभूय WN bsñal-yas विवर n. of a numerical figure.

पश्चिम प bsñigs-pa 1. to return, restore, deliver up (Cs.). 2. sediment (Ja.).

adam a henige pa= ku enin-pa or hama name-pa stale, old, less efficacious; gu aku adam lyun hud benige an old alms-bowl, উন-মুখ্য থীক্ষ by in plats benigs a benediction less efficacious (Nag. 30).

म निर्मे ये। ये heriil-wa pf not far to throw down, destroy; equander: १ व्हेंब ri heriil (Situ. 75) the hills were thrown down. बर्ड कुंबल के हिन्द के किया के hood rgu had made char du heriil wa to squander wealth earned without exertion (Yig. k. 2). विश्व कुंब के heriil shud pa नावित संबद्ध to waste amassed wealth.

বঙ্গুৰা d চ্চলান্ত-pa pf. বছুৰ্থ চুচলান্ত to become full (Sch.); ছুৰ্থ-বছুৰ হুkyu yań চ্চলান্ত a full draught; বেশ্ব প্ৰবৃত্বৰ dmar khu চুচলান্ত (Situ 75), filled up with red fluid (i.e., blood).

पश्चिम १३ त्याम = ३६.व.वश्च slightly laid up (Nay. 30); संसोप; ३६.६.७४.व made loss, belittled, व.६९.वश्च yo by ad behinds (Situ. 75).

+ বসুব beñun form of বসুং beñuñ = শব na ua to be ill, laid up; ৰংগ্ৰিম বসুব দ nad kyis beñun to or বসুব ব্ৰীম বসুব beñun gehis beñun ill of or laid up with an illness (Situ. 75).

수 직접기 및 bṣñul-wa to be rubbed (Nag. 30), also to wash.

दिश्वास्य १ १ १ किंग्ट्राइ-pa pf. of देव'य इनंट्र-pa वे अ वे १ मा व

म् बिद्रेस्स व beñehs-pa=aरेषण hjigs-pa मय feur, also to be afraid of भिष्ट्रेस्थ mi behehs=भिष्टेषण mi-hjiys-pa not to be afraid वृत्रण शुक्रम gnas su beñehs (Situ. 75).

बहुद्ध पुत्र beñeñs bral fearless, intrepid, = 500-च dpaḥ-po hero.

Syn. ¾ ENT Ham sa med; na aled; ena elence elum pa mi man; el fan es ena el fin etobe can (Mñon.).

यभूतिय benen-pa = न्यून beten-pa or न्यून beyrub चालेचित्र : च्यान वनेत्र भूत bego-use bekin nan-pa to serve as directed, as prescribed (প্রতিনা.). 1. to upproach, to come near, c. dat. also হুমানু drun du, বিশিল্প কুলি বিশ্ব কিলা বিশ্ব কুলি বিশ্

बोह बगुर 1: heāca-bkur, बट्यायन heāays-pa बंबकन, उपचान, उपचरित, धार्या, खादा revorence, veneration, respect; बोह बगुर गुर गुर heāan bkur byed-pa to pay ono's respect, cep. to the priestbood by various services.

क्षाचार वर्षेत्र वेश्वेंक bear gnas पर्ध्वपास्त्र worthy of worship, veneration, adoration.

व्हेन प्यूप benen begrub सेवासाधना; = वन्दः पहेन geun-benen service and worship.

भूक्ष पृश्च हेश्रांका gnas खपनाल, खपनाली fasting, also one who fasts (as a religious duty).

জ্বাপ্ত প্রতিন-পুনর হার্ন-pa to observe fasting as a religious duty, abstineuce; to fast, to abstain from food.

ক্রিবে ব্যাব bñon-par dkah-wa hard to propitiate.

योशपर हेंच्याय heñen par relange pa अप-समझ to be ordained, consecrated.

apa alla benel berin =) es no rin.

+ प्रिश्रेश binems = E-ga' के a na-rgyal cheua गर्च, दर्भ very proud, great pride, haughtiness; **Ewas apan tshans-par benems (Situ. 75).

The desirer-wa to make grimaces or gesticulations (Cs.).

নি ক byñer-ma wrinkles; লাংন লাংক বিশ্বনার আবাধা প্রত্যুক্ত gdoñ-gi dpral-na sogs-kyi byñer wrinkles of the forchead, or of the clocks, etc. (Kag. 30).

দ্ৰান্ত্ৰীয় benel-sea reap. of আই hejest to forget; মুৰ্থান উত্থানৰ things mi-benel-sear not forgetting, not forgetting; ব্ৰথানিত কৈনি লোক not forgetting, not minding; মুৰ্থানিত কিন্তু কৰে কৰে প্ৰথান আইন ব্ৰহ্ম (Kay. 30) ট্ৰা ক্ষিণ ক্ষান্তি-grown to remind, to put one in mind of a thing.

क्षेत्रकोत् u bañel-ica med-pa नाश्चि सुपिता there is no oblivion; or नाश्चि सुदिता there is no gladness. क्षेत्रके व्हेत् u forgetfulness.

पश्चिम bsñogs = इस्थ धं केद्र u dbañs po med pa not clear, not sparkling; इन्ध्रेम chubsñogs turbid, dirty water (Situ. 75).

बक्त (ksnod-pa to give to one another: भूषभा प्रेड्ड बार अथ वर्षेत्र हम्प्युड-gi इक्षेप्रय-प्रयो स्वडbsnod (Kag. 3).

े बहुँद इन ठेड़र्रोंगा can = भे श्वेद u mi srid pa, यूनद य वहुँद हैं gshan-la ठ्रेड्रॉग्ग-to (Situ. 75).

पहेंच हैंच hsñon-tol = पहेंच उन hsñon-can (Zam. 10).

จตัว 👯 bsกิon-dor = จตัว 84 bsกิon-can (Nag. 30).

वर्षेत्र हैं, beñon-med untruo or falso: सुवाध पद्म वर्षेत्र केन हैं चित्र ब ebugs-hbyar beñon-med ci yin ti (D. çel. 7).

নি প্রতিষ্ঠান করিব বিজ্ঞান বিষয় বি

5 ta I: is the ninth letter of the Tibetan alphabet corresponding to the Sanskrit letter a; it has practically the pronunciation of an English t.

5

5 II: 1. as a num. fig. it represents 9.
2. in Budh.: (a) চুৰ্বিশ্ব ইন্দ্র কলা তথ্য প্রাপ্ত to shep-pa ni chos thamp-cad-kyi syo-ste the letter called 5 is a door of admission to all things (Bum. ব 263); (b) চুৰ্বিশ্ব ক্রিন্দ্র ক্রিন্দ্র ক্রেন্ত কলা কর্মন্ত বিশ্ব ta-ni thin-shad medpahi syo, bijod-pa med-pas thamp-cad grol, 5 is a symbol of that which is free from grammatical rules or pedantry; without being uttered it liberates all (K. g. ব 12).

5 ta-sde and the four letters classed under 5, viz., 5, 4, 5, 4.

5 99 ta-yig mare the letter 5.

ラ河之 ta ka-ri (Hindi) scales for weighing (in Ld.) (Jä.).

5 7 Ta-ku in W. 1. u. of a place and fort in N. China. 2. stick with a hook; a hooked-cane; a crutch. 3. crooked, contracted, crippled (Jā.).

#5 4 ta-gar and n. of a flower: also of a city in ancient India.

5 9 ta-yer in W. bread; esp. the flat bread-cakes of India (Ja.).

5 k ta-ja a kind of Chinese tea imported into Tibet (html.).

5'49 ta-bag, in W. * * * tha-bag, in Trang a plate; 5'49'4' ta-bag sker-sker a soup plate, a round deep plate (Ja.).

5'A ta-ber in W. a fence of boards or laths (Ja.).

† 5 वे 'ये ta-mā ka तमाच, विज्ञवार n. of tree with a very dark bark and white blossoms, Xanthochymus pictorius; also the small tree Vilex negundo.

Syn. (** E. ** decat-pohi chak; 44'i L'i nag-po phuk-po; Lita'ell mun-pu hdsin; ** 34 mtsho-cun; (** i 34 decat-po can; ** misho-mchog (Mhon.).

5 mak in te-ma-lahi lo-ma naraya lit. the leaf of Tamala tree, acc. to Les. with flowers supposed to be very acceptable to gods as offerings from their devotees (Bum. 4 17). 5 minute tamala bend or 5 minutes tamala lahi bend naraya tamala juice or elixir extracted from the fruit of Tamala.

Ta-nig for an alm stag-gaige Persia, i.e., the country of the Tajik people.

5'35' to-sus afelar a flower.

5"WW ta-yas was number in Buddhist astrology.

*5 * § * Ta-ra na-tha average n. of one of the historiographers of Tibet whose gar-tarage "Bise of Indian Buddhism" has been translated into German. He

was known by the name of I'45.5% or I 454.5% Taranatha of the Jonang sect; his religious name was Interest Kundyah shin-po. He is supposed to be still undergoing re-births in the person of each successive chief of the lamas of the Mongole who resides in great state at Urga on the Siberian border.

† 5'3' ta-ra ni need a kind of flower (K. ko. 94); a species of rose, Rosa glandulifera (K. d. 9126).

† 5 5 শী ta-ru-ka লখা or more properly হ'5 শা tu-ru-ka লখা Turkistan: ইংল্ইব্লিখ জ্বা 5 জুই শুন বাৰ্থ হল geiy-gis mthab Ta-ru kahi pho-brañ-la phoy-pus (A. 19) one of the rays at length having fallen on the palace of Turkistan.

5'₹ ta-re, v. ₹ re.

4.5 A. A to la-la unit, = 1 1 2 sgronme lamp, lantern; a meteor. 5 und unit to la-lahi mido n. of a Satra in the Kahgyur.

5 an area ta-labi rkan-pa can lit. one with palm legs, i.e., legs erect, i.e., a human being (Maon.).

5.48.34 it ta-lahi rgyal-po v. 85.38. be ta-pid the cane, Calamus rotung: also acc. to some authors: 2.8.34 (ATTEM) the coccanut tree, "so called because of its being tall and majestic like the paim and more graceful than it" (Mion.).

5'48'454 ta-lahi hdab palm leaf.

ga branch or stalk of the palm.

y which the Grand Lama of Lhasa is known in Mongolia and China. His Tibetan designation is 4 a 4 a 5 a Reyal-wa Rim-packs which seems to be sounded throughout Tibetas "Gye-wa Rimpochs." The Mongol term, really spelt Dalai Lama, signifies "ocean lama."

5' भे पे भ ta-si gi-an a kind of satin (Jig.).

5'55 ta-hus red Chinese satin (Jig.).

5 4 7 Ta-bo-tha n. of a large and lofty chorten at Ribo rise-isa in W. China. During the days of Buddha Kās'yapa a certain king named As'vaka is said with the help of the demons to have erected in one night 84,000 caitya which all contained relies of past Buddhas. One of these is said to have been located at Tābothā near Ribo rise-isa.

A Shr. Ta-min (in Chinese & ta great, as: min n. of a family) the great Ming dynasty overthrown in 1643 A.D. by Shunte, the founder of the reigning Manchu dynasty of China a sac age of Ta-min gyun-lo rgyal-po Emperor Yunglo of the Ming dynasty who greatly encouraged lamaism and sent an invitation to Tsong-khapa to vi.it China.

5 & ta-tshua also \$ 42 ta-tshuan are two kinds of Chinese tes greatly used in Tibet.

† 5 2 7 ta-li ka n. of a goddese; a mystic word for a dekini. \$ 2 7 2 am at a Talika is a kha-do-ma fairy (K. g. p. 28).

† 571 9 F 2 Tak-sa çi-la master; Kata the capital of the Panjab in ancient India, vi-ited by Alexander the Great; the Taxila of the Greeks. The name Takehaçi-la frequently occurs in K. d. 4.

59'59 tay-tay in W. the imitative sound of knocking. 5959 there is a knock (Ja.).

55' tan through, v. K. and P. Iten (Ja.).

55'73 tah-kun root used to allay inflammation of the heart and fever: 55'34' 3c'3'44'3'54'45'34'

the occasion; a sequence of happy moments; acc. to Ja. the present moment.

53.53 tan-dur Ld., a hard cake or bread, resembling biscuit or rusk (Ja.).

5,9 5,9 दिंद tab-tab-por 1. सन्धन suddenly: इन्द्रनद्द में ब्युट की हैर अन्वयान he tapped so as not to speak suddenly. 2. v. १० ५० tob-tob.

5% for tar-ter in Ld., smooth or even under pressure (as wrinkles or folds in cloth, paper, etc., are removed).

5X'9 tar-bu (\$4'9 smin-pa) &'7 tou-ka?

5/21 al-pa or 92 tal-ms acc. to Ca. a moment. 192 tal-par or 192 tal-mar 1. instantly, immediately, quickly: 1922 tal-par son go quickly, without delay; 1922 1924 appar-shar tal-gyi byon went

before him quickly. 2. acc. to Sch. completely, quite, thorough; 54 42 434 tal. par geod-pa to cut quite through; 54 42 434 tal. par geod-pa to cut quite through; 54 42 44 tal. bbigs-pa to bore through, to perforate.

59'9 tal-un a tool with holes in it used by nailers (Sch.).

it 1. represents num. fig. 39. 2. not originally Tibetan, designating water; has found its way into Ld. in 19 kha-ti saliva (water of the mouth) and \$\vec{q}\$ \$\star{q}\$ \$sa-ti water from the nose. 3. v. \$\vec{q}\$ \$ppi Jā.

+ 5 7 ti-ka used for ? I ti-ka (aler) explanation, commentary.

† 方押 ti-skap wiften a bird, said to be the Indian mynab.

子 克爾 ti-sga chopped meat (in Sikk.).

ti-ti bha fafan n. of an insect, cochineal (K. d. 1 462).

† 5.59 ti-trig (\$3 byisu), fafaft the francoline partridge, a small bird (Rissi.).

5.37 ti-thug (acc. to Sch. 47.34 gli-thug) bad, mean, silly (Cs.); obstinate, stubborn (Schtr.).

5 4 ti-nag heath-cook (Sch.).

ti-pu-ri विप्रते the modern Tippers in East Bengal; न वृत्य है वृ

Descripts pigeon; soot to Sch. be say to tiphu myug-rif the long-tailed pheasant.

3 Hang angenesist sant son-fish: fig.

Agards just as the fish called the Tibyi liking to see light or rays does not sink below (K. my. 7 357).

† চুঁ ষ্টু ম ti-mu-sa n. of a plant (prob.
কিলিম্ব Renincasa cerifera): টুয়ু মানীম মুল মুল্ম মেন্ট্র ti-mu-sa-yis hkhru-wa geod-par byed the plant Timusa (used medicinally) stops diarrhosa.

দু চুঁই ti-tsa 1. a mineral drug; টু চ বুদ্ধান ক্রিলা ক্র

5 3 Ti-rise or 3 Ti-se n. of a threepeaked mountain (fabulously described in Buddhist works) lying north of the Himalayas near Manasarowar lake. Beyond its northern flanks is the residence of Virudhaka the guardian king of the West. हैं है नेस छ वरे हैं द्वान कर शायक या नर से हरे छर हैंस 44 25 5 454 4 4 451 the mountain called Tirise five hundred vojana long is situated at a distance from and on the north of the Himavat mountains (K. d. 5 287). Under the name acail there is a long secount in Milaraspa's Gurbum of a contest between a Bon priest and the author for jurisdiction over the mountain. In modern days Tise or Kailas is still an object of pilgrinage; and four monasteries stand on its flanks. During the past 100 years only two Europeans have reached the neighbourhood of this famous mountain; Moorcroft in 1812, and Lieut. Strachey in 1846. Its height in the main peak is about 22,300 ft. above sea-level.

To ti-take 1. same as \$4, of which there seem to be two kinds, the white and the yellow: \$4 ar Surange Repairs (Mag.)

the yellow titsha absorbs sores and cureeye disease. 2. a musical instrument, constructed of metal (Sch.).

5'59 ti-ray the Indian rapec (in Sikk.).

‡ 5 v ti-la fau sesamum.

केट्यान्द्रश्च Ti-li-ka ná-tha चित्रोब-नाच v. of a Brahmanical sauctuary of Mahādova near Nāhri.

† চুঁইবি Tilo-pa or ইবুৰ Til-li-p বিজ্ঞান n. of an Indian Buddhi-t sage born in Chittagong, East Bengal, in the beginning of the 10th century A.D. His religious name was Prajhā bhadra (in Tib. Ces-rab bহনন-po). He was called Tillipa or Tilopa by the Tibetans, on account of his having done the work of thrashing sesamum for oil. কুলং বুল কিন্তুৰ, স্বাধান ক্ষিত্ৰ মান্ত্ৰীৰ সম্ভাৱ কৰি কিন্তুৰ, স্বাধান ক্ষিত্ৰ মান্ত্ৰীৰ সম্ভাৱ কৰি কিন্তুৰ স্বাধান কৰি কিন্তুৰ স্বাধা

For tiy 1. a fluid measure, five § 98 2 skyogs or five dkar-tshad make one tiy (Blait). 39 92 tiy-gan one tiy measure.

2. in Sikk, the great hornet (Ji.). 3, to be sure: 42 39 really, in fact, surely.



সূপানি tig-po=ৰূপত or কাৰ্য্য steady, useful: কাৰ্যাই বৈষ্টা ব্যৱস্থাৰ having not got an intelligent steady man (A. 123).

हैंचा अर्थ tig-men (in Ld. ३५ क्षे) ribands wound round the felt gaiters that cover the lower part of the legs (Jā.).

हैप के tiy-teha = १ t ti-tea.

1. cups made of silver, bell-metal, brase, or copper to hold oblation water which are placed before the images of deities in Buddhist chapels. 2. the sound of metal. 3. All a note of cadence introductory to a song, etc. I the sound of the Jo-bo having been signified by the sound of a ting.

कृष्टियु हेर्न राज-जन-bdein समापि, समय acc. to Wus. समापित, intense contemplation, profound meditation, perfect absorption of thought into the object of meditation. (cf. समाप्ति, समा

के दे वीन है देश वार्षित de-Adrin-gui dhyilkkhor समाधित क्षा the mystic circle which is described on the place one occupies when meditating; a circle of meditation.

हर दे बहुँ कुष्य til de-blein-gyi rgyal-po समाध्यास n.of a Mahayana Sütra contained in the Kahgyur, Mdo section, marked ta-pa.

Britala Juni Juni de die se-besin-gyi saskyis hisho-wa living on the food of contemplation: approvention of its interference swhu at he have any have be have on at an equal to anything, the mind being at peace by tasting the food of contemplation during great periods of time (K. d. 4 362).

দি হ'বছিৰ বৃধু tiń গত-hdain dgu the nine meditations of a Bodhinativa, are:—(1) বেলবেন্দ্ৰনাল, বিশ্বনি পূৰ্ব ও কৰ্মণ complete coming forth of jewels; (2) মুমাল, নিব পূৰ্ব কথা well-establi-hod; (3) মুজন; মি প্ৰবাৰ unsgitated; (4) মুজনি নিবলিন, বিশ্বনি কলিন; বিশ্বনি কলিন টুং মি পূৰ্ব ব not liable to return; (5) মোলাহ; বিশ্বনি মানিক, কুলাইন কলিন বিশ্বনি মানিক। (7) মুজনি বিশ্বনি মানিক। (৪) মুজনি মানিক। (৪) মুজনি মানিক। (৪) মালাহালি, বিশ্বনি মানিক। বিশ্বনি মানিক।

हैर दे वर्षित का बच्छा tid-he-hidin rnam-gaum the three kinds of हैर दे वर्षित coc. to Bon rules are:—(1) दे वर्षित हैर है हैर दे वर्षित बच्चे के बच्चा खुक्का हिव बच्चा ; (2) वर्षा हुद करे हैर दे वर्षित बच्चे बच्चा खुक्का को हैर वर्ष ; (3) बुके हैर दे वर्षित खेला बच्चा बच्चा करे हेर इन्द्रों दे वर्ष (D.R.).

tifi-riid a n. given to several species of shrew in Sikkim.

BEB OR tid-ti hid acc. to Ja. a snipe (Ld.).

The side hid 1. is an auxiliary (My May) to another word to intensify its meaning (Ga 355 of to emphasise it); 49 kely; and tid-tid intensely black, jet black. 2. acc. to Jä. clean, well-swept (Ld.; Te.).

BC BL is is is in more not a small bird:
BC mark. were two small birds, one called make with
mos (the long-beak) and another tis-tis-ma.



kind of cymbal. 2. little bell moved by the wind (Sch.).

+ 外面 tin-tn ka= 和 內面和 tree, prob. the tamarind (K. ko. 可 3).

two trees Diospyros embryopteris or Diospyros glutinosa; a Karsa is said to = the weight of the Tinduka fruit.

tea-pot; sca?4 copper tea-pot; sc?4 an earthen tea-pot (Ju.).

530'2) tim-pi goat's leather, kid-leather from India, dyed green or blue (Jä.).

FSU D'S tim-bi ca horse imported into Tibet from India.

हैअव tim-bi (Te.) funnel.

til fine secamum; faige til-dar white secamum; faige til-gyi phys powdered secamum; faige and til saige-ma mixed secamum; faige-ma inferior quality of secamum; faige-ma'il-bydung faung threshed or besten secamum also a secamum-grinder 8.

Frantil-mar du sesame oil, seed-oil.

সূত্র মান তের til ser-can হয়, বিহ্না, নুছি n. of a medicine; the plant Cassia alata or Cardiospermum hahoacubum (Mon.). It is a num. fig. 68. 2. an affix denoting the terminative case, generally used to express direction to, as represented by the English "into" or "unto;" it is joined to the final consonants 4, 5, and 4, as in 1492 thog-tu; 4494 mjuy-tu; 449 graph-tu; 4494 mjuy-tu; 449 graph-tu; 4494 da-drag as in the words:—3475 kund-tu; 44975 pha rold-tu; 4495 theref-tu, cf. 5, du, 5, ru, 4 m.

† 5.57 turn-kn meg the Turks, sometimes used historically as a general term for Mahomedans.

5 8 tu-ten, v. 3 ti-tea.

हुन ने tsg-yis suddenly; as if by surprise: बदव के दिव बच्च दु दुव के बद्द I suddenly met him on the way to the forest land (D.R.).

tug-rid or 29 and dug-chum prob.

= 27 2m tug-chem (Cs.) noise of a wooden
rattle; also of the trotting of horses heard
in the distance (Sch.).

52 54 tub-tug either, or: whether I be able (to do it) or not (Lex. and Sch).

57.55 tur-chuft hardly any, nothing definite, little clearly: have a t tour the sems-la re-doys tur-chuft yod in his mind he entertained hardly any hope or fear (D.R.).

haste, swiftly: 2.72.37 a tur-tur are 1. quickly, with haste, swiftly: 2.72.37 a tur-tur byed-pa to do work quickly (Mon.). 2. also defined as a grant quickly (Mon.) the mind or in vision).

हुर येवा U tur phog-pa = क्रिक्व thonphog-pa or क्रिक्त वेवभव slightly affected.

5X' a tur-son in W. Tib. to darn (stockings) (Ja.).

53 tur-men (Chinese) one at a time in order or in a row.

हुन रे tur-re clear, distinct; eog. to अपने wol-le: जैर्डिन रेक्ट्र मे it is clear to my mind; इन्हें बहुद tur-re band prob. watch it! have a sharp eye upon it! (Jā.). वेष्ट्र स्वार्थ मुख्य देव के take care lest an emotion of anger arises in your mind! हुन अपने prob. he awakes, stirs, is evidently roused; देन वेष पार-re-us adj. (or abstract noun): हुन के के देव हुन रेच प्रति-पृद्ध med-partur-re-us clear, firm with regard to perceptions, opinions, etc., without omissions or digression (Jā.).

† 5 3 9 9 3 Tur-ya Bho-wa-ni n. of image of Āryā Tārā in a temple situated on the bank of Godāvarī, and famed for its sanctity througout India (Dann.).

5्य'5'ठ3 tul dri-can (prob. 5व रेख rul dri-can) प्रतिकत्व putrid, of offensive smell.

577 tul-wa=5579 dgod-pa to laugh (mystic) (K. gu. § 26).

Fite w 1. num. fig. 99. 2. an affix denoting the gerund, and used after the final letters 4, 5, 9, 4; in subordinate sentences may be conveniently rendered by: when, after, as, etc.; and also used as a finite tense and in that case followed by 45 or 45 or sometimes without any auxiliary. May be also denominated a continuative particle.

B'J≺ n. of a place in Upper Tibet.

4. 5. A to-por = aquian to s-par un.
1. excellent, noble, intens

strong. 2. aoc. to Sch. very, really, actually: § \$\forall \times \forall \times \text{def} \text{d

Syn. Ang çin-tu, 5ma dam-pa, na sça-ua, 5ma drag-pa, saika tshib che-ua (Mon.).

Fix te-wer ace. to Sch. constantly. continually.

টু বৈ tc-to n. of a bird: টু ইনি সুম্বেল বুম হুল টুম ক্ৰম কৰা the brains of the Teto cures (the effect) of poison applied and heart disease.

চুই Tc-se 1. n. of a demi-god of the nether regions: মাজৰ নী সুখাইই মুখ the son of Thésé king of the Sadag demons. 2. v. টুই.

Bg tehu (Ld. Glr.) (Schil f. 25. b.); Bg'ৰং ত tehu ser-po (Mil. 59, 4 of Jā. edition); Bg'Ar A tehu çiñ-khri acc. to Sch. a equare table.

म्प्रिक teg-pu= व्येष्णप to pack up, put up; to put in or into: अभावना विकेष put into your breast-pocket.

है या tel-pa acc. to Cs. an instrument for burning; इवस्त्रेच a burning instrument made of iron.

में हैं वे पार्शित-gathe modern Telingana, the birth place of the Buddhist sage and author Dignaga: १९व द्वार है स्व देव स्वाद कर के किया है कि किया के किया है कि किया है किया है किया है किया है कि किया है किया है

5 to 1. num. for 129. 2. (styled real and a style of the style of the

F.F. QC QC to-to list-list W. an adverb denoting a swinging motion (Jü.).

tog बेतु, बेतन, पष, बचान the top of anything, a top ornament; esp. the button on the cap of the Tibetan and Chinese dignitaries, as a mark of distinction; भूग tog-dkar बेत-बेतु the name by which Gautama Buddha was known in the Tușita heaven before his last incarnation. बुवा अर्थ के भूग पुश्रत-मार्कातन-पुश्रा tog the top-point of a banner; कृष्टि भूग shha-mohi tog the point of a helmet or Chinese cap. In medical works भूग tog signifies कृष्ट है or कृष्ट में essence, pith. अर्थ में प्राप्त कृष्ट भूग the point of a spear. कृष्ट भूग enow, at present (in Ld.) (Ja.).

इन ने tog-ye (बच्च निर्देश) wicker work vessel for grain, रेन्द्र so-ka ni बोबनी (Minon.).

57% tog-sgra or 575% any cracking or snapping sound.

19'34 tog-can was a pillar with a capital.

79 tog-til a bump or swelling from a knock on the head $(J\bar{a}.)$

ট্রাইব tog-tse (also called বাব or আইন্ত্রু ইন্ট্রেইব) ব্যৱস্থা hoe, mattouk; ট্রন্থান tog-tse the iron of the hoe. ট্রন্থান বি tog-tse ইংকিড-po বীব্যবহু, মীইন্সিক one who digs soil with a hoe.

ya i a tog-tee hisho-wa one who lives by hoeing.

FTE tog-yu the handle of a hoe.

for it is to state to by to be to perlorate; also to produce a whirling noise with a whip.

\$ tob-aki, more properly \$4 \$ thob-

confusedly (Sch.).

53' tohu-lo the polerat.

్ರ tra (ኳጣ sṛay) আৰু an ape.

531'4 tram-pa 1. hard, tough, stiff:
754 tough meat; 5454 hard bone; 8'54
ttsa-tram tough muscle. 2. acc. to Ja.
54577 tram-dkar, 5457 tram-nag are
different species of gout.

h tri= वश्वव अन्य gauge-can बरोरी possessing form or body, anything that has form, a living being (mystic) (K. yu. ह 179).

है'गोर tri-ked है नेर ti-ked.

B'UB tri-pa ti=€4 shu-sca a prayer, a petition (mystic) (K. gu. \ 26).

tri pu-ri, Mc anger fayed the three cities, name of Lan-ka (modern Ceylou); three strong cities of gold, silver, and iron, in the sky, air, and earth, built by Maya for a celebrated Asura, and burnt by S'iva (Dus-ye. 40).

object that may be accomplished by religious acts.

The tri-ma a kind of boe the sting of which is very painful. It is said in Sikkim that an ox dies if he has received

the sting of this bee seven times. The honey of this bee is claimed by the Raja of Sikkim as a due from his subjects.

The princes is now living, having taken the body of the bee called Tre-ma (Khriq).

5 At tri-mer n. of a sweet-scented flower (K. du. 5 319).

three reasons or signs. 2. n. of a holy place in Perais (Dup-ye. 39).

+ B'-g'a tri-çu-la fenne trident.

h'4'84 tre-wa-can coloured (&ch.).

But tre-sam in huma gagin mangina. Re. tres-sam sman phye-ma gahan phye-mahima (Liq.); tre-sam is a medicine in the shape of a powder.

5 AC 55 WEN tro-med dus-mules n. of a king of Tibet of the Bon period (Fig.).

FA TOLEN J. Z. O Tre-cod gang-kyr ra-wan n. of a place in Kham, the birthplace of the seventh head of the Karma-pa sect (Lot. * 20).

বাচনা বাচন gtag-gton (Lea. w. e.) ক্সৰ ব্যান a gtag-gton-wa to disperse (Sch.). 1571 gtag-ps any species of whiteflowering rhododendron, all of which kind are held by Tibetans to be of the male sex. 771 gtag-ma red-flowering rhododendrons, which are considered to be female shrubs.

If year-ray thank, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; \$5.34\$\(\frac{3}{4}\) or \$5.34\$\(\frac{3}{4}\) or \$6.34\$\(\frac{3}{4}\) or \$6.34\$\(\frac{3}{4}\).

ৰস্থাৰ gtad-pa নদৰিন; শ্বাৰ phut-wa to be made over, entrusted to. In Buddhism there are four kinds of প্ৰস্থাৰ gtad-pa:—(1) ই প্ৰথম সম্পূৰ্ম (2) ইমানুৰ্যান্ত্ৰ ক্ৰেন্ত্ৰ; (3) ছুচ প্ৰথম সম্পূৰ্ম (4) নিয়ন্ত্ৰ স্থানিক ক্ৰেন্ত্ৰ (Lo. 14).

The seven (Buddhist) hierarchs in succession to Gautama Buddha. Mahā-kā-s'yapa is said to have succeeded Gautama. Kās'yapa entrusted the headship of the order to Āmanda; Sanavastri succeeded Ānanda; Ārya Upagupta followed Sanavastri, who in his turn gave the charge to Ārya Krishna. Dhitika succeeded Krishna and before his death appointed Ārya Sudars'ana to the Buddhist headship.

Note.—This order of succession is partly founded on Brahmanic tradition; and Buddhaghosha gives a different series.

बार्ड glad-so a refuge, resource; also store of provisions; क्यांच्याच prob. क्यां व्यवस्थानम्बद्धाः to keep a store of food. প্রতির gtan I:a husband, a consort: প্রবৃত্ত বংশকুলা ক্রান্ত ব্যাহ্য কর্ম ক্রান্ত বিশ্ব (Lo. 28).

154 II: 1. order, system. 2. put in order, arranged, reduced to a system. 154 158 154 (A. 126).

ज्ञा gtan-khra, जुझ वेज ने भेदो हा रहुद स्थाप agreement, stipulation, convention; also order or decision passed; a decree; जुन्ह हुद्देश important decrees (D. ccl. 7).

कार है अब gtan-khrims established law.

guite sure.

751 2 qtan-qui constant, continual.

क्रम वे जैनक gtan-yyi grogs husband, a friend or partner for life (Maon.).

ৰুদ্ধী কৌশৰ glan-glen hkhel-ud = ৰষ্ট্ৰৰ বুং বুংকুৰ্থ কৰি ৰুদ্ধি কৰি লগতে alhere resolutely or come to a decision on work or business; to work steadily. <ে জনৰ বুদ্ধ ran-ya in a mystic sense: to regulate, to fashion, to train, to set right.

TAMM gtan-hjag = 54 34 444 permanent, enduring, perpetually abiding (Risii.).

পুন বুৰল du-wa= চন্ত্ৰ, অনুৰ to be or to make continual (Midon.). As an adj. আফালিৰ complete; পুন বু glan-du always, continually, for ever; পুন বুৰ্ণাৰ বু living or residing continually.

बहुन्य व्याप gtan-la phab-pu प्रवासियेद to decide a question.

न्त्रप qtan-pa चपाड door-bar.

absolute; absolutely.

कुन् वेदन gtan-phebs निषेत explained by विश्वविद्यालया कुन्य वेदन published after being thoroughly revised or completely got ready.

any matter into writing; to publish after

the composition has been corrected; also to fix, to arrange.

क्रमें gtan-med पर्यंत: perishable; प्राथमात्राच without duration or continuation.

स्त्र विषय gtan-tshigs (विषयः दिश्य क्ष्यः क्षेत्र ।) I. an expression of fixed meaning.
2. चेत्र व tags; कुष्यम् rgyu-mtshan not deviating from what has been first action.
3. चपपणि, समय, कपण proof, demonstated conclusion.

क्र देवच के पर हाव glan-tshigs med-par smra-wa to argue illogically; also irrational exposition.

5

epsing glam-hgal= ('a' 'a' 'a' gkadcha mi glam-pa discrepancy in speech, coutradictory language or talk.

स्थाद gtam-regued बारवान oral tradidition, legend: देश स्थाद the legend of him; है बार देश स्थाद द्वार स्थाद का mid, has it been described in history? (Borom. 54).

MINES glam-san evil report.

कुल अ giam-can बाब, बावब met. the crow.

कृत्म इत gtam-saan नभुरतका, नभुराकाण elegant saying; pleasant conversation.

कुम ब्रुवान gram hdres-pa चायस्य mixedup stories, garbled accounts.

पाइअ'य I: gtam-pr बदन the face.

पानि अभि II: pf. कृत्रभाष 1. = कृत्रभाष to fill up, to make full: हा जै कृत्रभाष कृत gramspa quite full of rasors; acc. to Ja. is frq. spelt कृत्रभाष 2. यात्र to appoint, io commission (Ja.): कृत्रभाष केन्द्रभाष देव द्रष्ट पंदर it is not proper (not safe) to take charge of property. 3. निषेष to be surety for or security (K. du. 5. 200).

कुम ६वे gtam-dpc proverb, common saying, maxim.

ब्रुम व्यूष्य to declare, to proclaim.

454 34 4 to make inquiry.

ক্ষাৰ্থীৰ glam-gshon নংখু strong of emphatic (speech).

बहुआ बुक्या । gtam-gçags-ps to make confession: बहुआ बुहुआ बहुआ के बहुआ बुहुआ बुह

45.2 A gtab-ma a pawn, pledge; 452. as a gtad to pawn, to give as a pledge (Ca.); A 45.2 m in gtah ma a hostage (Ca.).

gti-khe a kind of louse (Sch.).

45.39 gti-thug=3.39 ti-thug ace. to Sch. insane, mad.

子可可 gti-wa to question, to speak.

ৰাই প্ৰবা I: gti-mug নাৰ gloom, mental darkness, ignorance, stupidity. Seems to be also used in the physical sense of stupour or comatoseness: MATE TO BE WELLE AND at night I fell into profound coma. In a special sense it is a subdivision of the lowest of the three qualities of humanity, vis: -- aw, two, away virtue, passion and ignorance. 47 57 is symbolized by a pig in the Bhavacakra or श्रेद:व्येद:व (oyele of existence) and is placed at its centre along with the serpent and cook which are typical of anger and lust. 45 84 94 विज्ञत-मीच he who is entirely free from ati-mug; \$347 3508 रबे करे प्राव चनाच्याच्या. की समानवाने व सीममोद stolid indifference, also stupidity.

ন্ট শ্ৰন্থ II: (as stated above) met. a pig (in mysticism) also as ৰণ্টাঃ the anout of a hog (Mag. 11).

বাইন্ম'ন gtigs-pa to trickle down, to fall in drops, to drip.

gish hottom; depth; = and or sale: a walk and deep bottom of a river; handle in a man, great depth; the constant of the declivity, great depth. grade of the declivity, great depth. grade of the grade of the sale; and the sonk to the bottom; and it is very deep; and the sale; and the sale; and the sale; and the sale; and and the sale; and and the sale; and and the sale; and the

ৰৰ white above, and black beneath; ক্ষাং ব্যাদ profound (fig. with regard to the mind), considerate; reserved, difficult to fathom; বুটা নি shallow, superficial.

apa ta and gin-don len-pa to sound the heart or to know a secret design.

बहैर देखा gtin drons-pu fathomed, penetrated, ascertained.

fastened to a rope, and used as a plummet, or an anchor; also a heavy weight as a means for drowning delinquents.

न्द्रिके gtiń-sdib socket; भेन्द्रके द्वांत mig-kyań gtiń-ka sdib his eyes also sunk in the sockets (Rtsii.).

Tibet immediately to the north of the Kanglachen pass. It is known under the name of Tin-kye-Jong or an about the same of Tin-kye-Jong or an about the first of Ting-kye.

age square grin-dpag dkah-ka scans unfathomable, difficult to dive to the bottom of; hard to get at the bottom of one's heart (Mion.).

examine or fathom thoroughly; see 34.4 to examine or fathom thoroughly; see 34.4 mither physin-pa was going to the bottom; probing the mind; also a perfect saint.

ৰ্ত্ত কৰিব griss gehal-nus fathomable; ব্ৰহ্ম বুল shallow water (প্রতিতা.).

कोट मा gtiff-sab or कोट देश विवृद्द, जसीर the deep recesses (of the mind).

J'U gtib-pa or aften a gtibe-pa to be gathering (of clouds); 1445. after thick

clouds gathering; ব্যাধি বিশ্বস্থা কুলানুকাল gtib incense passes along like clouds; ধ্যাধ্যাক darkness envelopes.

after a glibs-hoy, occurs in hear an after an after a gribs-hoy nan-nus phyir-la kur-yyis phyun (D.R.) outside the subterranean obscurities of lawyers, entanglements are removed.

याहेअप gtim-pa, v. अव thim-pa.

ત્ર ગાઉ વાત gtu-lum= વધવ drunkenness; also intoxicated, drunk.

মানুনা প্রধ্য-pa pf. ব্যুক্ত, also ব্যুক্ত ক্লে, বিশ্ব cognate to হান্য l. to reach, to meet with, to fall down to; to touch, to join. মানুনা বাৰ্থিক ক্লেন্ড বিশ্ব ক্লিন্ড কলা ক্লেন্ড (his forehead) against the breast of the image (of his tutelary god); মানুনা বাৰ্থক বাৰ্ক্ত বাৰ্থক বাৰ্থ

ৰাজুৰ দ্বাৰ প্ৰায়ে প্ৰায়ে কৰিছে কৰা কৰিছে বিজ্ঞান কৰিছ

मार्चे gtun=बुत्तन, मिना, मिनापन a pestle; also a stone ball or club; the nether mill-stone; acc. to Sch. 54 pestle.

ৰ্বান্ত excavation in a piece of rock or stone to serve for a mortar where grain is pounded with a peetle; ৰহুৰ ইনাত্ত বিধান কৰিব প্ৰধান কৰিব (Ca.); ৰহুৰ হ প্ৰধান কৰিব প্ৰধান কৰিব প্ৰধান কৰিব আৰু a mallet, a knocker.

बहुत-देश: gtun-çiñ a pestle mado of wood to pound Indian corn or paddy (used in Sikkim).

महाभाइन gium-drag one who is fierce, powerful. नहुमाइन वेहर के met. for a bear.

ৰহুল ও glum-pa = প্ৰথম বজাৰ 1. the Hinduized savage people or wild tribes of the lands S. of Tibet. থ. বজা, কমল ferce, furious. 3. sbet. ferocity, rage; মুঁ কি বুচন কুলি ইন কুলি বুচন কু

্ৰভূমন্ত্ৰি gtum-pahi hod ঘশস্থায়, ত্ত্ৰী the ban, v. পুল ai-ma

ngwa gtum-pa for ngwa or ngwa to veil, to cover; to wrap up, e.g., the head (Ja.).

बाहुआं व ginm-po 1: 1. चच्च fierce; sbst. देख, बजेबाहिन, नान, रायच an Asura; an un-vivilized Hindu tribe generally residing in the suburbs of a town. 2. v. नारकेर (अतिका.). 3. a fierce-looking short-nosed man.

in the more developed mysticism, the special internal heat which arises after protracted meditation when such meditation has been accompanied by the peculiar technical inner absorption of the breath. Milaraspa speaks of "the blessed warmth of the glum-mo."

apacit Glum-po rie n. of a fierce Bon deity (D.R.).

ৰ্মুগটাৰ্থ i gtum-po nay-po=ৰ্মে-মে-ৰ্থ (§mm. 125) the black species of aconite or wolf's bane.

ৰ্ম ই ব্য gtum-po hbar the arising of warmth in meditation. The veius, viz., ই ল, কুংল and ব্য ল are symbolically represented by (জ ব্য), i.e., the second half of an জ a, hence (জ ব্যক্তিয়া the three-veius meditation-warmth (Mil. Ja.).

n. of a king of ancient India (Yiq.).

न्याम gtum-ma पद्धी, रोही an epithet of the goddess Durga.

बहुम में glum-mo चडाबी, बौदियो, दुर्गा, कोचम 1. a fleree or violent woman, a female of the Canddla tribe, etc. 2. an an adj. violent, fearful; कुर बहुम में rlun glumma violent wind, a hurricane. 3. myetic heat.

ৰাজ্য Paldan Lha-mo, a fierce goddese.
ৰাজ্য Paldan Lha-mo, a fierce goddese.
ৰাজ্য Paldan Lha-mohi cha çaş হয় stick, club.

The Hangtum-seas also The Hann of a female deity of the Bon (D.R.).

বাহু থান a to grind, to pulverise (colours, medicinal substances, etc.); cf. ৭২৭ থ

मार्ग gte-pa, कांच, कांच in C. acc. to Lex. कांच pawn, pledge, bail (acc. to Sch. a present).

মূল বিদ্যাল নিজ্ঞান, জীল 1. treasure, store-place; জৈল the repository of water, the ocean. In the Rhin-ma-pa School of Tibet there are Buddhist scriptures (generally spurious) called কাল, the



There are different classes of treasures such as \$4.54 \$ 455 the treasures of learning of which again are eight :-- (1) केद पक दुव परे कोट treasure of learning always present in the memory and which cannot be forgotten; ('') ब्रॅं व्य 5 व्येद्र प्या हें भूम के अहेद the treasure of learning which develops the mind: (3) हें कुम परि कहेर (मई हे कमम अर के देव के the offer 5 65 an etc.) the treasure for meditation and reflection: (4) 435 N 3 455 (14) अवसम्बद्धान प्रविद्यालय etc.) the treasure of learning to be retained in the mind as having been heard or understood, sometimes in the form of a formula witel: (5) ब्रियमायदे बहेर (वेबमायर मन्द्रायमा केमबाक्षा क्रांका क् अवस पर देर व) the treasure of fortitude: (6) इम.मे बहेर (रम.पट.इम.व्हरम.मे.मेर.तम dammili chos yong-su krun-wag, etc.) the treasure of secret learning or scriptural knewledge; (7) अप्रतिक के जिल्ला के जाते. (५) मृत्या कार्य विश्वास के प्रतिकार के प्रतिकार कार्य (५) the treasure of a Bodhisatten's saintly heart. i.e., of unflagging faith in the three Holies; (8) श्रव पवे महेर (भे में फरे डेंभ व वर्षेर्य पेंच an mi-skue-wahi chos-la bood-pa thob-pas, etc.) the treasure of perfection, etc. (K. d. P 325).

ৰূম্য gter-khu a mineral vein, mine: মুম্ব ক্রিয়েশ মুম্ব to find a mine (of precious metals or stones).

which give dyn the nine oceans which are repositories of treasures according to the Bon are:—(1) "5" and the ocean of lotus or the repository of countless precious things, genns, pearls, etc.; (2) 55" at the ocean of shells or mines of fossil.

etc.: (3) 45, 46 at 5 ocean or mine of precious things larger than 45, 46 at 34 ocean filled with crocodiles and other sea-monsters; (5) 5, 48, 44 ocean filled with turtles, etc., and other seamonsters; (6) 24, (7) 5, 48, 48, (8) 24, 5; (9) 44, 5, (B.N.).

नहरूचेन gter-chen 1. a great store of hidden wealth, hidden books, etc. 2. नदायश्व n. of an immensely large number.

न्द्र के प्रशिक्षण gter chen-pohi bum-pa u. of one of the eight auspicious symbols of the Northern Buddhists,—the pot of treasure, i.e., the wishing-pot which yields whatever precious object is sought.

95° 14 gter-ston a discoverer of hidden treasures, generally of sacred books which are supposed often to be kept concealed under rocks and ground for fear of being destroyed by heretics and unbelievers. Learned lamss are deemed to be expert gter-ston.

बहर कृतियः gter-bita ççe-pa समितारी one who knows or can tell where treasures are hidden or where they can be found.

ৰূম-প্ৰ gter-hday খৰাখিব a wealthy man; n. of the god of wealth, Kuvers, in Tibetan called ১৭৭ কটন (*Maon.*).

कृत कृत gier-gnas the place where a concealed treasure is uneartied. Aco. to the Rāiā-ma school, Buddhist sacred books have been unearthed in the following places in Tibet:—(1) कृत्रका Qio-bo dyc-ka; (2) कृत्रका Spu-rna tdaa-ri; (3) द्वारका स्थान thaā-grot-ma; (4) कृत्रका द्वारका स्थान thaā; (5) smaras Hyam-pa sprin; (6) samas कृत्रका Hyam-pa sprin; (7) samas कृत्रका Hyam-thaā risi-luā; (8) द्वारका कृत्रका पुत्रका प्रात्मका çafs-bray; (9) samas कृत्रका Gisaā-gi ri-bo che; (10) क्याका कृत्रका कृत्रका स्थान हिंदी-gi ri-bo che; (10) क्याका



khan; (11) Tr Lho-kha; (12) 465 4 5 Misha Gtean-gi ra-mtshams; (13) Mariguat. Monkha buni-than: (14) 50 04 54 18 Dye-rayas hap-pori; (15) a ware an Sha-yi tha-khah bi-ma; (16) E A at Any Jo-mo glin-gram, (17) Manny Male: Mehing-phu kho-mthin; (18) BARNER WHER Spin-no spar-ries khomthin; (19) Mwage: Grom-ica rgyan; (20) पद् अन्त्रेष पुण Pad-mu çel-phug; (21) व्यवस्था माना & Gram-skas mkhar-chu; (22) अत्याममा प्रमा Zons-yaq braq; (23) ब्रह्म परमुक्त Gans-par phug-mo : (24) was a Har Gyah-ma spa-joh; (25) Carnina Rdo-bod mtshams; (26) क्षेत्र दुवस Lho-mon phyogs; (27) रच देव वासेर कर Dou-shal geer-khan; (28) 3 Na awa & Hu-yay guay-sde; (29) 新年費用 Mon-kha spa-gro; (30) 3 gr & Hu-çah rdo; (31) pour \$ \$4 # Fx. Khams-kur srin-mo rdson; (32) Sau E gera ga Dangs-po ldan-la bray; (33) AFF & 59 Monkha chu-phny; (31) agrach Yga Hbrinthin ko-ro braj; (35) 493999 Cel-gyi brag-phua; (36) ports as Stag-tshah sab-luft; (37) пинчинания Взат-yaş mtshams-phu; (38) 3#9## Yum-bu ta suah; (39) 43474 [Ca-hag stay-sgo; (40) अड्ड देव दुन्द में Mehod-rien dkar-po: (41) व्याप 5-met. ayın Gyaş-ru gisan-hyram; (42) 🕏 🖛 🖫 🗃 pa: Risis-kyi lha-khan; (43) Ac Tag & Kon-po bu-chu; (41) ब्राह्म ब्रह्म Kon-po phyin-lun; (45) aux no Me-hbar misho; (46) 資本 gr. A. Lho-kon byan-kon; (47) 5949 94 dvial-qui brag ; (48) BE AK 39 Khyun-tshan brag: (49) rengy Kha-ray phuy (Bkahthan., 159).

क्षरस्थात gter-baren abe-un to keep concealed a disease, one's learning, coveted treasures, etc: स्थवने स्कृत स्व प्रवाद कृति । क्षर के व्यक्त कृत स्व क्षर कृत क्षर क्षर कृत क्षर क्षर कृत क्षर कृत क्षर क्षर कृत कृत क्षर कृत कृत कृत क्षर कृत कृत क्षर कृत कृत क्षर कृत क्षर कृत कृत कृत कृत कृत कृत क्षर कृत कृत कृत कृत

क्ष्रद्र gter-barus lit. one who guards treasures; local deities, such as Shibdag and Lu, who are supposed to be the custedians of hidden treasures, mines, etc.

বাই gto or ৰাইবাইৰ a magic ceremony for the purpose of averting misfortunes.

aff and age gto-rayal ye-mkhyen the supreme Bon deity resembling in his attributes as was a subject of Diparakara Buddha in the Buddhist series (D.R.).

958 55 gto-bu dog-de= 99 29 35 49 Thugs-rje brun-nus taking comparation or having morey upon (D,R).

ৰ্ষ্ট বুদৰ্শন (Ita-bu bum-nafis a disciple of Bon S'en-rab and the analogue of Ananda. ৰুট্টবেশ্চ ক্লা gtohi bkah-stromm. of a Bon

work.

মানুনা gloy-pa 1. like আৰু to grab, pluck, gather, tear out. 2. v. মানুন

শুইশুমাৰ্হ্যৰ gtogs-bdod-pa acc. to Sch. to love, to like, to wish.

ৰাইং ব্ৰীজানাই ক্ৰম glost-dyos/mehod-chas articles necessary for religious observances (Rtsii.)

ৰাইং মা gloń-sgo allowances in money or in kind for religious observances (Risii.); ৰাইং ইব gloń-deb a registor for such, etc.

बहुद ब्राह्म qton-phod genero.ity; बहुद बद व बहुद one who is able to give; liberal; bounteous.

मार्किया gton-wa pf. जरू, fut. जरू, imp. दि: 1. to send, to let go, to permit to go, to dismins: अभे भेदर्भ कर्म क्ष्म भागा आपे should we let you go? अन्दर्भ do not let



him go. 2. to let in, to admit; #44.45.4 admit through the door; 45 3 455 a let in. to permit to enter. 3. to let have to give: grid mada su Fame a having given blue cotton for the fringes of the tent; BY The to administer medicine; The fire the manner of di-pensing, or giving away of medicine. वहूँद वश्रासंश्वासभाववेशवद वहुद he generosity or friendship the number of friends increases. महर यवे दर क सामग्रीम one who is able or has the heart to give away (many things, &c.) in charity: बहुद बेमब liberality, bounty: इसव AFCA to give a person to religion, i.e., to destine him for the priesthood (Ja.). In W. 435.4 is the common term for the verb to give; the pf. form 🤫 being used as pres. tense. 4. to give up, abandon, forsake, leave.

नुष्ट-वन् gton-lugs the manner of distributing, of giving away; also of forgiving.

मार्डेर्'य 1: glod-pa= न्या pl. न्य or न्य fut. 955, imp. 955 or 955 1. to deliver up. hand over, to commit to another, to bestow, confer: 5945545454to confer important offices on the priesthood; नहेन के नहेन क 455'q to communicate one's feelings to one another. 2. to lean against or upon, to prese on, to put against. 3. to direct, to turn: भेकान्य वर्ष्ट्र to turn one's face towards a person, to take refuge or seek protection under some one; A a mga # a gga to point at a person with the finger, also in the way of threat ; अ. ६० द्वाम पन सबै सुन दु नाइर the door points south, towards Nepal; alw विकास to take aim, to aim at : इ.वरे.दवर व 455.4 to listen to, to give a person a hearing; 394 957 to confide in a person. ir a app of a planta turning after a ray of light, following it with the eye (chiefly from Ja.). क्यां वास्त्रीक्षण to submit to the king's authority. 多多四年至 to place a horse in pasture.

वाह्रिया agtom-pa to talk, to speak (Sch.).

वाइंग्रस'य gtoms-pa filled up, full, for व्यवस्थ, बहुकस्थ (Sch.).

पाईर'य ator-un=प्राभव bkram-pa el. ale a hthor-wa washi. washi 1. to scatter, strew, spread over (Maon.) : अर्ज्योक The terewed flowers : E a a fix and he that threw earth upon me: waspen to scatter on the ground. 2. to cast, throw (books into the water, a ring into the air); to throw out, e.g., spittle into a person's ear for healing purposes (atau); to cause to circulate the chyle through every part of the body; to waste, to discipate (occasionally with the the accus. of the versel containing the sub-tance thrown out): AN TIN a cow emptying its udder by discharging the milk. 3, acc. to Sch. srub gtor-wa to rend, to tear to pieces (Ja.).

पहिंद अ ator-ma बाँच sacrificial objects. t.e., that which is strewn or scattered or given away. The gtor-ma offering may consist of aven, after cakes (not cooked or baked) made of rice, barley flour, wheat, &c., and offered as an appeasing gift to gods, saints, evil-spirits; Naga demigods, &c., to avert dangers to the living and to guard against visitations of epidemios, plague, drought, famine, &c. Generally the torms is shaped into a conical form, the stuff of which it is made being cemented together with butter into a firm consistency. It is an essential that, after dedication, the thing offered shall he burnt or cast away. W. W. Rockhill in his "Land of the Lamas" gives an excellent account of one kind of torma offering (pp. 113, 114). बहुद अ हैद व to



uffer a torma: at walls gior-ma bele-un to devote something for it. 1475 offerings made to a deity that it may give anything asked for; 44.45% usual or customary offerings; glud-gtor offerings made to ransom a life: व्येवश्यक्र offerings made to avert the dangers caused by an evil spirit : 4 955 oblistion of water offerings made to the manes of the dead, i.e., to Preto. Other terms are \$4.455, 35.455. दुशाब्देर, शर्दशाब्देर, वेदशाब्देर, रवेदाब्देर, दुशाब्देर, CORTABLE SOCIOTABLE BARBAREN CHE ARE BAKE BANAKE MEGAKE DELONgtor, an am age, berna-mahi gtor, all being offerings made to the guardian deities; these offerings are made of various designs and colours to suit the supposed fancy of the deities to be conciliated.

45:39 gtor-rgyab offerings of pyramidal shape and painted in red and white colours as if flames of fire were inscribed on them, and which are often burnt inside a human skull.

The geor-roys the ingredients of which a torms offering is made.

which the torms offerings are placed.

45.43 gior-dar scarves placed over offerings at the time of presenting them to the gods, &c.

45. 44 gtor-gdan (in certain Tantrik rites) the grain placed on the ground, on which the offerings are put.

one that delights in torms or, rather, in the offering when cast away, i.e., the the crow.

न्द्रश्यक्षात्व gtor-ma belies-nes वर्षि सञ्चा having accepted the offerings. क्रिका gior-ma sa बिक्स् mei. the crow.

of the remnants of a meal to creatureof every description.

45.34 gtor-rtsam barley-flour for making torms offerings.

and spirits for averting spidemics, etc.

ৰ্জনৰ্থন geor geor cakes of the size of the thumb offered to gods and demonmorning and noon.

+ 450 glol uve a division of time.

The pierce; to discover, disclose, v. 342.

ayan gtol-bral, ang mix-is ayang bash-ryyu ma-racd ci-bya gtol brul-tsinat the time when we were without resource having nothing to eat (Jiy.).

ৰাধ্য at other and, a wind or sewal, unknown, a stranger; also strange; one without any knowledge of a place or thing: acc. to (Jā) not known, dubious; মুন্দার্ভন কি one who does not know yet whether will come a boy or a girl; ইন্ধান্ত whether will come a boy or a girl; ইন্ধান্ত কি throwing what to do; ক্ৰম্মান্ত not knowing where she had gone: ক্ৰম্মান্ত T am without knowledge of it.

USA C blag-pa, v. व्यवस्य (अञ्चल ought to be tied) अन्य हैं के an ornament to be worn.

更

U. instead of the latter.

even treatment of all things. 1. त्या कृता क्षेत्र क्

क्द्र-कृष्ण ३५ btaf-कृष्ण can च्यापाः indifferent, indolent, apathetic person.

Syn. AT 34 le-lo can, from anish shomeles can (Mhon.).

जुर यहर ऐरंगर-ऐरंगर द्विचित्य a species of flower; also n. of a mythical mountain. जुर-यहर-देशी ११४४-१२४४ chen-po जवाद्विचित्य a larger species of Muchilinda flower.

biof-yas (Pa) n. of a number (Ya-sel. 56).

U55'U htad-pa=39'9 suffin made over, entrusted, presented to.

क्षत htab जब, रोविस sewn (Zam. 8). काम a htab-pa pf. of बदेवस a.

दानियाँ hig-ps pf. कोवनव aoo. to Cs. to drop, to let fall in drops. व्याप्तकोवन to drop medicine in the cars, v. व्याप क्षेत्र a his-wa 1. v. बहेद a his-wa. 2. चवकार spread, anything spread (Zun. 8); चंद्रत, जुल; क्षत्र केट a to spread a rug.

aya blu-wa, v. 93'a blhu-wa.

ata btuy-pa, v. ata agtuy-pa.

पुष्ट प्रियमित्य 1. pf. of ब्युट्य hthushes to drink. 2. पान; (Zom. 8) पीन, पेय drink, anything for drinking.

The ext hind hand = fine a skome-per thirsty (Maon.).

수미팅도라'다 btuns-pa 명fen; = angu killed.

4 5 that-s lod drinking glass.

4354 bind-pa **પરસ્થિ**ત, પ્રકૃત subdued, v.

ৰচ্ব ক blus-nas সৰকা, বৃহত্ত, গুভিত্ত having bowed, paid reverence; adv. reverentially.

455 MX blud-mar in rapid or close succession (Ja.).

মনুন hind 1. হন fit, becoming; convenient, practicable: মুখন হন মুখন মুখন (A. 33) it is proper not to have controversy with outsiders (unbelievers) মন্ত্ৰ না html-po it is not convenient.

यानुपास प्राप्त htubs-pa विश्व, केलिया cut into pieces, v. नभूषण gtub-pa.

round, to envelope; hence in W. to shut (a book).

when the produced by money and the like being tied up in the girdle.

agera giul-ica feella, pf. of agera bilulnu, also ager; agrica agera to subdue an enomy, to vanquich the devil.

प्राची Hus-pa 1.=व्यव व च्यूत, व्यवच extracted, quoted. 2. वर्ष्णव or व्यवचा

विचित्र क्ष्य है व. 3. बहुआ aor और बहुआ a abbreviated, concise, taken in short, in few words (Mñon.).

बहुष्य hteg-pa, v. बदेष्य य: also used in the common raying:— दुव्य स्थायहेष्य हेष्ट्-क्ष, दु क्षं क्ष्मक्षयहेष्य देदकर क्षर "when the father maintains the son, a tiger is produced, when the mother the daugther a drudge appears."

महत्र्य bton-pa v. वर्त्रय hdon-pa.

5 rta or, occasionally, 54 rta-po was wa, wit, new a horse; the feminine form for which is usually \$5 a mare. \$4544 to break in or train a horse; \$5994 to gallop, to race; \$4444 to ride on horseback. Horses are largely bred in Tibet, several of the Dog-pa tribes north of Lhasa devoting thomselves exclusively to rearing horses. Both Shigatse and Gyangtee are famous horse-markets, and from the latter place numbers are imported into Nepal and Sikkim, \$ 3 44 29 44 445 the blood from the horse's palate cures sores; इ.जे.अञ्च समाध्य क्रमा केश the kidney of the horse removes kidney disease; अभिभवेषायमः warm the bile of the horse is useful for sores; রুজী বুলমান্ত্রের To the larynx of the horse improves the voice; 50 3 sural la a and urinary bladder of the horse is useful for scalds and burns; 5@ 34 34 34 34 gargina horse-fat dissipates itching and eruptions on the skin.

Syn. "nis gram mehod byin phyugs; san grand bu; ki ga aka ryyab hann; ki wa aka niga ma-can; ki has. skyes; san grand myyoga baro; akan hat kiga; manada myyoga baro; akan hat hat kan kiga;

can; A nun hlo-geal; name skal-ldan; yx M myur-hyro; swax nka rnam-par guon; g nk gu rgya-mtsho skyes; 3nt rtay-tu sa; E n n sh rhoy-ma-can (Mhor.).

ৰূপ rta-ka or গুৰুপ্ৰস্থা rmiy-leage lit. hoof-iron, horse-shoe.

\$54 ria rkya-pa or \$54 one skilled in horsemanship.

4.34 rta-skyin lit. "the horse ibex"; is a curious large heavy animal peculiar to Tibet, but straying also into North Assam, the Budoreas taricolor, known to sportmen as the takin. Two spocies are recorded, one found by Pére David in the ranges of Moupin on the Chinese border, the other occurring in the mountains of the Mishmi and Abor territory.

3.4844 rtu-bakrage a clattering train of horsemen.

দুৰ্গ <u>ria-ge</u>, দুই <u>লুক্ত ৰহা coat of mail for</u> a horse; ইম্পূৰ্ত্বশ্ৰন্থ কৰা সূত্ৰ কৰি the horse-equipment for generals (*Etsii.*).

199 rta-gal saddle-bag.

দুপুৰ pta-gral, দুজন ই পুৰ বুল কৰ্মণ a number of horses kept in a row, prop. cavalry in martial array.

5'94 rta-gras==5'≤ rta-ra stable.

ৰূপেৰ to set up a horse-laugh (Sch.).

গুল্প rta-myo a horse's head. গুল্পান্ত = মুন্দ gru-çan boat (Mhon.).

ষ্টাৰ Rta-mgrin, (Tamdin) प्रयोध n. of deity with a man's body but having the head of a horse and which neighs fearfully to frighten beings who are mischievous to Buddhism. The Hindu analogue of Tamdin is Hayagriwa, and shrines to this deity are not uncommon at the present day in Assam.

গুৰ gta-age or গুৰু saddle; গুৰুষ্ট or গুৰুষ্ট্ৰ-মন্ত্ৰীৰ the equipments of a riding horse (Rissi.).



\$39 rta-tyam a large trunk or chest generally carried on horseback.

§ rta-syo the entrance for a horse or pony, a gate-way.

fig rta-system, connected with have the shaughtering of men and killing of horses.

5 प्रमुख क्ष कृष्टि एस handys ldan head-pon. of the horse on which Buddha used to ride when he was still a prince.

্ষ্ট্ৰ rtu-r.m, মুখাই ইল্ম n. of a class of Brahmans (Mion.).

5% rta-leng horse-whip; whip in general.

f vq rta-chay dry fodder or provender given to horses, such as peas, corn, oats.

5 अस eta-chas=5 अर्पेक्य रेष्ट्रच्य equipments of a riding horse, including the cloth that is wrapped round its breast.

१६८ rtu-class, v. 2 gra पूर्णकाम्त्री a constellation (Rtsii.).

5.459 pta-meloj water "the best horse," the ideal horse which makes its possessor a wealthy man; the mythological horse of Indra, a sort of Pegasus which partakes of divine properties. He is called Baláhaka the prince of horses or in Tibetan 5% 372 35 48 973 7.

Syn. & Ana ciń ces-pa; Anna byshyro; Bud name of classes group-pa-can; Bunnya rluń-las-ryyal; snau In ruam-pardul; Lanya riys-ldan; Buu yyi-liń; Bud rluń-yła the horse of fortune or good luck (Man.).

5. **Eq. **racea **Reta-methoy **kha-bbab** lit. **the down-flowing mouth of the best horse." This is the appellation of the Yoru Trang-po or Brahmaputra during the earlier portion of its course in Western Tibet. Throughout Ngari it is known as Tanjo **Kha-bab**. The river is supposed to

issue from a rock shaped like a horse's mouth, but in reality rises in a swamp in a mountain-locked valley 12 miles east of Gur-lha in West Purang.

5 श्रुट *ita-ljan* इत्येष, इत्याप a greygreen horse or a horse the colour of which is grey-green like a leaf.

য়পুহিন্দী rta gdon-me বন্ধবাৰৰ a great submarine fire which is believed to exist in the southern limits of the great orean: মুসুহন্দিহন মুখ্যনা ক্রিয়েল বিলোগ (devastating) like the submarine fire and the wind at the end of time (Rtsi.).

\$95995 Rts-bday bryad an epithet of the god of wealth (Rtsii.).

yastu via hain-pa ann an epithet of the sun, whose chariot is said to be drawn by seven horses; also n. of Varuna the god of the oceans (Mion.).

§ ¶ Rta-nag (Tanaj) n. of a di-trict in Tibet situated a few miles to the north of Tashi-lhunpo in T-ang.

\$499449 Rti-neg gaug-ga u. of a village in Tunag \$4994248 n. of a town in Tunag with a monastery called Rin-crhen-tse.

5 444 rta-gnus a stable.

Syn. 47th: eta-khañ; শুপুৰ্থ শুধী শুৰ্থ শুপুৰণ্ড-hyrohi guas (Mñon.).

\$4 rta-rua the horse's-ear, one having the ears of a horse.

548 Rta-sua ri wawd one of the seven golden mountains of Buddhist mythology, so called from its shape being like the nose of a horse.

য়'s rta-pa আছল a horseman, a nider; ক্ৰেছ্ৰ' আৰু অবাজিল infantry and cavalry (Ya-sel. 55). The terms signifying a horseman are: ৪৭, চৰাইন, ইমান্ত্ৰ skyrsbu-can, ইমান্ত্ৰী (মুলিn.).



1'4544 rta-pa rta-shon in Ld. a balancing board, see-saw (Ja.).

3'48'595' rta-pahi dpul cavalry (Ca.).

s gran rta-lyans a horse's skin; n. of a medicinal herb. s grang s als as a sale.

\$\$ 445\$ rta-pho thal-dkar a stallion of ash-colour (K. du. 5 18).

534 rta-phrug foal, the young of the

Syn. \$3 thu-ru; \$3 rte-bu; \$33 rta-yi bu; \$35 rte-thur; \$25 rta-phran (Mon.).

spen rta-bals are 1. a raised place or large stone generally kept at the entrance of a house or monastery or temple for a lighting from a horse. 2. Mar un a speciment of a large door-way; acc. to Jū. the arch of a gate-way.

s de rta-bel a horse's forelock.

इन्द्रेम pta-bres अवशासा a stable; manger.

\$34 rta-bon is described as tag-pahi nan-phyog rha hara-na dri nan-pa nasty filth, such as that which occurs in fissures inside the hand.

इवंदाय rta bon-pa हरक्की a mare.

5'58K# Rta-dbyafe wwit a celebrated Buddhist sage who was converted to Buddhism, better known by the name of Viracharva for his heroic devotion to the cause of that faith. He wrote an epistle to king Kaniska, also a commentary on the Sutranta. 52.2 9.48 4 7. 94.5 9984 34. Bu B. B. e. c. can alen. en er. c. a. alen. ca. Backet. ete. gidmarn da. B. abd. ce by girnge' gig f 2 den ge. man fi Karmen Harten g. faru Burneten. At firet (in the first part of his life) he was a learned Tirthika Pandit, afterwards he was conwerted to Buddhism, when being called Acharya Vira he greatly furthered the cause of Buddhism. Acharya As'va Ghosha wrote a commentary on the (Buddhist scriptural) worke alled Dran-pa Scrashing (D. cel. 18).

দ্ধনে rta-shafs horse-dung ; গ্রেমাইন্টর প্রান্ত ব্রাথক্তি horse-dung (strained) removes worms and bilious vomiting.

5544 rta-dmag cavalry.

চুমিল rta-rmig 1. a horse's hoof; দুমিল M or দুমিল্লয়ৰ্থ silver ingots prepared in the shape of a horse-hoof, weighing variously from 125 to 156 rupees-weight. 2. সালায় a plant the leaves of which resemble the horse's hoof; দুমিল্ল প্ৰত্যুক্তি ই ইত্ৰুক্ত [the egg-plant Solanum melangena] S.

Fig rta-rdsi, or fall square, one that tends horses; a groom. 4 and a war a fall square; far also all the ascetics mentioned above and below with the horse-minder (A-119).

s বুৰ্ণ দ্বৰ-gians the pure horse necessary for the sacrificial purposes of the Vedic Brahmanas: ঃপ্র-মেন্ট্র ব্যক্তিব্যাস the Brahmanical sacrifice of the horse according to the Vedic rites.

\$34 rta-shun a good horse.

5 Tax 1942 of ria-bank leag-bahin (lit. as a whip is necessary to keep even a good horse in order) is said to be a common saying in Tibet for one person sending his remembrances to another.

same ria-sam lit. horse bridge, has a double meaning: first, a government post-station on the main roadway from provincial centres to Lha-a, the place where horses, &c., are changed; secondly, it is applied to the post-rider or government messenger himself. The best known tasam, or tajam as the word is often heard, are those situated on the great postal track which stretches from Leh, vis Gartok and the north bank of the Tsang-po, to Shiga-tse and Lhasa. The proper term for the post-rider himself is \$300.000 and however usage has contracted it into \$300.000.

हो ह rtahi-bu चवाया ; हरे भिष्णा rtahi iimiam चार्चोग a day's journey on horse back. १९ १ वर्ष tahi bu-lag a compulsory service for the supply of oven, mules, and horses. १९ वर्ष हार्यक्ष गच्चरा an enclosure for horses, a stable.

§ "Aq Rta-hon n. of a monastic club for discussing metaphysical topics in the monasteries of Daipung, Sera and Gahdan (Lon. 214).

इति व्याप्त rta-yi mjug-ma (lit. the horse's tail) n. of a medicinal plant.

Syn. 여행 환자의 gyo (dan-ma; 목으로 보고 eabi lo-ma; 목가 함께 bdur-gyed skyes; 너희 무슨 하는데 모르는데 아니라 마스-po ma; 작업이 하는데 하는데 아니라 하는데 (Maon.).

明報 新 Rtu-lahi kon n. of a mythological race in ancient India (Yig.).

rta-ça 1. horse-flesh. 2. the oblique abdominal muscles of the hips.

4 Tra-çad curry-comb (Sch.).

TH tta-sre FUEL a pie-bald horse. ['Having pie-bald horses'; an epithet of Marut or the wind-god |S.

s, quar rta-gear a new horse, a horse not yet broken in or dressed (Schir.); s, quarter a colt three years old newly broken and saddled.

্ৰত pin-good a stallion: গ্ৰহণ টুৰ টুৰ্ণ ৰ অব the dung of a stallion of blue colour is a preventive of hydrophobia.

গুৰুত্ব rta-good = শুৰুত্ব ka-ra bhi-ra the oleander, Nerium odorum (Mon.).

 şস্থাকাল ক্ষুতি বুলি ক্ষাক্ষে the chief of all permanent things is voidity. ক্ষ্মিয়া impermanent, not durable, perishable: বুলাক ক্ষ্মিয়া বুলি বুলি ক্ষমিয়া কিছিল ক্ষমিয়া বিশ্বনিক reshift) is the common colled, expression in C. for always, constantly (Sud. Hbk.).

Byn. काम व betan-pa; वेर श्वाप ther-engpa; काम द्रव gian du-uca; वेर विश्व व्यव कामbahin gnas; भैरवूर व mi dgyur-uca; व्यव द्वर gyuk-deuk; भैरवूर व mi-gakig; भैर्क्य क्या-gyo; क्यां केद gyo-næd; व्यव्य क्षेत्रके gahon-uæ (Mon.).

sq agm's ring-hkhrus che always washed = assiduity.

\$9 feet a rtag-snoms-la adv. uniformly, equally.

 হৃশ ব্যু riag-tu सदा, सर्वेदा, অনিদিদ, সাক্ষর always, continually, perpetually: १९५३ মুন্দ বায়ুবাং বু বুইব at all times do I seek refuge in my lama (Buddha).

१९४६ | For ring-in khol विश्वास a slave, perpetual servant : क्या कृष्ण के स्थिति क servant of a re-ourceful minister (Hbrom. 158).

entification of the control of the control of the control of Mahadeva.

sant who used to weep when observing the miseries of mundane existence. He devoted all that he possessed to others and by his religious ascetism and study of the Prajida-paramita he attained to the position of a Boddhisattes (Hbum. a 501). 2. n. of a medicinal flower on which dew is formed at all times on



account of which it is said to be always in tears. It grows on high altitudes in Tsari the most easterly district of Central Tibet.

54 575 rtag-in spyod was met the fire, which is always at work.

5959 rtag-tu-wa eternal, perpetual; also acc. to Ca. perpetuity, eternity.

347.34 rtag-in hbab a name of the river Sita, the river of continual flow (Mion.).

545435 rtag-tu hbyus of eternal or perpetual growth.

54.5 हैन rtag-tu shyin (54.5 वर्ष) नेख perpetually giving or yielding.

१५ ५ वर्ष कियोदास always assiduous, ever-applying.

59'5's ring-tu so lit. that eats at all times, met. a horse.

इष ५ वर अपूर्ण श्री मान्य-tu kal-tsho tdan-ma she who is at all times youthful, an epithet of Draupadi श्रीपदी the common wife of the Pandava brothers.

5門第 ptag-lta=明明 W 第 a the doctrine of the immortality of the soul and of all things.

হৰ'লই fray-bde byed (lit. happy at all times) an epithet of কাৰ্যাক্ত Vais'ravana the god of wealth (Moon.).

१९१६ Ring-stood land-steward or overseer. १९१६ वृत्रेच the resident manager of the cetato of Ling-geel in Tibet (Rivii).

इन्य केर बुन हुन करें कुन ytury-pather-cut surrabuhi lta-ua the doctrine of a Brahmanical sect in Ancient India: ६ १३ मुण्य बुद्ध केर वेन हैं। बुद्ध कोई सब्देश बद्ध (they) did not believe in the great unchangeable and eternal principle (They. 33 to 39).

इत्य र्भाष्ट्रविष्ट्रव rtag-ps don mishonpahi lia-ca the dootrine or view as to the eternity of matter and its attributes (Theg. 33 to 39). 49'95 rtag-par HET adv. always.

squaration range-par basin-pa to look upon what is transitory as lasting, and hence to be worldly-minded, a worldling; and square-squar

। १९व rtag-po adj. lasting, durable, re-

59" ring-ma and sternity personified, the eternal goddoes; an epithet of Durga.

इन क्रिका-myos सदामीय an epithet of the god of love.

इन् वर्षेत्र इन <u>rtag</u> hasin-can= इन् पर्वेद्धा अन्त he who holds that things are permanent.

इन् ने rtag shi-pa सर्वाचन is an epithet of Avalokitesvara Bodhisatten and B'iva.

s পুৰি প্ৰতিষ্ঠান stay res hkhor 1. নী আৰ constantly recurring. 2. হৃপ বিশ্বিম aco. to (Sch.) constant change.

हुण्य rtage 1. प्रकृति, निनित्त, चिक्र, चिक्र resp. 99 59# sign, manual, badge, token, mark, characteristic, prognostic, &c. 405. হৰ্ম good sign or token; ম্পুৰ্ম evil mark or had sign : 47 Awad saw auspicious sign or mark: इन्धानक or मणु नेसाधवे इन्सामक the eight auspicious symbols or objects, v. an नेस बढ़ा. We have in जर मे जर ने दुवस the sign of being or not being, sufficiency or insufficiency, &c. 3 486 344 skyc-hehibi rtags the signs of birth and death: इन्य देंद्र to make a mark; स्व:ह:ब्रद:वर्दे:इन्य My the badge or distinction of monkhood; one having the marks of an ecclesiastic; ME 594 proof, clear evidence; इब्ब्याय्ये = इक्षतिमित्तः वे इब्ब्यायः वसः वहर on what evidence have they seized him? \$44.4 34. THE B Droof is necessary : squices a esqui there is even no evidence or mark. 594'54 water. faller having a mark upon it or marked, stained; also ominous. 394'84'4= graftan a harlot (Maon.). 2. = мысты fing

gender; the organ of generation; squild, stage-mci ways hermaphrodite. Asymmale organ; Asym female organ. Squild, reage-hing the description of the distinction of the sexes; as Margan sage, Auguster against a figuration, id., a grammetical treatise on the same (by Thon-mi Sambhota). Squild distinction, such as terminations etc.: \$944544 using such marks, making grammatical distinctions.

বৰ্ষ প্ৰথ rtags-thugs intimate connection. বৰ্ষ ক্ষিত্ৰ rtags dam-phrug sign and seal (Yig. k. 2).

র্বাণ প্রাণ rtags-gsum met. an oar (Maon.).

FA' I trab-pa acc. to $J\bar{a} = \xi^{a/a}$ or again at to be in a hurry, to be confused, frightened, in a state of alarm (acc. to Zam. = 35'4).

দ্বন্ধ tab rtab-po= মন্ত্ৰাপ্ত প্ৰ confused, confounded with fear, perplexed:
মুক্তিন্দ্ৰান্ত বুলাল বুলাল বুলাল before
reams rtab-rtab-por gyuv-te thams-cag-kyis
belog all the attendants becoming panicstruck turned back (Khrid. 140); গুৰুত্ব হ'
মেন্দ্ৰান্ত become quite startled and
confounded.

য়ৰ বৃথৰ rtab-rtab-la also বৃথাবৈৰ adv. helter-skelter, pell-mell; slso in haste. গুলায়ন টাব id. ব্ৰহণ এক বাৰ সুৰাইন বিধান বৃথিবিত্তি, বৰ্ণনামিত it is not proper while perplexed or confused to come to a legal decision without minute investigation (Rasa. 10).

हुल'य gtag-pa, v. का a bria-un.

sa set a set in the reas great-gi mehodsoyin undurum the Vedic sacrificial ceremony in which horse's flesh is used for entertaining the invoked deities. े हैं पै पी rtig-gi in Trang for 13 atches foot,

FK rtin what is behind or after (with regard to space, but more particularly to time). § 5 7 rtin-du, § 5 4 rtin-na, § 5 4 rtin-la, at a rtin-la, atter : § 5 5 rtin-du brosso they were made afterwards; § 5 § 5 4 byon-rtin la after their appearance; § 5 § 5 byon-rtin after he has come; § 5 § 5 4 de rtin-la after that.

Frage rin-bakul carnest entreaty or exhortation (Sorig. 134).

Freque riin-leags a spur; Freques of etis-leags raya!-pa to spar, to prick with the sour.

\$5.459 rin-hjug remaining part, re-

\$5.4 rin-pa 1. the end, extremity, lowest part, e.g., of a stick; gen. the heel of the foot \$5.00 for (Mion.). 2. 3 physi latter.

15 rtid-bal hair of the foot of goat, sheep, etc.

\$5.70 ftin-ma adj. and abst. latter, the last; \$5.50 \$5.00 \$2 fton-yei ftin-ma pin it is the end of a speech, conversation or discourse, this is my last and farewell-speech; \$5.00 \$10 ftin-ma ni-ma the following day.

Syn. En physims; kun ries-ma; kun als ries-su bypid; kun ya res-su bypid; kun ya res-su syrab; annun geam-ma; men n'à im miny-ma physicos (Mhon.).

fan tili-ja pf. 3 an titib, fut. 3 a bitib, imp. 3 a titib or 3 an tilib to break or pull down (cf. 3 an tilib to break or ball down (cf. 3 an tilib pa); in Sikk. to beat or thrash thoroughly.

हुवाद्य ring-pa, भेन्द्रम विश्व 1. human excrement; हुन्यम or हुन्यम ring-skem dry

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excrement. 2. in C. wind, flatulency. 3. 259 or 59 rtug, v. under 19414.

BE I riviewa pf. were, fut. we also at a to make less, to shorten, to contract, r.g., a rope, a dress: 434 4 ages his neck is contracted (Ja.).

हैंने glun v. बाह्य giun; बुवायेब giun-ril a trituration-bowl (Sch.).

हैंदें पा rtun-pa diligence ; हुद परे हुद व rtunpani skued-pa to be diligent (Zam.); cf. 344.

हुवाद्या etul-po or क्ष्य बहु blunt, dull, stunid : and and a blunt weapon (Ca.); 500 E awa blundering; and blo-rtul weak intellect.

क्षा बदाय ptul phod-pa घरालन, परिवास, बीर bold, intrepid; also sbst. courage.

gu que que Rtul-bran pkyeg = gu sa ni g the son of Riul-can-ma, one of the ten incarnations of Vishnu; a name of quy-TH: 594'25'59'8 64.

st rte-thur= 83 fault foal, colt; 83 age a to bring forth a colt, to foal (Cs.).

हिन plen 1. सचन, चन्नुभर, बजु, प्रशासद, श्वय, wret a hold, support, esp. in compounds : Tit the plinth or base of a pillar (Ca.); we'll or was \$4 a footstool (Ca.) 2. wren, where in Gram, the case which denotes the place of a thing or person, the locative. 3. we've that which holds, contains, or supports a thing: 334 lit. the holder or receptacle of a person himself, i.s., an image of a deity, of a Buddha or Bodhisattva; 44 44= 4449 letters, writings, holders of the doctrine, gen. consisting in a volume of the holy writings. nam by thuss-ries " the holder of the heart or mind" as manifest in a holy person. The term \$4.000 is often applied to the foregoing three. The gount recep-

tacle for the bones or relies of a saint : and a mahad-rien a holder or depository for oblations, a chaitva : 24 08 16 riu-pahi rten receptacle of the soul, s.s., the body (Schtr.): Rangaration of the fourthess, bodiless soul: at \$ 3 4 4 am Till anid-ni tahearog sems-kyi rten the heart is the seat of life and of the soul. Similarly \$4 is often a term for a temple or shrine: 34.3.45.4 the deity in a shrine; again we have 234 shu-rien resp. 3734 physig-rien a present. gift, offering, i.e., "the holder or support of a request."

\$5' pas rien-khebs warran the cover for religious offerings.

14'à rten-khri= MET GAMM a chapel or cabinet to hold images with accommodation for keeping offerings before them and for religious books (Risii.).

हेव देर बहेब कर बहुद हेद रावे हैं अवे बहुद में नाराcia abrel-war abyun shin-pohi-cho gahi-प्रधार्मक अतीत्वसञ्चलाद-परिश्वदय-धारवी n. of a dharumi expressing the essence of the doctrine of relative existence or origination (K. gu. 4 288).

\$4" an rien-chas things, articles.

344 gten-pa 1. vb., pf. and fut. 94 imp. is to keep, to hold, to adhere to, to lean on; quarter \$4.4 to lean on a staff; 44.4 हैंद प to keep or hold against a pillar; वदाय ageruants to keep the hand on one's cheeks, to lean one's head on one's hand in meditating; fig. to depend or rely on; of all a the priest to whom one holds; parally to keep to the fat, i.e., to eat much fat: क्षेत्रके डिवान हैन प to be given to sensuality. A frequent form of the vb. in \$4.44 ften-nas : 34.34.448.4.44 following, depending on your orders; all a uniform relying on my strength; hence 44.44 is frq. used for in consequence of, with respect to, concerning, etc.:



बुन दे व्यक्ति देव in consequence of that event; स्वाह्म प्राप्त कर व्यक्ति देव in connection with a noble object; स्वाह्म व्यक्ति व्यक्ति कर कि object; स्वाह्म व्यक्ति कर कि object; स्वाहम विवाहम विव

हैं। भी हैं। ften-pahi rkyen dependent cause; बुद महें प्रश्चित प्रमुख्य the dependent cause of (the formation of) ice is water.

24'434 rten-hbrel is said to be a contraction of its us agains age a rten-par bbrel-war hour-wa salesses 1. it is best defined not as causal concatenation but as the inter-dependent causes which have originted matter and all phenomens. These mutually contributory causes, however, according to Buddhist theory, properly centre in or spring forth from avidya (Tib. er ? (4) or the ignorant belief that all which seems to us to exist does so exist when it is really non-existent. 2. संयोग omen: circumstances combining to found a judgment or prognostic; diagnosis. Milaraspa says of rten-bbrel: 15:415:45 इस काम कर हेन वर्षेत्र प्रति कर प्राप्ति कर understanding eten-Abrel to be the whole doctrine of transmigration in general. However, he deviates from the purer philosophy by averring that the co-operating cause at work in rten-librel is produced by the deep mysteries of see and seas (Mil. 7, 89). The doctrine involved in rten-threl is fully dealt with in Tsong-khapa's great work. the Lam-rim chen-mo. He sums up the argument thus: at 34 2 da fe a de 1 at au. वदे ब्युक्ष ब्युद्ध याची देश य बीका व व देश देश वेदन BEUR Bangen af an Cher ar act. af.

these things are in their very essence void and yet that from the one its fruit the other springs forth, the two uninteruptedly hither or thither mutually assisting each other—what can be more wonderful than this, and what has arisen more stupendous than it!

14.494 9.444 ften-bbrel-gyi bkhor-ki unlaugure-um the wheel illustrating the process of the working of successive existences and helpful in meditating on them and in methods for getting rid of their influences, etc. In the tractate 24 434 1 affer & A as a al ags rien-hirel qui-khor-lo mi bdra-wa bco-brayad (A. 35) there are eighteen different descriptions of the wheel illustrating the cycle of Pratitya samutpada, the earliest one having been designed by Nagariuna as contained in Tun. d. " 52. In it are contained indications of human destiny, luck, happiness and misery, which are drawn up in set formulas. #4" हर वर्तेक कर वर्ते र तर है। दह देश दह प्रकार है किया कर मह Sûtra describing the relative existences and the distinctive features contained in them (K, d, = 203). In it are described the science of divination, the art of drawing omens from different occurrences and signs.

हेद बर्चेय वर्षेश्व rien-birel hypom=यर अध्य कुत्र an epithet for a Pratycka Buddha (Maon.).

\$4.34 Few a rten-bord rtogs-pr to investigate significant or ominous incidents and draw inferences therefrom; \$4.44 at to know such, or one who knows them (e.y., a physician when treating a patient must try to find out the auspices). \$4.43 ass. good auspices; \$4.43 ass. good auspices; \$4.43 ass.



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हेर बहेब जर बन वर बीज rien-hirel yan-lag ben axis the twelve inter-dependent contributories to the origination of all phenomena. Or, more fully :- The twelve inter-dependent elements which together contribute to the production of all phenomena: the twelve, however, being theoretically not simultaneous in origination but occurring in a certain sequence; each indeed being dependent on its predecessor, though not exactly evolved from it, because by a process of re-action the predocessor is also dependent for manifestation on its successor. Thus, while the succeeding contributories may be said to be evolved in a measure from the preceding ones, there is a mutual dependence which makes all the twelve co-ordinate also. The twelve inter-dependent originations in the Pratitya Samutpāda are: - (1) = 399 चित्रा ignorance : (२) १५ के संसार association or impressions; (3) ६म नेम विकास consciousness; (4) Ac 9394 AIREU name and form; (5) a was skyc-moled warana the six sense-organs; (6) रेप्य को contact; (7) बैदम बेदमा feeling; (8) sred-pa श्रेदम क्ला desire or hankering after: (9) 44'4 worste sensual enthralment; (10) \$59 srid-pa se procreation; (11) * a skye-uca wifa birth; (12) नम ने जरामरच old age and death.

34 sten-ma prop. support, pillar.

BACAMA rten gman-pa subordinate; of lower position or order, junior; a ge-tshul is subordinate to a ge-long, a ge-nyen is inferior to a ge-tshul or Gramanera: Marija AMAGAMA he being inferior in rank, i.e., in the religious order, he did not make salutation with his body (A. 56).

গুৰিৰ rten-gshi 1. basis, foundation আহাত. 2.=তে ট্রাগ্ডিপ্রেশ residence, home (ম্পিনা). গুৰুপ্ৰাধ rten-gnus, id. rtog 1. in FIFE rtog-khafi squarement a room or place of amusement on the top of a house or building. 2. It for FI tog.

FOLI: riog-pa nd, want shot.

1. consideration, deliberation, reflection; for it is riog-pa skye-sca or for a again to reflect on a thing, to indulge in musings.

2. scruple, hesitation: for just riog-pa skye-te to grow doubtful, hesitating.

imp. इन or इन्स प्रकृत to consider, examine, search into, muse upon = च्याम अर्थ or अर्थ प्रकृत to consider, examine, search into, muse upon = च्याम अर्थ or अर्थ प्रकृत (अर्थ का का though one meditates (upon the soul), one cannot understand. To trouble one's head about a thing is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly free from distraction, and especially in meditation to be concentrated on a single object only: अर्थ का का thousant distraction without any disturbing reflections.

শ্ব বা tron-ge and the act of arguing, reasoning; dialectics (Cs.); শ্ব ক্ৰ rtog ge-pa নাৰ্থিক an arguer, disputer, reasoner (Cs.): শ্ব ক্ৰ বিশ্ব স্থান বিশ্ব rtog-gehi ppyod-yul ma-yin-pa বৰ্ণাব্যৰ not being the object of controversy or arguing.

May 15 20 12 tog-pa dan brat-ua wantthe without imagination, free from sophistication.

हैन की द्वा rtog-pahi dgra कायनक्ष n. of a

Syn. 3435. Ar royal-byed çin, & yr gu chu-klun skyes (Unon).

ৰৈণ্ড প্ৰবিধান to fanoy, to imagine.



শিশুম্বি rtog-dpyod = মন্ত্ৰমান লা, or আঁমনন (Mion.) বিশ্বম consideration; examination, trial: শ্বিম্বিম্মিয়ে বিশিক্ষম without examination or reflection (A. K. 1-36). পুৰ্ক্তিৰ্বাস্থিত to identify, to discert to recognize as, e.g., শ্বিশ্বম জ্বা it is ascertained to be bile, to be caused by bile. আন্ত্ৰম্ শ্বিশ্ব to identify as being different (Ja.).

মূল মৃত্যু-চন্দ্ৰ কিনিকৰ simple, unsophisticated; also simplicity; singleness of heart. বিশ্বস্থাৰ মন্ত্ৰী কৈ it should not be interfered with; he does not meddle with that (Ja.).

মূল মন্ত্ৰ কৰি ম rtoy-med loy-ces = মূল এইল শীৰ্ম mistakes caused by wrong or false conclusions, such as while passing in a boat to maintain that the trees and houses on the bank of a river are moving; in the same manner holding that all phenomena are permenant, &c. (Los. 4 15).

द्विमा प्राप्त थाने असम toys dkah scahi gnas = अत पुचर्दन थावे स a very inaccessible and fearful place.

र्म्यम वर्षे rtoys-byro मनि a number; र्म्यम वर्षे देव महाननि a great number.

MANAGE rtogs-bried or MANAGE usaare lit. discriminative speech, the utterance of what is fully grasped; a common designation for the recital of the events of an ideal life, full of instructive lessons.

मुख्य महिन्दु व rtogs-brjod bryya-pa चवरानमञ्ज n. of a work contained in the Kah-gyur (K. d ९).

For all 2 and any 2 and any 2 are reors brief rin-po-che dpag-huam khri-gin water a water the great work of the Kashmirian poet Kshemendra on the deeds of the Buddha, in 108 chapters, translated into metrical Tibetan by Shon-ton Lo-tsa-ua, and forming the 93rd volume of the Tangyur collection.

हैंबम देव itogr-deb= भेद देव देव भेव (rjedthohi deb-yiy a memorandum book (Rivii.).

Yquaxian thous blod can desirous of knowing or learning; inquisitive (Ja.).

१९४५ rtsys-sdan वृद्ध, सदासति ;= म्हमाध a sage, a general term to signify such.

ह्यासाध rtogs-pa I: बोध, जान, अवशेध, जपसंचय, समय, गति sb-t. thorough perception, infallible knowledge. It is stated that ordinary mortals are incapable of cogitating on the merits and qualities of Buddhas and Bodhauttras. The true Rtogs-pa cannot be acquired in the first instance, the \$4 (meaning of a thing) first must be understood (\$ 435.4) and that may lead to the acquirement of knowledge by प्राचय भिष्य study; then comes reflection or meditation, and last of all is Rtogs-pu the full comprehension. Thus we can define for as: 1. the true perception of all things in general, which leads to the attainment of the That a so-so sky hi-sa stage of ordinary perfection. 2. a true metaphysical development leading the way to what is called auguras, that is, to Nirvana. This last is called att un Topu u or whene, the clear under-tanding or perception, the same as \$5.435 or metaphysical voidity or nothingness.

Syn. बिंद दुः ६५० khon-du chud-ja गतिकृतः, भूकाप mkhas-pa; विश्ववद, विश्ववद्गः, विश्वविद्याः इन्ह्रमः प्राचित्रकृत्यः, विश्ववद्गः, इन्याः

ह्म्यास पा: vb. to perceive, to know, to understand: ५६५ न स्तृष्य म they did not understand; though they inquired into it; ह्म्य प्रस्युद्ध to obtain information; to convince one's-self of a thing; ह्म्य प्रस्युद्ध कर्

Fourtestand riogs-ps bikrufs-pa wiredumm the growth of ideas, thought.

yan a ka k Kang an ak at riogs-packenpo yoks-en ryyus-pahi mdo a metaphysical
work in the Kah-gyur (\$40. 9 413);
yan at ahr riogs-pahi gier or at k annu
en k ta kah-gyur (\$40. 995 another
work in the Kah-gyur (\$40. 995).

For \$\circ\ rtogs-spyod theory and practice.
For \$\circ\ rtogs-spod byed-pa to know and
to practice; For \$\circ\ rtogs-spyod is
mkhas-pa theoretically and practically religious.

Fig. 30 rtogs-shib thorough inquiry; investigation of minute details.

Fast we, flogs-yes (Pas) until n. of a numerical figure.

Two rtogs-sla easily comprehended, or easy to understand.

দুৰ্বাহা rton-pa (ক্ষ্ম্মণ or ক্ষ্মণ) ব্যৱহাৰ,
স্থানিবাহ to place confidence in a person,
to rely on, to adhere to, to act in accordance with. In connection with the meaning of rton-pa common sayings prevail
among the learned of Tibet:—(1) ব্যৱহান ব্যৱহান ক্ষমণ ক্ষ্মণ ক্ষ্মণ ক্ষমণ ক্ষমণ ক্ষমণ ক্ষমণ ক্ষমণ ব্যৱহান ক্ষমণ ক্যমণ ক্ষমণ ক্যমণ ক্ষমণ ক্যমণ ক্ষমণ Byn. Arifi'a yid eton-pa; A'agr'a blo hstad-pa; Arifi'a yid ches-pa; A'agr ejessu hbrah (Uhon.).

or marrow of a doctaine; [44] 444 to know thoroughly (Schr.).

by breeding an animal three-parts of Indian parentage with a pure-bred yak.

मिन rtol-wa pf. की 1. to bore, to pierce, to perforate. 2. to be present in or at; to reach: विकास कि प्राप्त कर स्वाप्त प्राप्त कर कर का manuscript which being left in Man-yul could not reach Tibet (i.e., be extant there). विकास कर का manuscript martol arrived or not arrived; विरुष्त कर to Schr. पारिष्णाक्ष the coral-tree Erythrina Indies; also a tree of paradise.

Ja Ja rtologs X and Jan precience, intuitive knowledge, knowing without being taught: In the said he knew intuitively many religious doctrines (J. Zas.).

¶ įta 1. v. under ¶≅ įtar. 2. v. Jä. in loco.

भूगि | ta-sea I: vb. pf. ब्यूब्स, fut. ब्यू, imp. ब्यूब्स or ब्यूस resp. ब्यूब्य वा. to look, take a look at, espy. श्रुण्य implies a special visual act, whereas ब्यूब्स is the general power or habit of seeing, beholding, etc.: विश्व व्यूब्य व्य



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वा वा वा वा pleasing when looked upon; also name of the chief city of Indra on the top of Mount Sumeru: W5 Mc go there and look (at it)! \$9974\$ at gra to gaze all round; 44.64.5. Wa to look up and down; A Day or Bar a to look back. Collog. in the sense of to look at lta-ua is usually preceded by Aq the eye : 3 a Aq # 44 looking at it. 2 to look for, to search for; in this sense common in W. e.g., swdnaugeranks the horse has not come, go and look for it. 3. to view mentally, to consider, look into: also to examine, investigate: EN'N' THE if I did rot examine it; \$79 to feel a person's pulse; " sa up to consider if it will be useful. 4 3 ap let us see who is greater or taller; 34 we shall see that afterwards; wa to examine or search into minutely: 25 9 a is the expression most in use for to examine, to test, to try; 5 % To let us see how many there are; F 34 35 4 to investigate closely. 4. a fourth and not unimportant usage of wa is to express a stage in mystic meditation wherein it means to be in the first or contemplative stage, during which one must be especially oblivious to all sounds and to all that is occurring around one, the sight and that limited to a single object being the only sense in action : Ba as made वदःश्वादंशाद्वांभाद्वांभारातु । ब्रेंभावावेदावाश्वात शेव there must not be attention to even so much as the bark of a dog or the chirp of a sparrow; if there is hearing, there is no contemplation (Mil. 7).

मुन्त II: shet. 1. a look, the act of looking. 2. contemplation (mystical). 3. सभैन opinion, doctrine, theory, philosophical system, school. १९०८ १९ the theory of perpetual existence or duration (of worldly things). ६६१७६ १९ व false opinion or heretical view (Ja.).

#4 K4 Ha-ua Aun-pa well jealous sight, spiteful or mischievous sight.

कृषाभृत्याय शिव-एव स्वताः-pa वृद्धिवयञ्च of heretical views. कृष्ये तृषाकृष्यम् शिव-एवति शिताः shuga-ma वृद्धियते having obscured vision or heretical views.

p and the tta-was mi-some not satisfied with a glance, i.e., wishing to look at it more; hence = ब्राइव अर्थाः a very handsome shape or person (Mson.).

gravity had the teasthog-mi-sea the sight of which is never enough, met. a very handsome person (Mon.).

#35 lta-byed met. the eye (Mflon.).

wae tta-tog or are false statement; false doctrine, hereay; acc. to Jā. any irreligious impulses of the mind, perverse and sinful thoughts.

#'4 fta-bu :: इव, सहब, संविभ, चपन may be described as an adj., though often used in the manner of a postp. instead of & and F. It is generally conjoined with the substantive vb. with the signification of to be like, to be as (another), to be equal to: यद्वादर व्यापासर यदे हुन दश क्षेत्रका कृ वास वित I myself am not like Chenrezig with many hands, or I have not myself many hands like Chenrezig: क्यान्य प्राचीत one as wise as three village-elders (i.e., the village council): हिर अ अय जूनम नर्भम न हैंन य के पुरे हैं अनम में you have a voice like that of a companion giving advice; * 47 93 35 7 he became (to him) like a father; qa Twy g. sa. 24.3 having eve-lashes like those of a cow (Stg.).

¶ 8 lta-bu 11: = ¶ 8 ¶ ¶ gzngs-brāan or ¶ ¶ \$ sku-bdra a likeness, reflected image, image (#4on.).

FE 111: v. H'-9 sku-ça (Maon.).

#344 lta ful-pa a spy, scout; #34354 to spy, to explore, v. 344 ful-wa.



pgen ita-giang 1. a glance or aspect, look; 內文學與基本 a mild look or countemance (Cs.); 資本學與基本 an angry or fierce look (Cs.). 2. the magical and powerful look employed by Tantrik experts in order to control or subdue demons; 實際基準可 eds; a to cast such a magical magnotising look. In the narratives ascribed to Milaraspa, frequent mention is made of his exercising this power.

बुद्ध स्वतु-pa 1. described as क्षा क्ष क्ष कुष aga aga the projecting parts at the back of the crown of the head. 2. the back part of the neck, the nape. 3. the upper or back part of any thing; भी भूष प the back of a knife; क्ष भूष the back of a house; ह रहे भूष प the back of an axe; भी सु llag-spu neck-hair; mane of the horse, or that of the lion.

জ্পান itaj-ker the bones of the neek. জ্পান্ত: itag-khun-জ্পান কান্তি "the curved bones below the mape of the neek."

As the cottages in a Tibetan village mostly stand on hill-side, the back-door is also the upper door.

+ #4 | Haj-sure or #4 4 = Flow auterior or posterior: 4x 44 upper and lower.

4775 ftag-good or 475 1. decapitation. 2. acc. to Sch. changeable, fickle, inconstant.

\$4.55 | |tag-mdud | the hole in the occiput, the convexion of the brain with the spinal marrow (Jú.).

कृष के 35.4 ltag-sprod byed-pa, to transpose; to put in alternation: अन के अध्यक्ष का क्षित्र कर administer medicines alternately or one after another. अत् व अप के स्थाप कर करेगी put in alternation; क्ष्म क प्रकृषि के के bringing the necks togother opposite each other.

(Jig.) the piercing right through from the breast to the back of the neck.

** ltag-ma what is uppermost, e.g., words written over other words.

\$78 |tag-rtsa=90 the buck; \$78 k. | \$\alpha^* \text{!tag-rtsa sgrof-sgref the back stiff} and unbending (Rdss. 29).

हार Itah 1. a bale of goods carried on one side of a beast of burden, half a load; हर जीभ two bales, or a whole load. 2. also =हर in W. adv. through, quite through: है। हम अर वर जाहर की कि one sees from the outside into the interior; हर हज कर bore through; हर कर है। कर हा passing through, he does not make a stay here (Ja.).

कृद शुष्त्र [taf-plul occurs in विद्रार्श्व विदेशाहरू इत्र कृष्णे श्विव द्वाराज्य विश्व द्वार शुष्त्र कृषा कृषा केमस देश यदे। अर्थ हिन या व्यवस्था (D. R. 300).

इस्य द्वार । tans-apped-pa explained as व्या देश देश का प्राप्त का minutely examine; whether a thing is good or bad, etc. (Yig. 16).

ত্ব বিধিন-mo যাবা, যাবান, যাব

東京声呼叫: *ltad-mo khaf* a play-house, exhibition, stage, etc.; 家、夢 キャス *ltad-mo mkhan* or 家、新春で a show-man, actor, mimic, etc.

scene, to witness a play or scene: \$7.5 %;

The liad-no lia-wasi sa a place where
there is something to be seen for amusement; a theatre; \$7.5 q liad-mo-pa a spectator, a visitor: \$7.5 q liad-mo-pa liad-no la

\$tshoge they came together to (a sight); an entertainment; \$\text{M}^2 \cdot \frac{1}{2} \text{sets} \ \text{ltad-mohi} \ dge-\text{mtshan} \ \text{innocent} \ \text{amusement}, \ \text{entertainment}.

क्षा क्षेत्रका ltad-mo sna-tshogs different kinds of amusements and entertainments, as: —क्षा को अव बहुत व elephant fighting, वृद्ध कुष्ट कुष्ट

म वृद्धा श्री श्री श्री श्री का joined together.

প্রমান (ta)-pa pf. বহুবৰ, fut. বহুব, imp. পুৰ to fold or gather up; to lay or put together; কু ভূবৰ to fold single; ৰীশঙ্কৰ to fold double.

angua ltab-byed-pa to fold up; 444.

angua to fold or bend together three-fold
(e.g., a corpse previous to cremation or
anything else).

gravitab-ms a fold, crease, plait (Cr.); und clasp-kuife. unus 57 2 nu 55 ttab-ms dgu-risigs can one with nine folds piled one upon another, i.e., nine-thick (Sorig. 119).

unsubstantial, toy-like; the meaning may be conveyed by the words as a consequence of the words are brought together (M. 51) Oh, Gramana, all those immaterial toy-like things are brought together (made phenomenal) by means of ignorance.

Lto be full, also आन्मार 2. wife resp. to be born; हे प्रशेष्ट प्रमुख प्रश्ना क्षेत्र क्षेत्र

Itar or #4 fla-la and sometimes simply # #a, words akin to #8 but more directly used as postp. governing accus.; and the first two, also, as adv.-like, as after the manner of: Auga Bulla तु वेद य कर वर्ड भाव अकावार जिला-प्रतिवर्धिक made like as the work Prajnaparamita; 83 34 44 having heard so, being told so: 34 35.4.35.4 making a gesture like making salutation; अन्यत्ववेव वे में प्रकृति वन् में Many the demi-god of the place was carrying a fungus as a shield; अके 5 # बहेब दूर lonely as a rhinocerus; at 1978 - 1981 for undulating like a steppe. 43 # = thus, as follows: 3 7 or 374 like that, in that way. Collog. 45 or 45'4 are generally substituted for \$5, etc.: \$45353459 he is doing so.

इंदर flar-flar or क्ष्य क्ष्यों the early stage of the embryo while it is being formed in the womb.

Itas I: for we see; also we de or we have or we have seen. Should be age.



कृषाय शिवकृत्वव निविधित a diviner, astrologer.

कृषामुख्युद्ध शिवह-डाः क्रेन्टिमान-एव जनात meeting with an accident.

1 ti-ri pitcher (Sch.).

हुन। बुद: Mig-thun in C. a person of small stature, perh. a corruption of के बुद: Me-thun (Ja.).

भूग ध tth-pa to fall through (Sch.).

ब्रें tir चित्रपूर्व full; क्रिड्डिय नार व ltir-gyis gafi-wa full to the brim.

Sa ltir-neg, v. Sa blir-ner.

क्षेत्र प्राप्त पार्ति, fut. and pf. of कुष्य llunfun to fall, to fall down: अर म्या प्रदेश having fallen from the tree; आ कर क्ष्य अस्य प्रदेश र even what is high will eventually fall down: नेम प्रदेश a moral fall, a sinful deed.

हुट देर lius-byes पापालिका a transgression, crime; इत स्ट. पुट्ट fallen into damnation; हुट वर्षेत्र wishing to fall, to sin; also apt to fall.

हिंदि [tuh-na चार्याल, पातक, निपणि shst. fall (दर वेंद), esp. moral fall; हृद वस लंध म stained with sin; हृद वा-वस्त्र प्रकार कर कार्याय (tuh-na ma-lutres-pa चार्यायाज्ञिया not mixed with sin; हृद व वस वहद म्रामि-na las bslah-na चार्याण्याज्ञ्ञ्या to raise up from a slip into sin. हृद वद वहुर वह वह मामि-na hypur-bahi chop acts or doctrines which cause falling into sin; unrighteous actions or unserupulous principles; हृद केद [tuh-mad चनापणि sinless.

bruh-war hdod-vaho (K. av. \$ 50) if the navel be rubbed, there will be desire to eat food. क्वे.या. अभावात्म व्यक्ति देव युवायम शर्मा क्रिक zab-zlum gyas hkyyıl don-grub bzıf a navel. deep, round, or coiled to the right, is a good sign of success (M.). 2. navel-string. umbilical cord: @ a assa | te-wa good-ja to cut the umbilical cord : ME EE 9 4 9E at 5 285 a khok-rak gi lte-wa guk-thak du bend-pa his navel string was cut at Gulithan, i.e., he was born there. 3 fig. = the middle of a thing or centre; 5300 and 3 2 2 the centre of a circle or disk. & 25 745 2 2 as mu-knyud asam-ani He-war in the middle of three concentric circles or disks. दर बन्ने के प the navel or axle-tree of a water-wheel; will go the navel of the carth, i.e., Gaya in Magadha.

क्षेत्रके lte-na skyrs नामिजका, नामिज born from the navel is met. for क्र्यव a raven; also an epithet of Brahma (अnon.).

कृत दश हह | te-wa bal-can अतेड (lit. in whose navel there is a store of wood) met the spider (अजिंगा.).

and the central place of government in Tibet, i.e., Lhasa.

a ase. Lie-na bank one of the names of Mount Tisé in Ngari (Moon.).

Q'a ite-le prob. the polecat.

25. The state of the state of

পুন feeb pooket in the fold of garment:
ৰ অই ইন চু ব্যুৱণ ৰূম বুঁৱ নান-চুত্ৰনাটা flee-tu beug(A. 72) putting (the gold) in the pocket of his robes he went on.

Raw Heb-pa (cog. to Raw) to double down, to turn in; see Raw to turn in the edge, cf. R. Ran-mo.

garque Hem-rayan whim, caprice

Read them-pa the state of being full, e.g., a vessel full of water; full, over flowing:
Read them-po full; Read them-them so full that it runs over (Ja.).

関 to 1. 電影 food, victuals; 第 4年 12 to bank-wa to ent; also to gain one's living; 資 地本 14 to-yank ma-sos he did not eat his meal, i.e., anything. 電 電 資 to gyo-wa to prepare food; 資 資 電 10 - 10 to gyo-tshon he risks his life in order to procure food; 資 資 は 10 - 10 to gyo-tshon he risks his life in order to procure food; 資 質 gla-to wages and food; 資 領 10 - 10 to gyoth food and clothes; 資 5 to ryyah-skyid food, clothes and comfort; 資 5 to rhank, 資 4 to-ran acc. to Soh. a person temperate in eating. 愛 5 to home-ran an epicure, parasite (Ja.). 2. goat's-beard (Trayopogom) used as a kitchen vegetable.

ब्रु हर व्हाय (to-klus bdub-pa v. ब्रॉक्ट काव प lto-los blab-pa.

ৰূ বৃশ্বৰ flo-dkar স্থানীৰৰ white-helly; an epithet of Rnam-gras or Kuvera.

ভূম হৈ হ'লগ্ৰ tto-skm chod-po btab-pa to greatly slander, spread scandal (D.R.) ভূম হ'ব প্ৰসংখ্যা to-skm chod-pn btab-pas id.

हैं विकास (to-hgehs= के १४ glen-pa a fool, an imbecile (Mhon.); हैं व व्येष्ट स (to-na hyehs-pa च्यरचार, full-stomach; के १ प्ययेष्ट स देश प satiated with food (Mhon.).

2. symb. num. 8.

FIGURE 40 Agro-dyra were an eagle; an epithet of the conveyer of Vishnu (Maon.).

कृष्ण (to-wa= ध्रुष (Yasel. 36) खडर, चद्रर belly, stomach; कृष्ण ध्रुष्ण (to-wa mtshusspa समामोदाये of equal stomach or having a belly of similar size; met. brother.

Fig. lto-can==149 or \$129 an arrow (Mhon.).

au lto-has provisions.

Fig. 110 che-wa=Fig. 4 sa phod-pa want a large belly, vorscious.

Syn. শধুল ই টি gaug-po che; তুঁ ন শবুর ব ttowa hphyah-uri; তুঁই ব tto (dir-ua; নির্ ইন rked-sbom; শধুলাইম জন gaug-rdaih-can (望hou.).

দুৰি lto-wa ldir globular, bulbous; ক্ষম পুৰুষ বহুৰ পুৰু gser-yyi bum-pa lto-wa ldir a golden pot with a huge bulb (flrom. 9).

Y and to some parice-cakes with butter or any oily substance.

हॅं प्रे lto-hphye नहीरन, खरीतनि a snake, a reptile that creeps.

জুঁ এই ইন to-hphye chen-po লছাবল a python; also described as শাসন কৈ ই এইল demi-god, or huge god of the soil of the screent-kind.

REW Mo-stos wrett a swollen belly.

भू भुभ रुद्ध | to-yus can चाहाचरी conceited, selfish person.

TAN Ho-ras handkerchief, napkin.

क्षेत्र है tto-lan isa or हैं बन है thick cotton cloth used in India for spreading on the floor; evidently a corruption of the Hindi word क्षत्र जि.

ৰূ বিং (to-lon = ৰূ বুং (to-kinh, ও ও আলক মু মাৰ্ক্ কাল ক্লুক্ত অন্য লগ্ড আৰু hu-bu hphoys-su htsuu-mo tto-kinh blob gsuh-scap (D.R.).

क्ष्म १८६ ltogs-hdre a demon (Sch.); prob. the same as बर्ड १९९७ hdre-ltags.

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हिष्ण है (togs-gri starvation. In colleghunger: वे त्य हिष्ण है का कृष्ण है को किया dag (togs-gri bam bkhyag-grir behi-wa bam are these going to die from hunger or cold?

end of an arrow to fit it on the bow-string.

ion; equip maah-took the notch in an a depression; in ri-took de

Ku Hode summit (Ja.) (?)

para liene-pa et a dunce, an unlettered person.

etc. (in Sikk.).

#40 Hobs v. Fan sdobs; in Ψανίση βανί (A. 104).

pears thome-pa=squar or assume that gensquare pearsquare pearsquared appropriate (A. 104) the twenty-one objects desired by the Lord (Atis's).

Lor a bastard, and translation a bastard prince (Ja). The and the shugs-parto be in the womb being illegitimately

conceived; bastard conception: \$3.43 \$4. \$4. \$4. \$4. \$4. \$261) from the time the child was conceived in the womb her illness was alleviated.

yak-bull on a will or female cross of a yak and cow (ktsii.).

The lieuwith attendants of the standards of the standards of the with attendants (Yig.) 2. v. g. a. 3. = 950 (Sch.).

ক্ষাতা tos-pa vb. to attend to; to look at, on, or to. Is skin to দ্ব and always governs the dative ট্ৰেই আইন ইন্যাইন ইন্যাইন ক্ষিত্ৰ কাৰ্য্য কৰিব কাৰ্য্য কৰিব কিছে লাভ বিচৰ কাৰ্য্য কৰিব কিছে নিজ-na if I look at or consider this taking it for example; ইংলাইনত ক্ষিত্ৰ কাৰ্য্য কাৰ্য্য কাৰ্য্য কাৰ্য্য কাৰ্য্য কাৰ্য্য কৰিব কাৰ্য্য কাৰ্য্য কৰিব কাৰ্য্য কাৰ্য্য কৰিব কাৰ্য কৰিব কাৰ্য্য কৰিব কাৰ্য কৰিব কাৰ্য্য কৰিব কাৰ্য কৰিব কাৰ্য্য কৰিব কাৰ্য্য কৰিব কাৰ্য কৰিব কাৰ্য্য কৰিব কাৰ্য্য কৰিব কাৰ্য কৰিব কাৰ্য কৰিব কাৰ্য্য কৰিব কাৰ্য কৰিব কৰিব কাৰ্য কৰিব কাৰ্য কৰিব কাৰ্য কৰিব কাৰ্য কৰিব কাৰ্য কৰিব কাৰ্য

#WHOW lies-spage meat and rice cooked together (Sikk.).

কুমান for-med আননু, অসৰকো, অনৰজা continual, without interruption, in a continual stream or flow.

#a is defined thus: १ वेश हाय दे हुए या वे द्विष्या वरे हुद देश काम अर्डि हों दें (Hbum, स् 288).

ষ্ট বি sta-gon = সং অৰ্থণ দল-চুলালার, or ক্ষুত্ৰ বা sta-gon de byriy-pa আ বাদ আৰু preparation, early arrangement. ই মৃত্যু sta-gon byed-pa to make preparation, to make arrangement for a person's reception: বুলা অবসংঘ্য ক্ষুত্ৰ বিশ্বন বিট having decided what course to follow, when he was preparing to sleep (A-67); কাৰ্মী ক্ষুত্ৰ অন্ধ্ৰ he rose up to make preparations for food (Mil.).

TA sta-gri pick-axe, v. Th sta-re (Mion.).



PARTA sta-rnon see-rnon occurs in the passage: -- 35 I PARTA Madd-kyi sta-rnon see-rnon gyiş (D.R.).

कृषित gla-bon occurs in the passage: १ वर्ग है: हा कृष्टित व कृष्ट यो है हा है हैं व क्ष्म य है है या है कृष्ट के क्ष्म है है विकास कर किया है है कि किया है किया है

25 sta-sur = 53 and spyi-myo wife, with hip, hip-hone, e.g., as the seat of strongth: # 25 and sta-sur yan-chas from the hip upwards (Jä.).

ह'रे sta-re=ह'ी frequently ह'रे कुशारिका; अंकुचा axe, hatchet.

and stag with, win the Bengal tiger, which is not, however, found in Tibet. In the far S. E. districts the thick-furred Chinese variety of tiger is said to be occasionally met with; but in general, to Tibetans, the tiger is only an animal of legend and literature, though actual tiger-skins are imported into the country. ***** tiger cub; FTR a tigresa; FT de a tiger's den; ** the stripes on a tiger's skin; क्ष्याची अके समा में की खोन व्यासमा स्कृत a tiger's tooth overcomes toothache; इन ने हु चेश श्राह्म नाइर stag-us spu-yes sna-khray good tiger's hair inhaled as smoke stops bleeding from the 11080; अर्थे श्रम मोडेर गुर वहेंस्थ वर हैंद and ourse all pains in the body and the head; 541'441'9'4'48 tiger's-bone softens disease of the bones (perhaps caries).

Syn. Life dei-snom; 1991 light progekyi şkan; 1255 deshe-byed; 1991 A. Hell-phod; 127 Ar-skad-can; 1921 1921 genngenn-khra-do; 1981 light (Mon.).

proper stag-skar lit. white tiger; n. of a demi-god belonging to the stu or Naga class and which is believed to be striped.

青年 1 stay-khra-po 主張 中央 1 phyc-ma leb khrc-po a marbled or striped butterfly (Mis. 4).

padine a stay-yi rkast-pa=595 aps de: n. of a tree or plant.

Syn. Man MK. tshigs-mak (MRon.).

क्ष्य के क्ष्य stay-yi sen-mo करण lit. the tiger's nail; n. of a sweet-scented plant.

Syn. anga lag-skyeş; yng nga sprulgyi mishon-cha; afa an an ah hkhor-lohi guam-pa cm (Mhon.).

इन्यान अत्रा-yeas occurs in the passage इन्यानशास्त्रकार में बने बन्यानस्थ (Risii.).

articles carried by travellers such as tinder-case, smoking implements, weapons, etc. (in striped skin bags).

84124 stay-idan usured, ys the plant Solanum jacquini (K. d. # 214).

PT (* stag-dof = P(* (* quiver. PT (*)

**PT den a quiver for arrows lined with leopard's skin (Rtsii.).

इन्हें Stag-sde n. of a place in Tibet: इन बुद्धारे जीव व्यवस्थित to the west are two places called Tag-de and Zig-phan.

444 Stag-rno und and n. of the son of Tri-S'anku king of the Sudra class who by the force of his logic had induced a rich Brahman to give his daughter in marriage to his son Sardulakarna.

apecies occurs in Tibet. 774 #ag-çun hireh bark.



कृष बर्चे सम्बद्ध stag bbros-pahi-shags the charm to make a tiger run away, मान्द्रेमाचे (K. ms. 3 52).

कृषा अ *stay-ma* n. of a medicinal plant: कृषा अदे के मृत्य द्वार विवादक किए अर्थन

a place in Tibet well known for being the birth place of a stag-tshaft Lo tag-ra.

** Stag-Ishah Ra-wa stod n. of a well-known hermitage situated in the mountains to the west of Lhass (Loh. 23).

##14] **stag-gaig (***A** sa-bday) lit. "tiger-leopard." 1. n. of a demi-god residing in the nether world. 2. a corruption of the name Tajik by which Persia and the Persians are known to the Tibetans.

हमास्य stay-ras a kind of chints with stripes resembling those of a tiger.

মুশ্বিশ্বাস্থা Stag-ri gnan-griys n. of an early king of Tibet (J. Zań.).

** Stag-rus n. of a clan or tribe in Tibet.

FT R. Stag-last n. of a district situated to the north of Tsang (Los. 9 5).

₹ ¶ \$ tay-ça a herb growing in pasture land with leaves resembling those of the pea.

अपा निर्देश stag-çar a full grown youth.

हुन क्षा व्यवस stag-lha me-hbar lit. the tigergod of burning fire, the chief Bon god who resembles the Buddhist deity व्यव-कृष्ण (न्द्र के न्द्रेग) in his attributes.

प्राप्त stan-nil there are three kinds of this stone, vin., the black, golden, and silver nil: वर्षेट विषद्भ विषद्भ विद्यासम्बद्धाः Also = वृद्धः camphor.

posture: শ্ৰুপ্ত কুম্ম manner, style, posture: শ্ৰুপ্ত কুম্ম manner of walking, gait: এদ ক্ষম টুইছুম ছব্ম ক্ষ্মুখ্য (A.27) from the bank of the river he (with eyes fixed on a certain person as if to kill him) assumed the manner and posture of a wrathful deity.

हैं stan resp. नान बासन a seat, mat. anything to sit upon : MANAGEN to get up from a seat; #5434 to spread a rug or mat on the ground; #4 adam a to lay a mat on: Ars a chair, also a rug or carpet spread on a bedstead; ways resp. 4844455 a cushion or carpet to sit or lie upon; " H seat on the ground: क्ष्यंक्षय भूवे केर मुजायमार As a stan rnam-pa thahi steh-du hduy-par mi bya ste (a monk) should not sit upon the five seats intended for honourable persons. Fin stan-phrol occurs in 54 M क्ष्म के कि व के बेंब (A. 114). In the following passage the sense is fairly clear: altargated. रेट हैं किरोरेट टेबारकेबाब बेराकुराब हुन परंद है 'रेबंब हिंदैर अ वेदे प्रकृष परे हुन होन and हुन हेन = a seat of atate.

\$4 stab 1. v. 34 rtab. 2. boc. to Sch. 24 per to suffer; to tolerate; to yield.

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মুখন Stab-ka n. of a place in Tibet. হব মুখ Stab-ka-pa a native of that place or district (Los. 23).

ह्म केट stab-sest the sap of a tree; हम केट इस क्यूडिट केट इस बेट केट Stab-sest causes broken bones to join, and removes theumatism.

\$48 1: stabs compliments: \$444444 stabs-bbul-wa to present compliments (Yig. k. 47).

দ্বীন II: (rog. to ৰুখন also synonymous with দুম্ম) I. mode, manner, way, measure: ৯৫ নৃত্যু নুমানু বি walk in the manner of a lion; ব্য দুখন manner of dancing, v. ব্য . 2. opportunity, ইম্বাহন manner of walking; an opportunity for going; ইম্মানুমানু কিন্তু বি ক্ষানুমানু কিন্তু ক

ह्नवाह विद्या कि होता Stabs-khri brus-mon khest n. of a king of Tibet (Fig.).

कृष्णाध्येत्र इस्तान्त-heler = कृष्णाध्येत्र stum-heler best compliments, felicitations.

es star for es sta-re q. v.

1. the tree Diospyros embryopteris or glutinosa, the fruit of this tree. 2. a Karra, a weight=the weight of the dry Tinduka fruit: a make to be in weight a Tinduka fruit. 2. acc. to suthors the black species of walnut. The star-shops nut-shell; a star-shops nut-shell; a star-shops walnut tree.

#1. to file on a string, e.g., pearls; to tie, fasten to; #1. to ornament.

berries of Hippophus rhammoides, a shrub very frequent in Tibet, esp. near riverbeds in the Indus and Sutlej districts of W. Tib.

Syn. ব্ৰিক্টাই হা sprin-yyi rha-can; ঐ মুধ্য me idan-ma ; পুগাৰান্ত yul-ya şkyur (Māon.).

हैं 'य sti-wa pf. बहेब betis, fut. बहे beti, imp. हेब stis 1 to rest, to repose, to refresh one's self; हेबबे बहुब क resting place. 2. to honour; हेह्द shat respect, reverence, honour; हेह्द shat respect, reverence, honour; हेह्द के bonour a person, to show a person honour.

मेट प्रभूष stin-bekul= व्यम प्रभुष बहुत्रे वब

हैंद्रिय stin-wa pf. यहेदम hatina, fut. यहेद imp. हेदम उपयम to rebuke, scold, abuse.

क्रियाम अस्ति-pa or देवजान to offer (sacrifice) (Ja.).

betim, imp. dem getims, fut. arm betim, imp. dem etims, prop. vb. causative to adm to enter, to penetrate, pervade, to be absorbed in: 394 347 347 things chos-nid-kyi klon-du stim the soul is absorbed in the expanse of the spirit (247).

हुं tin योजि the vulgar term for a woman's private parts.

हुन्। elug-pa or कुन्य (केन्द्रत्य प्रशेष 1. ordure, excrement. 2. thickness, density. 3. a wind, flatulence.

कृष्णिक्षा में ptuys-po= दुवाय वज, जोरख, thick, opaque, solid, dense. ५०व हुवय चीचल really or solidly noble, an epithet of Buddha. हुवाय क्षांत्र क्षांत्र



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Hou-min the highest of the Buddhist heavens.

置いる sind-pa pf. and fut. 写 to repeat, to reiterate, to give, offer repeatedly (medicine, food, etc.): 9854 if it is repeated: Brank & Mc Br Kr. repeated succesing ensues; and an a to be always ill (Sch.); cf. 455 MR (from Ja.).

#44 stun-pa pf. and fut. 984 to agree; to be accordant with.

#3' Ac' stun-cid une an iron-club.

gan stub-pa 1. in Ld. for agan blub-pa (Ja.). 2. same as gove stubs-pa wis, to cut into pieces (4#8 ça-lta-bu like meat).

ste (1981) an affix for the gerund, inst. of 9 after 4, 5, and vowels, v. 5. As contains the copula it may be added also to other words than verbs, e.g., 55 294 3 Ac all a & khyod-rigs che-shin mtho-ica etc as you are of high and noble extraction; like at me it is also used for namely, to wit, videlicet (viz.), that is to say, esp. before translations of foreign words and names. After an enumeration of several things it serves to point back, or to comprise: 4, 2, 4, 4, 4, 4, 4 \$ \$44 the six letters 4, 2, etc. मधुम व र ने पु बोर स the three signs as o, i, and c. 5 7 44 454 as to the being now, in seven days, i.e., in seven days from to-day (Dsl.) (from Jü). As a gerundial affix or 5 is most correctly annexed to the present tense only, while 54 forms the perf. or pluperf. gerund.

2.4 ste-po= 13 stehu an axe with its blade athwart the handle used by Indian and Tibetan carpenters; ? 29 ste-ltag the back of the axe; I'v ste-yu its handle; Pr stc-kha its edge. Pragary ate-bahon gtof-us to smooth, to hew with the axe (Jä.).

stens I: a bridge over parrow gaps or along precipitous paths, torrents, &c.; fig. the saints or sages by whose agency men are led out of this world to Nirvana: श्वामादेशमधासुवायार्वे वर्षा कृष्णा अभाव 4454 those lamas have spiritually descended by the connecting bridge of those who have gained sainthood (A. 12).

≱বাৰ II: also ৰুবলও abst. a rest. support, upholder, shelf, etc.: Xu Bqu book-stand, bookshelf; as a board. stool, bench, to sit on (Cs.); 434 844 a board to place things on (Cs.); # 294 or and table (Scher.); 40 and stool, portable resting stick for sitting on. * * a candle-stick.

1944 S stegs-bu 1. a turret where sparrows make their nests. 2. 199 g.w. steys-bu ya-tha occurs in क्षेत्रभाषाभाषादेरामनेवसामाद्र व्यव के अर्थे र व दे देशक दर्जिय में : in the same work ₹¶₩9;₩# stegs-bu ma-the occurs in \$¶₩ दुःभ व जे ब्रेट दुः विभाग मधुभ बेभवः हतः ब्रेट ब्रे (D,R_*)

हैंदि अर्टन चय, चल, चल, चल that which is above, the upper part, top, surface: A AN MAR steff-gi nam-mkhah the heavenabove: \$5.7 194 the zenith: \$5.49 above and below; \$5.399 934 the demons of the upper and nether regions; क्षेट के बहेन हैं। अप all the upper world; all the heavens: an epithet of Vishnu; BE IN steff-skyes, FA AE lit. that grows upwards; met. a tree. (Maon.); Ta 19 stefi-skyob a canopy; \$5 PK upper story of a house, garret; ac and upper cover, cover. In Gram. \$4.484 and \$4.484 a surmounting and subjoined letter respectively (Yig. k. 1).

BE ASE sted-Mind lit. that drinks or draws nourishment from above; fig. the



water-lily. \$5.435.574.5 species of water-lily.

PK 5 steh-du and PK4 steh-na adv. = up-wards, etc.; 'and as postp.: above, on the surface, upon; also besides, in addition to. वि. पुर्वेद steh-du haren यहचेपच drawn upwards, promoted; also thrown upwards. PK5 प्रस्ति atch-du haseg-pa चार्च प्रशिक्त to ascend, ascending, climbing; क्ष्यं स्टिन-nas down from.

कृत व्युर दश्द व stef-sphur duan-po an epithet of the god Mahadeva (Maon.). हर-व्युर व्युर दश्द का the moon (Maon.).

Private stef-bbar = 25'4 than-pa drought, want of rain (Moon.).

हर न्यंबध stef-gyons=इ वय जनस्वाचन the upper garment of a religious mendicant; also:= बंबण ≈ shogs-ma जहाँचादन the upper covering.

हैं दें sten-pa, pf. and fut. जीन, imp. कैन 1. to keep close to, to adhere to, to retain to depend upon; akin to हैन प but c. acous.: ह अवस्था किया to adhere to a learned lama; अवद्वार होने हमने हमने chop dam-pabi khod sman sten ship keep to the internal medicine of the holy doctrine. 2. to side with; partake of; serve; हैन हैंदि sten-byegps or व्यत्न जीन प to serve reverentially or respectfully (Mon.).

stem-pa, pf. and fut. seem seems to occur in popular literature and in colloq. with the sense of—to shut or facten (a door), to block it with a beam or bar.

stems ourse, cf. 85 byad. (?)

93'न' अ stebu ka-ma अस a kind of missile. 93'87 stebu-stag चुरत a searp arrow, v. 8 ste-po. #X'II ster-wa, pf. and fut. apr w 1. to grant, to give, to bestow: aprent ? are in special sense: to give (M'\$) to eat or to drink, to feed (animals, infants) (Jā.). Ster-wa is the common colleg. for to give in C. Tib. just as in W. are is always used. \$75.444 ster-day hjug-pa to make or cause one to give; \$4.45 willing or wishing to give; \$4.45 for the purpose of giving, bestowing.

Quality of the the second of the second o

stes an force, motion (A. K. 1-48).

§ Sto n. of a tribe in Tibet (Jig.).

sto-thag a rope (Sch.). # sto-ra W. a circle of dancers (Jä.).

明明 sto-us most frq. in colloq. phrase; また教育 (三年 元子) it does not matter, it makes no difference, it is all the same. 予定・教育可写明 it does not matter if they die; 予味・筆音 what does it matter if they die? (Ja.).

Ston I: n. of a tribe in Tibet (J. Zan).

हिंदी II: 1. or हैं- जून तक्य a thousand; हैं-जून बुध सत्त्वापिक the Mahayana scriptures comprising a hundred thousand s'toka, हैं- जून 'the three thousands,' vis., (a) हिंदी हैं- हैं- तिक्या; (b) हैं- जून प्रस्कात करें करेंग हैं- हैं- हैं- हैं- हैं- हैं- स्वर्ध हैं हैं- हैं- स्वर्ध करेंग हैंन हैं-न्या, 2. a fine for manalaughter to be paid

in money or in goods to the relatives of the person killed; A-A-TA-A-TA proportion this fine to the rank of the man killed (Ja.).

Figs Ston-khun n. of an ancient king of China the fame of whose wealth was known in India even in Atis'a's time. 3 49 kn ga ga the first star first and first and first star first and first star firs

Transfer of Annual Spokes (of fabulous properties).

2. Stransfer n. of an incarnate Lama of the monestery of Ston-hithor near Koko Nor in Amdo.

विराह्म वर्ष में ston-khyab nag-mo=हैं वे कुथा वर्षक n. of a wrathful Bon deity.

F's stod-cha we empty, vacant.

\$\sqrt{\$1.34}\sqrt{\$\sqrt{ston-thun}\$ 1. n. of a mythological king. 2. a number (Ya-sel. 60).

हिंदी क्री-pa सूच, विज्ञानक, च, empty, void, hollow; clear, blank; barren, without substance: बद नेव रेड्डिय देश the room is

empty; #a is is a save queries and a save queries and a save grant a s

Syn. कृषेष कृषि geog-good; ष भक्ष ya ma byla; देर दे के इतार्थ-po mud; प्रकादभाष bbras bus-stok (Mhon.).

19 4 19 4 ston-pa la reg-pa=25 1 nothing (myetic) (K. gu. F 28).

TE 435 ston-pa nid= d'agen ummi. gas emptiness, the void, vacuity; nonexistence, unreality, the false or illusory nature of all things or existence. Of this we read : In grande ward to it signifies that no object in this world is absolute. i.e., simple in its nature. In Budh. metaphysics there are described eighteen kinds of Canyata or voidness :-- (1) 45 % 4 ९८ चथाकप्रस्ता: (2) वे:इंद:य३८ चथाकार्याः-श्रामता: (3) बे.क. इंद. व.क. विश्वासाध्याता: प १६ जडाम्ब्यसाः (६) इत इस प हृद्य पेत परमार्थ-द्याचता ; (7) ०५म ६ थ मेर प्रेप्त भक्ततद्यायता : (8) बदुशाश्रद्धशाङ्गरायाः प्रेत चर्तकत्वस्त्रात्वाः (9) अववः वश्चायद्वायाः कृष्ट व पुर चात्वकाद्वास्यताः; (10) व्रवासाद्यः व अभेर्या है दे रे चनवरायश्चाता; (11) दे व भेर वर्षे में में भी जनवसारक्ष्यता ; (12) यह वर्षेत् हेंद व देत बाक्षतिध्वता; (13) अधावसथा ठ९ वृद्धाय ३५ सम्बंधकी-श्राक्ता: (14) बद वी अवंत देन हैंद प देन समायवासा: श दशक्ता व हिंद प नेद च वपसभाग्रस्थाः 16) द्रेश दे केदाय हैदाय देव अवावश्चायमा ;



14:35 stof-byed expenses, expenditure.

way ah-phrug in Kham; and in Nag-rok, a general commanding one thousand soldiers.

Fr. A. A. B. and stoff-rad la take-skyel-wa to squader, waste one's life.

The ston-sil or The Research also called 494. 544 Corydalis meifolia (Jü.) Runger 45. 244. 244. 244. 244. 244.

हर अन्द्रभ Ston-geons n. of a place in lower Takpo or Drays-sman (१९७१ क्षेत्र) (Risii.).

ৰূম আৰু aton-sob অভায় bollow like chaff. মুম আৰু কৈন্ত্ৰ সভাষান্ত very worthless; bloated; sponge-like.

চুন শ্ৰী প্ৰতিষ্ঠ প্ৰকাশ প্ৰতিষ্ঠ নি বা , help, cooperation, assistance (প্ৰতিত্য): ম কি খুল মু
ইন খন প্ৰত্যুগ্ধ কৈ প্ৰতিষ্ঠ though he visited
a place where there were no men, yet he
was be-friended by gods and Nayas (D.R.).
2. sbst. a companion, a helper: শ্ৰম্মান্ত্র্যুগ্
ক্রমান্ত্রী মুক্ত শ্রমান্ত্র্যুগ্ধ কি is a companion of those
who sat religiously (Mil. F. 262).

to accompany: In the wind fut accompany: In the without anything accompanying me. 2. to make empty; to be empty, to become waste or desolate: *** I make the wind the without anything accompanying me. 2. to make empty; to be empty, to become waste or desolate: *** I make your own place becoming desolate; *** I make your own place become nearly empty; was almost spent or exhausted; *** I make the wind the pround, to raze, to demolish entirely [from (Jā.)]

the period during which no Buddha appears; a state of unhappiness or R Merc, v. Maru khom-pa.

higher, fore, former part (of a thing): qu'
The resp. q The the upper part of the body;
The first portion of the night.

K'ar stod-skor or K'ar wa'du a waist-

Figs. 2 g stod-khuh sto-sha the five subdistricts in the district of Toi-lung (Deb. #21).

K ≈ stod-khog or K the upper part of the carcase (Sch.).

stod-khebs a sort of frill or ruffle of the lamas.

Fine stod-gos over-coat, upper garment. Fine stod-hyay doublet worn by lamas without sleeves.

genum three districts in W. or upper Tibet.

Acucia catechu (Tib. R. R. sen-iden).

WYS stod-thus a short coat.

Kailas mountains, in W. or upper Tibet.

NS stot-phur=SST w w the polar star.

the lower part (of anything); also the dimensions; France stod-gyogs lit. covering the upper parts, but is explained as meaning tagga stones (to lie) as if the face were joined to one's lower parts; also as the lid fits to the lower part of a box.

** *fod-ra (for ***) flattering language or *peech (Sikk.); **** cotton cloth imported into Tibet from the direction of Ladak (****).

district N. W. of Lhave where is the monastery of Tshor-phug, chief seat of the Karmapa sect (Los. 22).

Kac wa wa Wa Stod-luk Ma-ni Idanskyoy n. of a place in Tö-lung (Rtsii.).

King da ut Stod-luft Tshal-bde a subdistrict of Tö-lung of which the chief town is R 14 Fc Bde-chen Jong.

IN ME at at Stod-lyn Mtxho-sund part of To-lung: Progress My 5. 34. 46. 5 at at the time of visiting Stod-lus Mtsho-smad (A. 87).

Ka stod-k 1. a jacket. 2. the upper or higher past of a country.

15 and stud-geer gold from upper Tibet.

K Vx Stod-hor = K * Stod-sog the Tartars of Bokharn and Khoten (Loft. a 12).

野、口 stod-pa 1. vb., pf. and fut. 叫 to praise, commend, laud; 454 \$14 THERESE praising of one's self; 45 15 a selfadmirer, self-flatterer; to extol, to glorify (men, gods, etc.), frq. | 3c agan'd to glorify and praise; 17 39 praise; 17 4294 mystic words of praise. 2. sbst. aren praise, sulogy, compliments; complimentary physics, c.g., in letters.

N.B.-By native writers and teachers the verb in its simplest form is held to be ara not Fa.

斯爾 stod-glu hymn of praise.

Kun 25'4 stod-par bued-pa to praise, to extol: Kan laudable, commendable, worthy of praise.

K-18KM stod-dhyans the voice of praise

BA ston or Fin 1. and the autumn: #4 na wife at at 39 may he live to the a hundred autumns! 599 all 57994 84 54 24 न र 5' अदब है द कि नावे और s'arata the arrow-gift was formerly the name of autumn the fruitful season when joy sprang forth (Rtsii.). Man sq ston-yyi me-tog the flowers of autumn

MTTES ston-ka spyod was met. the swallow (lit. that pairs in autumn).

Syn. a M &3 ba-mo buchu (Maon.).

新 # ston-kha = 新 司 ston-ka.

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野草 ston-thoy=黃草 harvest, autumnal crop: #4 19 # 4 to gather in the harvest.

#4 KS #1011-dod = #4 #12 Ha a mak SEA 40 Manuage the instalment of taxes in gold, silver or grain, payable in autumn just after the harve-t time in Tibet (Rtsii.).

Mare ston-zie tha-chun unffin the month from the middle of October to the middle of November.

Magaza ston-zla hbrin-po wifen from the middle of September to the middle of October.

Maria ston-zia ra-wa maya from the middle of August to the middle of September.

Ston-'jan n. of a district in Tihet containing the monastery of Mar an Au 544 (Ston-Ljan Bkra-cis d'on).

환경 I: ston-pa pf. and fut. 팩다. 1. to show, indicate. A vb. much used in ordinary talk as well as in books; the person shown anything taking the dat. c. and the object he is shown standing in the scous., e.g., ६:इ६:ब:वण्यानीय:बुद्धार्थते वसावदे 🙀 * (or *TTK") please shew me the way to Tashi-lhunpo : दे दब वैश्वादव द्वाद अ श्रेव हवा They showed the robber captain the provisions which they had. Occurs often with only the proximate object : रे हिन्दु दुशन व वरेन हुर मधीन प्रम if it oan be pointed out it shall be destroyed; wan कुम नेम बर यहै जम क्यून यर हुई Buddha will show the path of emancipation. 2. to show, exhibit, dimplay : देवद वरे ह ब्यूव हैन कु व्यूद miracles such as that should be shewn; #5 # 3

there was no limit to human life: (2) 154 question and frolice were displayed: Ad Burque a ar afe ale a a ga sag the bravery which you have shewn is exhilarating to me (Ta. 21. 13). 3. to teach, instruct, explain : द म व में भ पहन है : ५५ प वह मा having taught the girl the doctrine, faith was born in her: 5 Marun and B. app 44 norcessary precepts having been imparted. From this signification of the verb is derived the important shet. 444 meaning that which has been taught, and, hence, religious tenets and doctrine, and so the Buddhist religion itself in its doctrinal aspect. 4, to exemplify by overt action, to shew faith; to cause to undergo; to inflict: A a ga aga apq an having visited misfortunes on the man.

religious teacher, commonly the founder or promulgator of a particular doctrine. Buddha is called [क], the teacher of Buddhism, and क] कुष्य के लें is the [क] or teacher of the Bon tenets. कुष्य कु

 14'65 ston-mun one belonging to the school of Hoshang Mahayana, the doctrine of absolute inaction.

By M ston-mo unus, unus festivity, feast, bunquet, entertainment: By Magy uston-mo byyed-pa to distribute the dishes in a feast; same by By Magy uston-mo byyed-pa to distribute the viands of the table to the common people (Mil.); By Magy uston-mo by dece-pa to serve a feast; same feast or treat to one's ears: May a feast or treat to one's ears: May a religious feast, or feast of charity to the poor (including monks); Same a periodical feast; Ray feast given at the name-giving ceremony of a child; same a feast after settling some important business (Cs.).

pf. पा stob-pu दाय pf. भूव (acc. to Cs. pf. and fut. भूव) imp. एवं acc. to Jā to put into another's mouth, esp. food, to feed; also applied to a mare that shows the grass to her foal; स्त्रभुष्ठ पृत्य to press a person to accept a dish, etc. In a more general sense: बर्म कृतिवार कृतिय rising to offer one's own seat. to make a donation:

also with every thing within one's power.

শ্বনামূ stots-tria ব্যাহ্ম the five forces:
(1) ব্ৰুক্ত দ্বিনা ব্যাহ্ম the force of faith;
(2) দুৰ্বনুষ্টা দ্বানা হয় বা the force of faith;
(3) বুৰ্বাই দ্বিনা আদিন্ত force of recollection;
(4) দুৰ্বাই দ্বিনা আদিন্ত force of contempation;
(5) নিম্মান টুৰ্না আদান্ত force of wisdom. The five দ্বিনা acc. to the Bon are:—(1) প্রনাথ নিম্মান আদান্ত force of love;
(2) অনুষ্ঠান হিন্দান strength of love;
(3) ক্রাইন ক্রিনা strength of peace;
(4) ক্রাইন ক্রিনা strength of charity;
(5) অন্যাথ নিম্নান ক্রিয়ান strength of generosity.

দ্বন সনিধানিক power of acquisition; (4) পুন:

বে স্থানিক স্থানিক ল'ল সানকল power of wisdom; (5) দ্বিন্দানিক স্থানিক স্থানিক স্থানিক
of creed; (7) দ্বিন্দানিক স্থানিক স্থানিক
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Tathagata; these are the following:-(1) सन्धार्थः सन्धाः अधिन्यः अन्तिन्यवे । इति सामासामसामसस force of the knowledge of what is possible and impossible: (2) का के द्वापन हिन्दा की वार् you was ferramment force of the knowledge of the consequences of actions; (3) Marcy र्वेशमा अदेश पर कामाधिस किलानयस force of the knowledge of the different dispositions of men; (4) व्यवस्था अंतिक अधिक प्रतिकार बानाधानुभाववस force of the knowledge of different elements; (5) Sec 4 Mag Sc Mag अ भेद: वर्षे क्षेत्र प्रतिवयरायरकानवस force of the knowledge of the higher or lower mental powers of men; (6) क्सस-स्- दुवर्ष वर्ष कर अद्भेद पर्वे क्षेत्रभ सर्वेचनास्त्रितिपवचानवस force of the knowledge of the progress that leads everywhere: (7) quantage and action of the uga de Buntar ala to Ma de ge gen alence de वाद्याञ्चन वाक्रमका कर अनेदायवे ह्वयम सर्वध्यानविमो जनसा-धिसमाप्रतिसंक्षेत्रखबरान खब्खान चानवच force of the knowledge of all which concerns the origin of miseries of every kind and which will lead to equanimity, mystic meditation, complete emancipation and dhyana; (8) हें र के व्यवसाहित सुद्दायाम्बेद्यदे हैंपम पूर्व निवासान्waterware force of the knowledge of remembering afterwards former abodes; (9) ने वर्ष व १६ हे व अने १४वे हैंवम ज्यापाणिकान इस force of the knowledge of birth and अवायाज्ञरायामध्येत्र धर्वे ह्रियमः व्याचयdeath: (10) wawisse force of the knowledge of the destruction of afflictions.

Faungs Fau stobs-kun stobs n. of number (Ya-sel 57).

ক্ষাবন্ধীয়ে stobs-bakyed-pn ৰক্ষাল the special qualities which Bodhivattons only can acquire:—(1) হ্ৰথই বিষয়েশ্বনি প্ৰত্নান্ধ কৰিছিল।

pahi stobs bakyed-pa জুনিৰভাষাল memory;
(2) ইপিউ blo-gros kyi সনিবভাষাল int gence; (3) ইপান্ধ বিভাগেভালাৰ discrimination; (4) ইপান্ধ বিভাগেভালাৰ shame; (5)



রূপথ সামিৰ্ভাষাল faith; (6) নাইব্ৰুল্লা বুজ-ব্জ virtue; (7) ক্ষুল্লা ভ্ৰমৰ physical grace; (8) নুঁকা বুল্লাব্জ self-confidence; (৪) কুমনা ভাৰবাজ্জ the recitation of religious charms; (10) ক্ষুল্ল বুলি বিল্ফু-pyod kyi ক্ষালবজ্জ delightfulness; (11) ক্ষান্ত আব্জ্জ bodily grace; (12) ক্ষাল্লাবজ্জ mental powers; (13) ধুন্দুল বুজাল্লাবজ্জ mental powers; (13) ধুন্দুল বুজাল্লাবজ্জ religion; (16) কুমুল্লাবজ্জ ক্ষাল্লাবজ্জ vanquishing evil spirits; (16) ব্যুক্ত বুজিন বুমুল nan-tan-gyi stobs bekyed-pa অভ্যানৰ a-siduity (K. d. ব্

Manax: Stobs-chust a n. of the son of king Bimbisara (J. Zas.).

हुवस देव stobs-chen अश्वास a rammer, piledriver.

্ৰাণ থাৰ Stobs-hip ব্যালিব; কান প্ৰতি কান বি (D. R.) an epithet of Shin-je the lord of death, acc. to the Bon cult. [Indra, the slayer of Bala | S.

क्ष्याकृत stoos-idan=क्ष्मित चसुर, बस्तवत्, त्रवस, हृद very powerful; also जारावस an an epithet of Vishnu, Asura or demon.

paragrapes stobs-liken beneme an epithet of Kama (Mon.).

विश्वप्रतिषु Stobs Idan-bu विश्वप्र, वैरोचन the son of Bali.

भूषसाध्याम plobs-idan-ma बाँधनी a powerful woman, an amazon.

क्षिण दें à stobs-po ohe अधायक title of a dharans for causing rain during a drought (K. gu. व 474).

Paner foly man-po = met. iron; = Paner, with syn. and Ira (Non.).

More and Stole-bran 1. www n. of the elder brother of Krishna. 2. = ac \ a spirit, alcohol (Mon.).

parase sbobs beak-nia with, from n. of a medicinal plant (Mion.).

्रियाचम stobs-las मार्का courage, intrepidity

ब्रह्म के stor-wa=बर्ग्य also बर्ग्य के प्रकार to go astray, to be lost; प्रकार a child has been lost; lus-dua sroys stor-wa to lone one's life; के कार्याप्त प्रकार to lose one's senses; क्ष्मित्र में cannot be lost; क्ष्मित्र में to lose an atticle; क्ष्मित्र में to be misguided, lose one's character: व्यक्ष त्रमान्य क्ष्मित्र क्ष्मित्र क्ष्मित्र के शिक्सित्र क्ष्मित्र क

+ দুৰ্ব stor-khun 1. ত্ৰেলৰ a mirage.
2. defined as বহঁলত বন্ধান ব্ৰেল্ড ব্ৰুছ a ditch where all impurities are deposited;
also a gutter or drain.

्रे पहुँ पिश्व-स्त fut. दुवायर हात हा. ब्यूवर to grow wide, expand; be copious, abundant. ब्यूवर्ड बंत : ब्यूवर्ड big with repentance; व्यूव्यब्द्धाय inflated with passion.

प्रांचित examined, v. इंचय सुपरीचा careful or minute inquiry or investigation, examination; के बमक्तव्य examination of dreams; देव के के बमक्तव्य के के बोधियों in testing precious stones (Ja.).

कान्य कृतिबन्ध कृतिबन्ध shus-pa to make inquiry, investigatition

यहम् अस bing-yas (यूर्स) u. of a number.

esquistion, careful weighing of all the details of a case, deliberation: গ্ৰন্থ কৈ ব্যৱস্থা বিষয়ে নি প্ৰায় কি বিষয়ে নি প্ৰায় কি বিষয়ে নি প্ৰায় কি বিষয়ে নি প্ৰায় কি বিষয়ে নি কি বিষয়ে কি বিষয় কি বিষয়

নিচুৰ্ brtajs = উৰ্থ' brtogs-pa নিচুৰ 1. dextrous, skilful. 2. ৰখনা fickle, lightning.

curse, which consists in hiding the effigy and name of an enemy in the ground and imploring some deity to kill him: 45.

47574 britag-pa=\$984 glo bur-wa 1. new, recent; sudden. 2. haste, speed, (Sch.).

assires brian khel-ua to be sure or certain of.

व्हर्भ brian-idan भीर stondfast, quiet, steady.

নি বি l. brtan-pa or অধ্য ছিল, খাং, হুৰ, আৰু, লক, মুৰ, হুৰ, মান, আৰু, লিক 1. adj. and abstract noun: firm, steadfast, eafe. 2. firmness; অধ্যান প্ৰদান to last, hold out, abide, continue; অধ্যান বি a continued or abiding happiness; বে আৰু firm strength, their strength is holding out; অধ্যান বি ক্লিয়া কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰিবলৈ

буп. ая, и выф-ра; яни дпар-ра прич всиде-ра; в прич и те дуо-ка (Ияоп.).

पाइन पा := हेन हैर अ or अपने the earth; है में र बरेब हैन है अब्बा the physical or material world.

पहुत्र III: भूव the fixed star, polar etar.

Syn. of III: ক্ষম্ম geer-phur; স্থায় stod-phur; ক্ষ্টিট than reen-bu; ধুম্বানি, snan-ldan çin-res; অপথ আছেটা lugs-bean skyce; ক্ষ্টিট্র geah-yi rean; বুল্ম্মি ryyuskar tog; ক্ষ্ট্রিট geah-yi rean; বুল্ম্মি

क्ष्यपद्धः brian-pa bsus an epithet of the Asur. (श्रुप्ति lha-min).

क्ष्युविश्व brtan-pahi ches विश्वके the enduring religion, i.e., Buddhiem.

व्यवस्था brian-par byas-pa ह्योकस; firmly rooted or established.

জ্বত httan-po = প্ৰথম , ক্ষম ক্ষম (Mon.); জ্বত্তি ব্ৰথ httan-pohi deeg-pa (mystic); for মুব্ৰ ব্ৰত-dregs. (Mag. 11).

क्राप्य के brian-par byed आपवास causes to be established; the establisher.

জন ট্রান brian bycd-ma the goddess of earth; অভিয়াই আঁমেন্ত জ্বাইন্স the goddess of the earth who is thoroughly steadfast (D.R.).

ৰন্ধ বৰ্তিৰ brian hishol-wa in অনুধ্যতিৰ ৰাজ বন্ধ নি পুৰ্ত্ত affect of you reek reliability, search for the daughter of a good father.

95/394 by tan-shal a complimentary address or title of respect to good and honourable man.

ৰ্ধ-পূৰ্ব ortan-gyo আৰ্বেজ্য the animate and inanimate world; পূৰ্ব বৃদ্ধ-মুধ্য ট্রীকল তর্ gyo signifies animated nature.

ৰদ্ধন brian-mu=1. অনুস্থাই কুমান কৰিবাছি the aggregate of stability (A. K. 1-28). 2. v. বৃদ্ধন. asser to be afraid of, to apprehend: \$4"

"asser for be afraid of, to apprehend: \$4"

"asser feared sin (Situ. 75).

বিদ্ধান-pa = বিশ্ব স্থানাধিৰ assiduty, assiduous.

जुन्देयप हेर्रामा तेरह-कृत क्ष्या सुमान्द स्ट को resh and self-sufficient; जुन्देय सुव्य हेर्रामा-तेरह कृष्ण-कृत to be self-confident.

पहुँगाध शृहंसm-ps पराचाम power, prowess.

THE hertel pf. and fut. of \$54.4 (Bdo-ris. 45).

+ mg a of tul-pa or mg a line = g and or again a mild, gentle.

আৰু ছাঁও hrist-phod or অধুৰ ছাঁও আৰু বাঁও ৷ a hero, champion; আৰু ছাঁও লিং ৷ a hero, a tiger's den. 2. (প্ৰথম হ'ও) to subdue an enemy in battle.

and a print of the second of

agers brisil-ma or अव्यक्त = विक्रम [not blunted]S. व्यवस्थि विक्रम heaven.

क्ष्यकृष्य brital-shags यत, परिषर, संवतनो, यति, परामात्र 1. vow; soo. to Cs. manner, way of acting. 2. soc. to Sch. exercise of penance; व्यूचक्ष्यकृत्य or व्यूचक्यकृत् व्यूचित to perform such exercises, to do penance. 3. penitent. क्षा अभाव briul-shuge can = ६० में र वहि, व्याप an ascetic; one who is penitent; a maker of penance; a sage.

Byn. 5444 deah-seoh; 3459 kun-tu egyu; 4443444 dkah-thub spyod-pa; 44 ayontu hag bedams-pa; 44444 qeahuar gnas-pa (Uhon.).

ৰূপ নুষ্পাৰ্ক: hrtul-shuys duan = 94 থি বাৰৰ any novice monk or disciple of the Hinayana school.

खुव 3व्याम hetal-shugs-ma=क्रेमस्य है or विभाग्यम a house-wife (अतिका.).

म्बेद^{्य} हेर्राटा-pa विवित, निषव, v. देद.

AFO hetol=444 phug-pa a cavera (Mion.).

* bits fut. of #4 we will see, let us see; also shet. a view, prospect.

कृतसूष्य bita-na sduy-pa दशेनीय, स्टामेन pleasant to look upon, n. of the city of Indra.

महामदे हैं | bita-wahi ched for seeing.

met. death.

Syn. 224 hchi-un; \$494 tehe-hdab; \$44 tehe-hpho; 224 hchi-hpho (Mon.).

₹ 6 blta-bya चापुच visible.

पद्भाप bitabe pf. of द्वाप, भववद्गामध्य (Situ. 75).

Agrin's bitame-pa pf. of grassagents bitiruhe-pa.

Byn. Fra skyes-pa; ala: a htsah-ma; ala: 4 htsas-pa (Mon.).

प्रश्नि bilas pf. of इन ita-wa.

क्षण नम श्रेस्वइ-सवड concerning, regarding, as to; used as a postp. with व. THE 'S being-ica, v. HENT Hofe-pa.

direction: and if you are on the side of a cool hill (Ya-sel. 38).

Aps bean, two demonstration, explication (Zam. 10).

+ apr (a bean dhab-wa hard to explicate (a mum) a religious work or doctrine.

collection of literary works, both sacred and general, consisting of 225 volumes. Very few of the Tangyur treatises belong to Tibetan authorship; they are mostly translations into Tibetan from Chinese and Sanskrit texts. A fine copy of this collection is stored at the India office.

presided over by one of the four incarnate lamas of Lhasa from among whom by turn the Byyal-tshab, i.e., the Regent of the Dalai Lama, is selected. The monastery stands in the northern quarter of Lhasa within the walls of the city; and the title by which the lama of Tan-gye-ling is known in Tibet is Tan-gye-ling is hope-the.

कृत्यक betan-bos बाक, जावन, जुति, बासन a religious commentary.

আনুষ্ঠাৰ অবস্থা গোকৰ betan-boos ins boundnea manus আলীয় works relating to the
B'sstres: (1) বিশ্ব ই অনুষ্ঠাৰ don-nu-d-kyi
betan-boos; (2) বিশ্ব বি

(8) a 343 anai ortse bral-gyibstan-boos;
(9) unai 553 anai 150 sdug-behal sponbued-kui bstan-boos.

क्ष्म के histor-poli sgron-me the lamp of religion, a spiritual guide, a complimentary title for a learned lama (Yiy. k. 50).

ত্ৰুবাটি কৰে বাবু betan-paki maah-bulay the lord of religion. প্ৰান্ত্ৰ মুখ্য কৰা ব্যৱহাৰ বাবু এই কৰা ব্যৱহাৰ কৰা কৰা হুৱা ঠ to the feet of his holiness *Cri Narota*—the matchless lord of the profound mystic doctrines (Yiy. k. 10).

व्यक्तपार प्रव bstan-par byn-wa = निवर हुव अस्तिपार : to make intelligible, to elucidate.

ANT betan-ma seems to be a name given to certain female subterranean spirits living in mountainous districts. One such. in the expanded history of Gautama, under the title of along the Man car be mar & er we. ¥# hdxam-bu-gliA-sogs dwak-chen geer-yyi tshaft-mahi lha-mo, was, after his victory over Mara the devil, cited as a witness to his exploits. In both Milaraspa and Padma Tang-yig, we read of "the twelve batan-ma" said to haunt the upper peaks of Mount Everest. Padma Sambhava constituted them protectors of the Doctrine in that region. Milaraspa speaks also of a at a or mistress of the twelve betan-ma whom he describes as a khadoma able to raise mirages before worldly eyes. (v.



Mil. P. 262). In Resis. mention is made of: অনুষ্ঠান আৰু কাৰ্য কাৰ্য betad-make geof-maked the food offerings for the guardian deity of the monastery of ব্যক্তিব hbras-spuss (Daipung) called অধ্যান

ৰুণ্ড কা betan-resis a chronology; dates relative to the year of Buddha's death; মুদ্ৰেশ্ব a follower of Buddhism, a Buddhist; an adherent of a doctrine; অধ্যাপ colloq a destroyer of the doctrine, an obnoxious person.

वक्ष्यक betan-yes विशिष्ट n. of a number.

again betan-stuff 1. guardian of the doctrine. 2. a guardian in general.

নিষ্টানী bitabi-pa = ত্ৰ্য হল; ট্ৰাইচ বুৰ ব্যৱস্থা সংস্থাক্তৰ gifts having been freely dispensed, food was set forth (Situ. 75).

clean, cleanse; also adj. nice and elegant.
2. to appreciate; to be aware of (Liq.);
कुर वन् प beter choy-pa= कुरुष ने विचय to be
able to comprehend, appreciate (Yig. k.
45).

The beti-ma = Equation to take rest.

all par beti-khafi private house, sanctum.

+ মই ব্যাল হৈ হা- বুলার বুদ মুখ্য টু ফাল 1. the place of origin, source. Under this term are said to fall: ইণ্ড্ৰেল recidence; ইন্দ home; মুন্তুম lama's recidence; মুন্তুম palace; মুন্তুম vindra or monastery; মুন্তুম প্রকাশ grove or park where religious sermons are given; বুল্লে, মুন্তুম hermitage, sanctuary, retreat of বুলায় 2. ইন্দ্র

+ 4 age but but at = 1 w respect; 4w gavas bowing, physically shewing respect. * w.m. h. 1 age age 1 w ha far far ha (Yasel. 34).

क्षे अर्था केशं-काश्रेषक स्तीचे a fellow religious student.

प्रमुद्दः श्रेत्रांत्र=य्यामसय चाकीचे ।

with this construction of the state of the s

Syn. 4934 bphya-tehig; 34444 akt tehig-yis hetife (Situ. 75).

betir supine of Fa sti-un.

मान्य केर batir-med = 1. क्यांत्र वातीच one of the infernal regions. क्यांत्र अनुस्कार the hell of andless torments. 2. acc. to Ja. reviewsness.

पहुंच betu-ua संप्रच to bring together discordant elements; to collect in one heap things unlike one another. The four entities which may be so drawn together व्युक्त देन वि वि कार्या (2) वृद्ध वि वि कार्या (3) देन वृद्ध वि कार्या (3) देन वृद्ध वि कार्या (4) दिन्य वाला वि

lower (Sch.).

THE betuke pf. 32.4, 44 agen (Situ. 75).

age a betud-pa, v. ge 4.

বাহু বা the stan-pa to be compared; বন্ধ ক্ষম বাহুৰ ক্ষম ক্ষম বাহুৰ he by skilful comparison imposed on them (A. 127); ই-ই-মার্থ ক্ষম হয় আছুৰ were compared as to size and height and depth (Yig. k. 1).

upon, respectfully, to serve; using lit. being ranged quite closely together, quite huddled together; also sticking most closely (A. K. 111-3).

or person on which one wishes to rely.

व्यक्तिय hiten-pa 1. pf. of sten-pa. 2. shet. बेलबान, vb. v. वृत्य confidence;=

\$48 haten-bya was one to be served, waited upon.

बहुत देश हें sten-30s रेख fit to be respected or served.

জান্য স্থান hetog-ras byed-pa prob. আনুষ্ট স্থান, আন্দা to praise, to compliment; in colleg. — আন্দা কা আনুষ্টা কাল্য I : the the tenth letter of the Tibetan alphabet and the second consonant of the dental class. It is the aspirated form of 5 te; and in English its sound might be found in the word "Thames."

1. num. fig. 10. 2. every thing, all, total (Sch.).

ব II: defined as ইন্থৰ্টৰেণ্টৰেণ্টৰ্থ বি signifying foolishness and mental darkness.

र्दे III: In Budh. * tha is the entrance to the cognition of all things, of matter and phenomena: (a) ध्वायमा पुष्पप्र प्रमुख्य अवस्था पृष्ट हो। it demonstrates that all things are phenomenal (K. d. 4 114); (b) प्रमुख्य मेन्द्र प्रमुख्य के प्रमु

Walnut. For a Magaz (Sam. k. 179).

tha-skar with 1. n. of a constellation represented in Buddhist astronomy by a woman on horseback. 2. n. of the goddess presiding over that constellation.

Syn. एक्त व rta fdan-ma ; युः पुण्येषण gbyugu geig-pa ; ष्याप वश्चित्र gea-scaği bu-mo (Ktoi.).

a unit of the star-gyi bu-giis used the two sons of Aprint who are divine physicians. The star-gyi star-star-gyi star-gyi star-gyi

The tha-khab a large needle in Lh.) (Jä.).

বিশী ব tha-ya-na occurs in the work ৰ ব্ৰহ্মান্ত্ৰ ক্ৰিয়াৰ সম্ভাৱ প্ৰথম হ commentary on the description of the names of Tha-ya-na and other terms of mysticism (Deb. ব, 27).

. द्वा द्वा tha-ya-pa सन्त्वाय, धावनी = बन्ध धावन व्यक्त 1. a weaver, one of the weaving caste in India. 2. in Tib. a term for the lowest class (रेक्स दें) of people.

मृश्नी tha-yi=वेव shi-ua वानि, नक्स peaceful; mild aspect.

wreath, a short cord or rope; twine for making garlands; a chain or fetter.

e वृद्धे इंड tha-guhi lto-can राजीवर का epithet of Viahnu on whose belly hang garlands (अतंता.).

बच्च tha-gus ki under the weight of chains; bound by fetters or ropes: के बच्च द्वापेश बच्चेश का man of wicked nature lies under the weight of the chain of fraud (Khrid. 9).

All tha-gru are acc. to Jā. originally are = 334 raya-khyon 1. largeness, spaciousness; abundance, plenty.
2. acc. to Jā. extent, width, breadth: alwg are are Halam-bu glis-gi tha-gru kun-la in the whole extent of Jambudvija (Gir.).

ayukwa tha-gru yake-pa very spacious, abundant (Mhen.).

Sigs that typed obtuse, rounded off (Sch.).

4. श. ८५ कि. तथा or वर्ष tha-chail सक, प्रतिकृष, चामन, चुद्र base, sordid, vile (Çer. 5).

Syn. *** tha-ram; * 94 tha-çul; ***
fun-pa; *** tha-ma (Moon.).

the church 1. the last month of a season, e.g., \$\frac{8}{3}\frac{4}{4}\frac{4}{4}\text{ppid-cla tha-chur}\$ the last month of spring, opp. to \$\frac{4}{4}\text{ra}\$ rate first month. 2. the youngest of three or more sons: \(\frac{4}{3}\frac{4}{4}\frac{4}{3}\text{ the youngest or last two of the nine brothers.} \)

1 कि that-shad 1. = वाप lay-pa पापि the hand. 2. पाप seems to be used of a word when employed in some peculiar sense rather than in its strictly etymological meaning; for example, as a proper name. A derived or compounded word can only be called a that-shad when the idea it expresses does not clearly appear on analysis; a बुर्ध्य understanding the sense. 3. designation; metaphor; phrase; नेवावहर्ष अवस्था shes that-shad-du grays-so so it is said to be styled. वश्चाय केंद्र पापित के

बहुत्य thn-thad-pa दुरोर, चच one who plays at dice; gaining at dice; one who lays stakes at play.

बहुर व्हेंबन tha-shad grig-pa 1. of the same nomenclature. 2. n. of a school of doctrine.

TENS that shad flye des a writer.

BEX that-ther = *** thar-ther a few here and there: **** have to use the state of t

9.72.4 tha-dad-pa = # agua ma-harrs-pa इयम्, माना, भिन्न, अमिन्न distinction, severated, not mixed up together. \$55% tha-dad In the five kinds of distinctions are :-(1) \$59.55 difference in the teachers (founders) of religions; (2) \$4455 difference in the doctrines taught by them: (3) 59 454 455 dge-haun thu-dad difference in the classes of monks; (4) ** \$55 las thedad difference or varieties in works: (5) 44 *55 lim tha-did difference in the ways. different methods or ways of reaching the goal (K. du. 4 88). 455 3 spectare the different sages or schools of sages (Fig. 3). 455 94 8 94 thu-dad loga-wa ci-nin fd नानाकारकम् what are the various doings or CRUSCS ?

* ১১ % tha-day-la separately, variously, apart: *১১ % এই বি নাজি নালাইছা one of the eighteen শ্রমান বিশ্ব আদা মানাইছা theories of Buddha (M.V.) *১১ % ইব tha-day-du Aby-na if differentiated? শ্রীজা: synthetically, differentially. *২১১ ৯ শ্রমান day-du mi hjuy-pa = ২১১ % শ্রমান pot differentiation.

4.55 BE W. V. 45 & thar-nu.

time regarding a Buddhist monk's comforts while he is taking any meal, etc. This forms a part of the training in manners given to monks. 2. even, so far as, up to: 44,445,478,822,4882,832,4883, even having thought that (one) was laughing at. 44

ঘ

भूज ब्लाम ज्ञेज हुंद प्या बर even above the smallest insect, i.e., above the ants.

and tha pay, v. ax 444 thar-dpag.

श्रधे पुरी tha-pi thu-pi confusion, disorder (Sch.).

प्राप्त tha-nen=देदभाष क्षम 1. (धार्षक्ष) rigid, hard, compact, firm (J. Zaf.). 2.= ६७ thu-nen bad (Mit.). 3.= वेष्ट

ৰ মামৰ u'হ্ন tha-bu fian-pa llar ছু:জনীৰ or জীলা one of the stages of yoga (v. ৪৭৭ বুর-দৰ্শবর্শ).

ावे tha-be जीवन a medicinal plant Terminalia tomento-a.

ৰুম্বৰ tha-hinn casi-off clothes; rage thrown out; ইনিং মুস্কুম্পুন্ত from the heap of east-off rage at the entrance of a house (Pay. 180).

tha-ma-la 1. adv. finally, at last. 2. postp.: at the end of, after=244.

tha-mar to the utmost, at the end, lastly; वाकाद्वेय tha-mar dge-wa प्यांचाने प्रधान piety, auspiciousness: विश्वाप प्रधान piety, auspiciousness: विश्वाप प्रधान piety, auspiciousness: विश्वाप प्रधान के dug leatly, there was talent (Horom. 51).

awaa tha-ma las : at the least, at all events, in any case

श्री प्री tha-ma-ya also बन्म्य tha-may 1. is a Mongolian word = Tib. पुष्प phyay-dam the official seal, or a warrant containing it; also tablet with the seal of authority: ५६६ पुष्प ५६ के अन्यसम्भाग्य सम्बद्ध सम्भादः । the governor Grays-dar having received the warrant of official command from the Emperor Se-chen (Khublai-khan) (J. Zah.). 2. in W. tobacco.

श्री श्री A tha-mat-pa सम्बद्ध ordinary, mean, coarse, vulgar, common, general, usual: वश्यायः बहुन्य to live like the vulgar; वश्यायः भ्री that is no usual thing, no common or ordinary thing (Ja).

STE tha-re tho-re in W. wide asunder, wide; TETE THE tha-ra tho-re hakeg-pa to scatter, to throw loosely about (Ja.).



4. A Laram 1. Two vile, mean: adapted to General that the vile ones should be laid under chains (Bon). 2. a medicinal herb in Lh., Plantago major (Jā.) analysis tharam bikhru-wa good-par byed the herb tharam stops diarrhoss. 3. the breadth of a plain (Sch.).

श्रामा tha-rang= कुल्ल्य gtang-pa adj.

9'5 tha-ru the utmost limit (Schf.).

STAR' tha-loss in W. a sort of red cloth (Ja.).

Hall! distance: any that that ci-team how far; wan ma-that only now, just now, gen. with a verbal root: and analysis that has errived just now (Gir.); Enargy and the passages) that have been explained just now; as an adv. gen. want hat the or only wan ma-that in, a.g., a.g., and that the or only wan ma-that in and that the immediately (from Ja.).

ब्युश्य thag he-wa or ब्युश्म thag-he-mo भिका near; proximity; ब्युश्म अर्थ do not be familiar, keep at a distance. ब्युश्य द्धार thag he-sar saad ait near, in the vicinity.

Syn. In her he-log; In he-bkhor; he in druh-na-mo; h glo; hafe tho-bkhor (Maon.).

thag-ran fibre from the bark of plants or trees, &c., v. *A** ran-ma.

क्ष्मिः thag-ris दूर; distance; distant: क्ष्मिः में स्वाद्धिः में स्वाद्धः में स्

Syn. 13cm dgyaks; 3c. 2c. rgyak-rik; 1944 bekal; 34.2c. ohee-rik-wa (Maon.).

स्परित thay-rin-po or स्परित thay
rin-mo far distant, a great distance;
सम्बद्धः sa-thay rin a far or remote
country. स्परित्य thay rin-po may
from afar, from a distance.

वण वर्षे प thag good-pa vb. a. (वण करण thag chod-pa or and thag-chad-pa vb. n. or passive) 1. to out the cord, sever, disconnect: to abandon: क्रवा } दुःदर बहेब बब सस्त्यक at bdag he-du dan bbrel-thag boad-pas bde I am glad at having severed the connection with my family; a squas the hope of going has been given up. Acc. to Scher. Tagasta bothag good-pa=to wean (a child); 1 47 5 blo-thag chod deliberation is cut off, the matter is decided or resolved upon. 2. to decide, resolve, determine : क्ष्या कर्षेत्र वर क्ष्यक्ष्य it was determined to murder the king; \$5 494 x 4 6x 4 2 44 44 44 54 Til you both positively refuse to give me a wife. ** ** ** ** to be sure, to decide, be that he has died; 4544 5 you than-chod there are certainly: Mungages chose dar hos thay-choof it is quite certain that religion will spread; # प्याप्य व्यवस्थ being immovable in contemplation.

Syn. agur belas-pa; gran phyan-chad (Maon.).

ৰণ্ডৰ thag-shod certainty; surety, evidence: ৰ্যুত্ত বৰ্ষ হৈ ইণ্ডৰ্ক but one should know for certain, one must be sure of it (Mil.); গুৰুত্ব হুল you, the ascetic (yogi), firm in meditation (Jā.).

स्य स्व thag-thag the noise made by the fingers on a door, etc., an onomotopetic word; इंच्याव्य ३६७ to knock on or at the door.

ध्या Alag-pa or प प्य 1. स्म a creeping plant, root. 2. Tes are a rope, cord; and bal-thag rope made of wool; \$5:49 rtsidthan rope of the long hair of the Yak; gan risa-thag or many phon-thag rope of grass; agg-thag iron-chain, wirerope: sarag ras-thag cotton-rope, bandage (Ja.), and than-mig meeh of a net (Sch.); aw I than-so rope-work; rope maker's work; an Bruthof a thay-khra sbrut-mthof-wa lit. mistaking a spotted string for a snake; fig. to be helpless, to be very afraid of. agree कृत्व प्रदेश चावानचीनता to be attached or tied by a rope (A. K. 1-16). 454 34 34 34 34 eq a aw fa ha agail we shall watch, defending you in all sincerity (Suras. 124).

 unagitated and without expressing pain;
(3) মাৰ্ক্ ক্ষ্মাৰ্থ ক্ষ্মাৰ্থ ক্ষ্মাৰ্থ ক্ষমাৰ to sit still for a long time unmoved (Bon).

ৰপন্থ thay-gru=গন্থ tha-gru.

aqaqsu thag-byyah;= व्युष्टः thag-rih distant, remote; also late. अन्येश्वयुद्धः वैन्द्रसम्बद्धः व्युष्टेश्वयः important cases of long-suffering patients coming from a distance (D. eet. 11).

মান than-ma = আন্দা hjam-pa or কাৰ্য green-pa soft or fine (of cloth, woodlens, etc.); আৰু মানু মানুষ্যালীৰ আৰু of the two kinds of grey (woodlens) of fine texture (Jig.).

the lord of the Asura or an epithet of

thays-kyi rgyn negara any stuff with which to weave, warp.

क्या ते thags-khri वेस weaver's loom.

वन्य अन्य thags-nakhan अवेताल, तानुवास 1. the spider, a weaver. 2. दि वन्य taker https://doi.org/10.1000/10.1

equips thag-sgru bu or \$3 gru-yu balls of thread or yarn to weave with.

aga Tau thags-thogs impediments (Cs.).

weave. 2.= and any thags bihag-mkhan a weaver.

aquigan thags snal-ma thread or yarn.

equiga thags-spun was thread stretched cross-wise in weaving.

the warp (Ja.).

aga thage-ra weaver's yard.

+ equitage-ran = *** plage-pa attached, tied, bound, fastened.



He than I:= 45.34 shad-cig we, use a moment, an instant; w. 43.4 than-geig one moment, a very short time; w. 44.4 tahig-than one moment; at a. tahig-than one moment; at a. tahi-than four moments; a. the than-tsam= 35.40 or 35.40 a little while.

II: 1. a plain, steppe; but the Tibetan plain is never level and always of a basin-like or hollowed configuration. The ex gram-than a fenny or swampy plain (Cs.), Ex an span-think a green grassy plain, meadow; F'er rtsa-than steppe; BE'er Buan-than the northern steppes of Tibet, commonly called the Jang-thang. bye-than sandy plain or desert. Taras holthan ground covered with clover, pasture ground, grassy plain, (Ja.); -99'92' cag-than a gravelly plain. 2. when used with the word 84, that signifies price, value. It is also used pleon. Ra'ex' id. Ra'ex'sa rinthan-can dear, precious; ME'EE' yon-than in W. income, profit; in C. = the measure of anything. * to-than the measure of produce, i.e., grain; also yearly tribute; 4 44 4154 lo-than good-pa to fix yearly tribute: * * * *a-thaf (a person's) measure of food taken at each meal; capability of eating. 3. clear, serene: 48 az nam-than a cloudless sky, fine weather; and at bhabthan clear order or command; as aqthanyig plain or clear decree or order. अत्भावह वीव pad-ma than-yig is the abridged collection of legends about Padma Sambhava. ** than in #4'4" signifies potion, plain decoction, or mixture to be drunk after a medicinal pill has been taken; 4 45 ja-thas plain tea. * ckaf-thaf on foot (Ja.).

as \$\pi\$ than-ka or \$\pi\$ \$\pi\$ than-ga 1. a plain, a flat field, alluvial plain. 2. resp. \$\pi\$ \$\pi\$ shal-than a portrait, a painting; \$\pi\$ \$\pi\$ than-

sku or § 'ex' sku-than a picture or representation of a deity on cloth or paper.

** 575 than-gkar 1. white-tailed eagle (Sch.). 2. a greyhound.

** And than-khrag coder used medicinally (Med.). ** ** ** than-rag coilog. of ** And than-khrag. ** ** ** than-bbru coder nuts (Sch.).

**Es than-khrun 1. bestard (Sch.). 2.=
**Es than-chu.

with that khrom yex=win that, phrom a medicinal herb of white and black species; bears the thorn-apple used for intestinal worms.

* that-chu gum.

Syn. 544 Hu Spal-gos (Mson.); \$4 tehiwa (Med.).

** ** ** ** ** ** Than-chun gisan-po n. of a river passing by Thang Chung in Tillet (Deb. 7, 34).

an encampment on a plain; द्वान के क्षेत्र हैन हैन हैन हैन हैन हैन हैन कि स्टाइट अध्यास स्टाइट अध्य

Maitreya in his attributes: \$4.7 \text{3.5} \text{3.6} \text{3.7} \text{3.7}

* than-mar (lit. tree-butter or oil) a balsam; acc. to Cs. tar.

ar 4 that-tshwa salt obtained from a dry place, quarried salt: कर क्षा बहुत्वक केसर व्यक्त के rock-salt (collected from dry places) soothes evil-spirits and produces the three evils—phlegm, bile and wind (Med.).

survey; map or plan of a place (Risii.).

* 44 than-gahi = 44 * price, marketprice; * 44 * reduction of the cost price: the market price shates (Jā.).

SK I then-po enduring, able to stand fatigue; able and hardy, strong, tense; ig. tight, firm, also tenseness: \$\fommaqq\tau \text{start} \text{start} \text{gauga-po than-ham are you strong?} \text{x-quy-po than good-pa to tire, fatigue.}

As es a than chad-pa or es 15,4 than chodpa fatigue; to be fatigued, tired, wearied. Syn. 844 hal-wa; 344 dub-pa: Ja Asua hon-mons-pa (Mhon.).

ৰ-প্ৰত্য than-ca good-pa to strain, to stretch: প্ৰতিপ্ৰত্য শেশ বিশ্ব exert yourself on the side of virtue (D.R.).

a. મુંદ than-thod tight and loose; the fit of clothing. સ્ટ ફેર્ડ સ્ટ્રેલ than-thod med-pa neither strict nor mild or relaxed. સ્ટેલ સ્ટ્રેલ (D. cel. 11) as to arriving at detail, making the investigations without relaxation or strictness.

That is n. of one the emperors of China of the great Tan dynasty. That the just emperor Taijung whose daughter was married to king Stockbisan sgam-po about the year 633 A. D.

* 3. than-thus = * 4 inferior, unimportant; all the extra included in the inferior class of artisans (Rissi).

क्ष्म than-du 1. in the opinion of ; क्ष्म प् प्रविश्व क्ष्म क्ष्म क्ष्म although little reliable hope remained, yet in the opinion of some (J. Zoh.). 2. for क्ष्मिश्च thanyig-tu.

in a lhafi-la = "" | kram-pa spread over.

*As that-pid place, \$2000, place, fir, pine; deodar tree.

Byn. 吸入性 heud-hasin; 化子水 thanchu-çis; 資本電影 ljon-pa zer-po; 可知识 gnom-çis (提名on.).

Phanyul, W. N. W. of Lhass (Los. 211).

* 95" than-than strained to utmost:

| "ak at fa-than-than to the utmost of one's
muscles.

কাশ thad-ka 1. the direction, straight forward. ক্রিন্ত্রিব্রন্থ ক্রেশ্বর্থ করে এই upward and downward, and in every direction: ক্রিন্ত্র্বর্থ করে ক্রেশ্বর্থ করে করে voices in the distance (A. 27); ক্রেশ্বর্থ go straight on, in the direction of that which moves or walks horizontally, i.e. বিশ্বর্থ I

a प्रेयोप्ट्रिय क्षेत्र क्षेत्र thad-kahi hjig-tlen-gyi khamu तिकां प्रकार क्षेत्र क्षेत्र क्षेत्र का the animal kingdom; one of the twenty-four regions of the world (M.V.).

** thad-kar each for himself (Glr.) (Ja.).

3 thad-kya or *** thad-kar lu

1. straight on; just so, in colloq. 2. = **\$
de-bdra like that, so,

* thad-dgu n. of a number (Ya-sci. 56).

≣**∀**≣ 4

*5 thad-ds towards, in straight direction; over against, in presence of; exactly in the direction of a thing.

etzs thad-draw straight, not bent or crooked: I The training two doors directly opposite to one another illumined the inside space (Jig.).

es sa thad draft-na directly sheed.

\$5 \$\xi\$ thad-do the remnant of the carcase of a sheep killed.

\$5 thand abbr. of analys thans-cad whole, all.

eiffs than-kor or eiffs than-skor = 90 35 gramms a vassal or feudatory chief; acc. to Sch. surrounding country.

44'34 than-thun a little (Sch.).

ষ্ঠান han-ps= ex সংগ্ৰহণ অব্যাদ rainlessness, drought, want of rain; also ominous: পুনাই শুনামুক্ত বিশ্ব ক্ষাম if the king (Cakravartti-raja) feels thirsty drought somes into this world (A. 26).

Syn. apreğakan'a gnam-gyi brigs-pa; anağığı gnam-gyi skyon; anaçığı ana char-med steh-bbar; anağığı təha-waşığın; anı go bekyed; Aryundu əhod-kyi byegs; apreğarak gnam-gyi ücr-htəhe; apregam-dmag (Maon.).

equ than-bys lit. the bird of drought, i.e., of ominous appearance and cry, defined as aquex has never birds the cry of the owl and other monster birds the cry of of which prognosticates evil.

प्राप्त क्षेत्र me-thab 1. रवनकृष्ण। resp. वृत्रवास geol-thab fire-place, hearth; gquen leage-thab iron-stove; व्यक्ति thab-corthe hearth is running over, i.e., the food placed on it runs over in boiling; क्षेत्र thab a hearth to cook food; वैग्रेज के क्षेत्र thab an oven to burn secrificial offerings; व्यक्ति विश्व के विश्व के किया of a hearth purges intestinal worms (Med.).

হাণী thab-ka or আদ thab-kha আলিছ, মুছ hearth, fire-place; আদুৰ্গনেই thab-ks tsam-yod how many fire-places, i.e., households, are there? (Jū.) ইম্পান্ত ইম্পান্ত আদ্যান্ত্ৰৰ then the female Bandé prepared a hearth for cooking food for the lord (Atis'a) (A. 103).

Byn. কাইং thab-ggyid; হৈণ্ড ggyid-bu; ক্ষমণৰ gyos-thab; ঐত্ব me-thab; প্রথমণৰ gyos sa (Mon.).

and that ka-sea or and that khe-pa =

Syn. অপুনং lag-bde; ব্রুক্ত halen-than;
অপুনংন chag-tshan-ua; মাপুন হবঃ-gher; মা
ইং হবঃ-byed; ব্যুক্তি hishod-byed-ma; মাপ হবn-ma; ব্যুক্ত ল pyoş-ma; ব্যুক্ত thab ka-pa;
ব্যুক্ত প্রুক্ত ল pyoş-ma; ব্যুক্ত বিষ্ঠা dag-bdehi dpon-po (Maon.).

ea দেশ that-khag different kinds of hearth: ৰব্যক্ত হ'ল বিশ্বেশ there were many kinds of hearths (Rissi.).

1974: thab-khan two ex kitchen, cookhouse = with thab-tshan.

Byn. के कः tehak-bak; व्याप्तः dero-khak; व्याप्तः gyoz-khak; वर्षः वश्यक्तः btehod-pabi; gnos; व्याप्तः geol-khak (Mhon.).

व्यक्ष thab-khro a cauldron or large bellmetal vessel to cook food, tea etc.

and thab-sayid=and thab-ka hearth, a cooking tripod.

wherein cook's utensils, etc., are kept.

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energie that gdan-cha cooking furniture,

44.45 that-bsu receiving a great man by waiting on the way he comes with cooking appliances, etc., to serve him with warm tea and cooked food.

**Ty theb-tha the deity presiding over the hearth. If milk or broth boil over, he must be appeased by casting butter in the fire; and, often, by more elaborate ceremonial, sometimes even by digging up the hearth.

क्षा क्षा निष्य Thab-lha sc-çar (भाष्य) n. of a hearth-god.

व्यवद thab-thab flapping noise: अव्यवद व्यवद्वाद्वाद çog-pa thab-thab lan-gsum byaş its wings thrice flapped (Rdsa. 17).

क्षा thab-thib (ग्रूप) बीजन n. of a large number.

अपन्य thabs चपाय, योग, निःसरक, चपकन 1. opportunity, chance, possibility: sie: or aga aquaçe. I had no opportunity of seeing or going : 40 Aq 35 x c 44 A 49 c 4 in W. if you offer no chance, if on your part it is not made possible; ** 1 am not able. I cannot: अद्भारत अस्था के there will be no chance of bringing (the princess); ब्रॉब्स्यवे *44"A5 there is no chance of escaping; **** क्ष्रिय क्ष्म के there is no occasion for tarrying on the road. 494.44 thabs-ashi the four resources are the following :-- (1) 595 55 as વર્ષ્ટ્ર (ϕ લાવે (ϕ) (ϕ લાવે (ϕ) (ϕ) (ϕ લાવે (ϕ) (ϕ) (ϕ) (<छद:4:वहमस:यर:वेद:यदे:स्वस, (4) व्यूसस:वटेंस् ट:वेद:यदे: agu. 2. way, mannor, mode: 39 agu way of reading; Man in a thievish manner, by theft; 99'44 saw age to give up the way (of life) of a king, i.e., to renounce royalty. aquadan thabs geig-tu together, in company with; sau-quay 3 agqua jointly

sat down, staved, resided in company : *** 4845 woing together to a place. 3. means, measures: ****\$5" to use means, to take measures: *** In by (various) means: granuatan to contrive means. livelihood, subsistence: 3 20 444 24 by 14cific means, amicably, in a fair way : *** वास्त्रभाव or क्यमानेभव चित्रका skilful, dexterous, clever, full of devices: *** As thabsmin a stupid man who has no resources. resourceless: 5'55'5'all sou garde now take steps, make preparations, for a journey to Tibet: ই প্ৰাৰ্থ ক্ৰিক অবি ক্ৰম অবি বন is there a means of recalling these men to life? 4. 3 q cho-qa ritualistic observances, mystical operations: अपम प्रेम न्यून ब्रेड व्युक्स प thabs-kuis gshan-nor haugs-pa drawn (gathered) another's wealth by (occult) means: *** Tangen thabs-kyi rnam-grans enumeration of skilful means (K. d. 4 265); 444 3 w tangara thab-kui phr-rol-tu phuin-pa चपायपार्मिता the supreme skilfulness in TOROLLTCOR.

aquiaq = seque a shift, makeshift, surrogate.

1. ritual and divine knowledge. 2. acc. to Jä. the mystical union of art and science; acc. to Sch. of matter and spirit (cf. Was. 144).

med-pa having no spirit for work or no ability to do any work; stupid, always blundering.

ana area thank-la mklas-pa unuanu ready in contrivance; possessed of resources.

anu क अन्यापि कर्ष thabs-la mkhas-pahi mdo क्यायकी ब्यायक n. of a sūtra on akilful means in K. d. ब 405. कार पन thabe-lam चपाचनाचे a resource.

possessed of resources (A. K. 1-4).

क्ष्यानेकाम्बर्गिन् Thabs-çes bdag-संत्रं जीवास-वस=्थ्यनुवाने विक्रिकेशिक dootrine.

হাম'ৰ tham-ya or ৰুগৰ tham-ka a seel, sign (C:.); incorrect forms ৰুগৰ tha-ma-ya and ৰুগৰ tha-mag, v. ১৯৮৮ dam-kha.

SN 33 tham-tham or seeing tham me-wa uncorrected, scattered, dispersed. seesen 5.72 tham-tham byed-pa=seeq htham-pa (Jü.).

33."4 tham-pa (sometimes sara them-pa', complete, full—almost exclusively used as a pleonastic addition to the tens up to a hundred.

4 93 29 tham-lay = 47 man-hay

the third of the six earthly Buddhas, who succeeded each other prior to the appearance of Shakyamuni.

sea scrape thans-cal mkhyen-pa=35 sea what, the omniscient, the all-knower, an epithet of Buddhas and Bodhisattess. The incarnate lamas of Tibet are also by courtesy addressed by this title.

general epithet of Buddha, lit. the deliverer

of the universe. 2. Vis'vantars, name of a prince believed to have been Buddha Gautama in his last-but-one birth.

वस्त अर्जुन thams-cad rtogs = काल अर्जुन विकासि a general epithet of Buddhas and Bodhuattogs.

काश कर्भोंद्र thams-cad mthon समोद्रम् lit. the all-seeing; an epithet of Buddha.

कार अ: का वार वार को tham-cad rnam-par blyed वार्वविद्याल renouncing or giving up every thing.

कार ठर्व thams cad-pa सर्वेशा, सर्वेश all.

सम्बद्ध thams-cad take समेदा at all times; also, frequently (A. K. 1-2).

ৰাধা কৰিব thams-cad grips = হুণ্ডৰ জ্বাৰ্থ epithet of Bodhisattvas of higher order like Avalokites'vara.

ener ক্ষেত্ৰ দুৰ্ভ চুৰ্ভ কুৰু Thump-cad yodpar smra-uahi sde-bdun the seven sections of the Sarvastivádin school of early Buddhiam:—(1) আইন্থ Mahis'asaka, (2) মৃত্যু জ্ব ধ Kās'yapiya, (3) ইন্থান্য Dharma gupta, (4) মৃত্যু কুৰু Tamra s'atiya, (5) কুল্লেণ্ড সুন্তু Vibhajya vádin, (6) ক্ষাত্ৰ কুল্লেণ্ড Bahus'ruttya, (7) Mülssarvastiváda.

कास अर्थ का thams-cad las has चतीत-सर्च passed beyond all, out of the reach of all.

SANCE thamp-pa 1. to look together, to hold fast with the arms, either in love, or with anger. Name a so thamp-pa lock-jaw. 2. to stick fast; \$ 100 and \$ 25 and \$ 25

to the wall behind Atis's back (A. 106).

য়ও বিষ্ণু প্রতি Thahi-çan Lohu-kyun in Chinese ব্যক্তি the most excellent; or বুইত্ত্বত the chief lord; epithets of the founder of Taoism (Grub. ৰ 14).

\$\frac{3}{2} \tanha\text{than}\text{u} \ 1. \text{ capsule (Vai-\$\vec{n}.).} \ 2. \text{peach (Wis.).}

A than for as & than-thon.

SK'Sk' than chus-pa=148 khron-bu a small well (mystic) (Mis-rda.).

** * thur-ther scatteredly, not together.

Syn. 1272 tha-re tho-re; 1224 thor re-wa; 1240 co le-wa (Maon.).

Syn. th re-mo; hat the me-wahi re-mo can; at 95% bde byed-ma; Bay 4 khu-wa ldun: at 53% 4 tha-dud phreh-ldan; gay 4 buhi phreh-klan; at 1984 char-hbab; dag wahi byi-wahi lo-ma (Mhon.).

সংঘ I: Ther-ps n. of a place near Dong-tee in Tibet. কংগুর্জার, শুলাপুর্জার n. of a Sanskrit scholar of Tibet who belonged to Tharps.

Syn. 9K \$\forall byas-grol; \$\forall a\shi-eca; \forall k\\
a\squam-grol; \forall a\shi-eca; \forall k\\
guam-grol; \forall k\\
guam-grol; \forall a\squam-grol; \forall k\\
guam-grol; \forall a\squam-grol; \forall k\\
guam-grol; \forall a\squam-grol byash chub-pa; \forall a\squam-grol
guam-grol; \forall a\squam-grol
guam-grol; \forall a\squam-grol
guam-grol
guam-g

with a = 1 . Therefore the source of the source of the soul (K. d. = 328).

as un if in the that paper be inclination for liberation; the metaphysical conclusions of religion; n. of a metaphysical work (Maon.).

धर व thar-po old, worn out ; हेर व हुनांधpa, कवा व हुवड pa (Men.).

arch-devil (G. Bon. 22).

ধ্ব বিশ্ব thar-dpag or কৰে thar-blag a large plate, dish, platter.

AT thar-wa 1. to be freed, to be liberated, absolved. 2. escape, to get through, to be able to pass; and chalanter thar-wa to get through water: and as an in-thar the food cannot pass through.

AT ARTH thar-du hjug-pa to set at liberty, to acquit; ARTH the food cannot pass through. The country to acquit; ARTH the food cannot pass through. The cannot pass through to acquit; ARTH the factor), to grant him his life, frq. to let live (animals) (Ja.); ARTH THE to be saved, fully released, gen. from any further transmigration.

** Thar-rise n. of monastery; also that of the residence of the lama of Nor in Tsang (Los. 231).

बर्ग्यम thar-lam or बर्ग्यमम बुक्तिमाने the way to Nirrana or emancipation.

one who has acquired the means to escape sufferings.

941

av thar-sofi = av 5 av 1. has become old, worn out (Rtsii.). 2. has been saved, has escaped.

\$24 that well the trumpet flower.

স্থান I: thal-wa মথা, মুখা, মথা: dust, powder, sahes; মুখাৰ gog-thal fire ashes; মুখাৰ thug-thal roasted barley dried and portable; ভাৰা bya-thal dung of birds; মাখাৰ burning embers. ব্যাধ thal-chu lye, ash-water used instead of sods for making tea. ব্যাধ thal-chen ashes of the dead; also a sort of gray earth used for bedaubing the face in masquerades (Mil.; Jä.). ব্যাধাৰ thal-thag (Ld.) bread baked in ashes; ব্যাধাৰ thal-mdog ash-coloured; ব্যাধাৰ thal-phyags broom, dusting rag (Sch.).

 $SQ^*Q II := 999^*Q hthat-wa (Cs.) 1. to$ pass, to pass by, to step beyond; to miss a mark : 5 90 90 AE. the waves come flowing past (Mil.), 2. to elapse, be passed; to change or pass from : 4 g 4 4 44 fifty years has been passed (Vai-sh.); Faranta an SMS As changing or turning from blue to red : ब्राय: के बहुन हैं है ब्राय: व र व र व किया है। nine years passed by, while he sat in meditation single-minded (Hbrom. | 10-12). perato be forward in speaking, bold. 3. to go or pass through: Salaras salas salas to soar up and down before a rock: 44.34 \$4.445.434 to pass actually through it (the saints not being subject to the physical laws of matter); to shine, to light through: erage 3 aff a to go

straight forward, to act without ceremony or disguise (Ja). 4. to come, to get to, to arrive at : * 44 4 4 4 4 54 44 three years elapsed the parents have gone it is not known; we safe arrival: we'f'am we'en tante fo arrive at: to attain (a blessed state) in a pleasant and speedy manner. 5, to be over, past, finished, done: ** it is over, finished; 175 at the number sixty is completed: *** ** having disappeared, vanished: #4444 he is undone it is all over with him: ** ** ** by degrees it vanishes or dies away : #5'85' May ex the former agreement is no longer valid (Jä.).

wigs. different lengths, one object projecting beyond another; wished to exceed the due measure (Sch.).

वयान्दि thal-ku rdo-rje एक a medicinal fruit; is described as रहिण्य हिन्दे मध्य कर "in shape like a dog's penia." व्यान्दिश ह केर मुद्दा केर प्राप्त कर प्राप्त कर

হা শান্ত I: thal-kar or অধ্যাত a white elephant; মুন তিন কৰ্মান আই মৃত্যু n. of the fabulous white elephant with six tusks; also the leader-elephant in a herd (Yiu.).

Syn. আন বৰ কুৰাৰ glak-pohi ryyal-po; g জ আৰ্ত্ত khyu-yi mgon-po; আন বিধ্যান glak-pohi mchoy; মিশ্বীয়ান ব poh-kyi glak-po (স্থানার) (প্রাণ্ডান).

absence of connection; absence of adher-

AU Multicag s alap (on the cheek); argugau thal-loag rayab-pa to alap on the cheek, to give a box on the ear.

hands (out of joy or scorn).

area thal-thal we a particular number.

ৰাইন thal-dres খনত n. of a medicinal flower of the lily species; also খননাত্ত; Anantamala.

Byn. स वर्ड हो क e-stehohi bu-mo; अवव 'सवा ह कृष्टीतके-yas rtsa'; हें सत्य 'यो नेर क्रांठ-safs hkhriçis, ब्राचिष्ठे klu-yi be; अप्रयुक्त me-tog phramo; यञ्चर व्याहर ba-glas berus; हें सत्य अवव 'स्मा इति-safs methah-yas (Mhon.).

**39* thal-phyogs the party victorious in a metaphysical disputation.

** I that-byi the grey or cat-squirrel.

क्य विदेश that hahi sāin-po चनव, मचानओं a kind of eandal wood.

क्षायरवर्ष thal-war hgyur प्रस्क connection.

or walk or rush fearlessly. 2. sbst. a hero.

Syn. 549.4 dpah-100; slowed hjigs-ned;

*** that-ma through and through (Sch.).

কাৰ্ম thal-no the palm of the hand:
আৰম্ভ ব thal-no sbyar-wa স্থেইনাম্ভ to
fold the palms of the hands in devotion;
আন্ত্ৰেব thal-no snan-pa to give a slap on
the cheek, or box on the ear; অন্তৰ্ভ ইংthal-no thal-nur byed মুম্বার separated the hands that were joined to show
reverence.

and Thal-la tshal n. of a place in 1948. Rag-ron in Khamu: 948. Sau Jana dan Jana and at Thal-la tshal in Rag-ron

risis the chieftain and his subjects fought (Yiy.).

and that that the (The TS) closet, privy.

burnt salt: an angular and of salt, gen.
burnt salt: an angular and angular burnt
salt subduce cold and swelling of the
stomach.

as we that-yas (250) n. of a number.

প্রা'd that to straight on; forthwith; (Hirons. P 10):

which the descendants of Jenghis Khan the great Tartar conqueror are known. According to Mongol law the fact of one's bearing the title of Thahi-ds' exempts one from taxation.

\$ thi num. fig. 40.

j thi-gu rope, string: व्यवस्था है। इतिहास a golden cord descended from heaven (Yig.).

acc. to Sch. stock-dove; also= $^{\frac{1}{2}}$ plover, lapwing. 2.= $^{\frac{1}{2}}$ in C. (Jū.).

द्विप thig 1. = क्ष्मिं "0" or numeral for zero. 2. a line: वेष्य देशकाय क्षम्मानक to draw a line; वेष्य वेष्य a black line; वेष्य वेष्य a red line; वेष्य वेष्य diameter. 3. also वेष्य देशकाय with any instrument used in drawing lines; वेष्य akor-thig a pair of compasses; व्यवस्था alate-pencil, lead pencil; also a line drawin with a lead-pencil (Jū.).

वित्र thig-skid कर thread, yarn; also straight line.

19 44 thig-mkhan want sawyer.

hot hells where the dammed are sawn to pieces, lines being drawn upon them, v. 4434. 2. black spot.

hat thig-team a little, about the size of a line, a drop.

ৰ্ক thig-tshad proportion, symmetry (Cs.). সৈক্ষ্টের্ব thig-tshad byed-pa to proportion.

by thig-cit ruler for ruling lines; also a level.

देवन thig-pa, v. देवन thigs-pa.

thig-ma cotton or woollen chints, on which there are different designs.

the sea, ocean.

विषा वे thig-le (हान प्राप्त) 1. semen virile. 2. विन्तु, चित्र; वेवाने हृत्युवे कुत or अर्थ्य जिसक star or mark tatooed on the forehead as an ornament; an eye on a peacock's feather. 3. the concentration of what is diffused ; par-excellence ; वाधी वेषा वे sa-vi thig-le winds the chief or supreme person, king (A. K. 1-4); painting, mark, apot: 34 45 spotted, concentred in spots; अवश्याके अपार्थ the best or concentration of all religions. 4. कि.बेचब, विवेद Complete, special | S. 5. sero, naught (Vaisf.). 6. a phase of mystic contemplation in which the seminal fluid is supposed to be inwardly absorbed into the arteries; also, the mystic fluid, itself : * 45 45 47 344 वेववेव वर्षेत् the semen of the roma and kuasima becomes increased (Mil.). 14 F Turgaffe Mat Bardurat मधिन phili-kha chopkui hkhor-lo hdi thegs-le past-wa-vin that globe of the doctrine, his heart, has been filled with the mystical fluids. 7. said to = 2 ness the female monthly discharge. 8. as met. may= # glaf-po.

হৰণ আৰু thig-le mechan-ma প্ৰতীমন্ত m. of a celestial courteman; a centre of all religious in which finally all the sects must unite.

वेन्योत्स्य thig-lehi lus a leopard, anake (Milon.).

it things per also spelt by a = ba a siles 1. a drop (A. K. 111-26): by and a = ba a from every drop; in drops, by drops; as by rain drops; as by a drop or globule of gold. 2. vb. to sprinkle or throw in drops.

Ar' this, v. age a bais-wa.

बैद'नैद' thin-çin राजपद्द n. of a dye.

देश thin-yi शिक्तक विश्वविद्या u. of a line or succession of noblemen in Tibet (Yiy.).

बेर् भुज thid-yug a number (Ya-sel. 57).

विषय thib-pa, v. बहेबय bthib-pa and बहेबय gtib-pa; देवाचेव thib-thib very dark, dense; शुन्य देवाचेव smugs-pa thib-thib fogs thickening.

देवा र this-po चनावाँन 1. vanishing, disappearing 2. नपन, त्रिक्ट dark, dense, obscure, v. बंध य āthib-pa and वृत्रय gtib-pa; क्रिक्ट देवा देवा a blessing devolving upon a person.

low # thiby-mo dense, dark.

lar thim-pa (अव स त्रवाय phage-ma khuys la) विचीय, जीय, नाम to be lost (in some thing else), to melt down; to be dissolved being mixed up with another object; = वीकाय क्षेत्रय and क्षेत्रय; gen. with व or वर्ष 5 to disappear by being imbibed, to be absorbed; to pass into, to evaporate (of fluids); of a snake; to creep away, to disappear in a hole; frq. of the vanishing of rays of light, of a god, etc.; ६५ १६ ६५ वर्ष to pass or sink into unconsciousness. Syn. Born sim-pa; A'n shu-wa (Maon.).

AN AN thim-thim n. of a number (Ya-sel. 57).

13 715 2 33 Thinu kwan-thin-mur n. of one of the Tartar Emperors of China belonging to the great Yuan dynasty. He invited the celebrated Karma Lama Ranbyun Rdorje to Peking (Lon. * 10).

Tibet (Los. 8).

司司第5 thit-ston prob. for and 海口 mthil ston-pa to enter into the depth of a conversation or expression; to fathom a secret.

§ the 1, num. fig. 70. 2. spittle: g.g. a to spit out of scorn or contempt at anybody (K. du. 5 416).

3"4 thu-ps skirt of a robe, coat-flap (Khrid).

3 Athu-see 1. We chief, senior, an elder brother. 2. THING, WHY quarrel, poison. 3. = 44 thug-pa way gruel made of barley flour.

Syn. I'l jo-jo; w'l d-jo; t'l phu-bo; Law du thog-ma-skyes; kudu shon-skyes.

3'H tAu-mo lady, mistress (Co.).

a king of Mongolia who was famed for his patronage of Buddhism, althan in Mongolian signifying "golden." (Lost. 4 11).

3' thu-rs uninterrupted (Sch.,.

3 9 thu-lu spittle; 3 8 850 or a con u to spit, to throw spittle; thu-lu suy-po occurs in Glu. 3 as=withered flower.

\$ Q^M thu-lum a lump of metal; in W. sec. to Ja. a cannon-ball.

বুল thug postp. c. accus. until, up to; in reference to time and space গুৰু until now; বৰণ কাৰ্যৰ বিশ্ব for forty days; গুৰু বুলু ত over against the gompa, at the gompa. Adv.=only.

त्रम thug-syra or इन्देश्य great noise: द्रेनुक्र-देश्य द्रेन्द्र-देश्य द्रेन्द्र-देश्य now each made great noise and rattling sounds (Rdsa. 9).

\$\frac{4}{2}\text{F}\$ thug-pfa (\$\frac{4}{2}\text{Tupe}\text{\$\frac{4}{2}\text{\$\sigma}\$}\$) the hairy tail of a yak fixed with a flag on the top of a Tibetan house. \$\frac{4}{2}\text{\$\sigma}\$ thug-tshow the flag staff with a silken flag, or a yak's tail and hay attached to the top of a post and fixed on the roof of a monastery or house in Tibet (\$\text{Rtsii.}\$).

ATA I: thug-pa shet. soup, broth; and all planes thug rice-soup; and all planes thug-pa harim-pa and are to make harley gruel; the cook who prepares such; and ryga-thug Chinese porridge, a sort of vermicelli-soup; and thug-thal-and flour of barley for making gruel or broth.

बुष्य II: 1. to reach, arrive at, come to; e. dat. or termin: डरेल्फ ३प्य to reach the close of life; 5प्य इप्र to reach to the

very bone; A a squar or A average at the point of death; A a square at the point of seising her. 2. to interview, to encounter; to meet, to light upon: 3 a square square and a square a square square as a square squa

34 % thug-chad agreement (Sch.).

squam thug-yas 1. not to be reached, endless (Cs.). 2. n. of a very great number (Ya-scl. 37).

वृत्य ते प्राप्त का thug-pa med-par-hgyur प्रमुख प्रकार प्रकार possibility of the fallacy of ad infinitum (Gram.). ३९ के प्रवस्त्र के thugmed las hegres-pa प्रमुखा-परिवर्ग chapter on the fallacy of ad infinitum.

ध्यास thugs 1. चित्र, जनस् the heart, gen. 344'7 thugg-ka breast, the heart: 344 3 44 the incarnation of a deity. originating in a ray of light which proceeds from the breast of that deity. 2. heart (in a spiritual sense), mind, soul, spirit, used resp. for and; squ'g'equ=squ'g'eff'a to be kept in the mind, in memory. 3. purpose, intention. In this sense it occurs in the well-known compound word 344. \$.8x.3.4.3.4.4.44.84.344. mercy, a favour. A5'5' We if so born the birth will be useless and for no purpose (Lam.-fi.). 344 =4 thuge-rab = = = wisdom, good heart; 344.54 thugg-rus=\$4.54 assiduity, exertion; san daru thugs ces-pa resp. for as And wid-ort-put to believe; to know one's mind. Thugs is used also like sems in the colloq. pleonastically when mental feelings BLO OXDASSOQ: 34.27.MIK. J. a.r.g. Idana.deca. I am glad to see you; lit. "there is joy in my mind to see you."

Byn. हैर कांग्रे चार्च रेडिर kun-tkyed-byed; इस नेपाइन ruam-ges eten; अपिक्षेत्र seoy-gi eten; केप्पाड क्रिक्ट व soms-kyi khan-pa; न क्रिक्टव ça-yi-mehog (Mon.).

a to muse, meditate, reflect.

394 3 4 thugg-spro-wa to be cheerful; to be merry.

squistre thugs glar-ua 1. white (clean) heart, sincerity. 2. there are 360 Bon gods called Thugs-glar; and those who conduct religious rites to propitiate them are called Thugs-glar-ua (Risii.). বুৰুষ্ণ বুৰুষ্ণ কৰা one of the seven Bon sages (G. Bon. 35).

कृष्ण बहुँ र thugs-bakyed = केस्स बहुँ र जल-च्यार 1. imbibing faith, an idea dawning in the mind. 2. kind remembrance: इया बहुँ र वर्ष र स्थापन बहुँ र स्थापन बहुँ र स्थापन बहुँ व स्थापन के र पहुँ व के द्रावा स्थापन स्थापन के र प्राथित। also may it please you to write me often as heretofore without becoming unsteady in your kind remembrance of me (Yig. k. 25).

squisit thugs-mkhyen resp. for sits and fore-knowledge.

तुवा बहुत के जोवा thurst-bithur che-behes to accept responsibility: तुवा बहुत के जो द विद्या बहुत क्षम at the bottom there having been engendered a sense of responsibility.

aquiaçqui thugs-bkhrugs rosp. for Ma.

squisten thugs-dooks resp. for square consideration, thought, opinion, view.

squ'gu thuge-rayal resp. for anger, wrath, indignation: squ'gu'gu'cha anger arises, is roused (Jā.).

344"E4 thugs-flan grief, sorrow, afflic-

वृत्यास्य व thuge-fal-wa = केल्यास्य seme-fal to be sorrowful; sorrow: केल्यान्य वृत्यास्य अ अद्'ठेष be consoled, do not be grieved (@dsa. 19). বৰণাই thugs-rje lit. noble purpose or heart; generosity, pity, commiseration, compassion; a grace, favour, mercy, blessing: বে বুলাইল বুলাইল pray, look graciously upon me; লাবা বিশ্ব বুলাইল বুলাইল বুলাইল pray, be so kind as to send me some seeds (Jā.). বুলাইল thugs-rje-can লাবা বুলাইল বুলাইল বিশ্ব বুলাইল বুলাইল বিশ্ব বুলাইল বুলাইল বিশ্ব বুলাইল বুলাইল

squid la Thuge-rie chen-po an epithet of Avalokites'vara; the all-merciful one, a Buddha.

बुक्त है कृष्य Thugs-rje byams-ma an epithet of है प्रदेश कि Skye-dguhi bdag-mo aunt and foster-mother of Gautama Buddha.

and a star thugs-rie science to be compassionate, merciful; and star thugs-rie metad-pa to show mercy, to behave kindly.

वृद्धारेष Thuga-richi tha an appellation of Avalokites'vara. There are four gods bearing the name of वृद्धारेष in the Bon pantheon of the later period; they are called by their attributes:—(1) वृद्धार्थ वृद्धारेष वृ

39494 thugg-ñid = 100094 sensp-ñid.

\$99 \$9 thugs-thub resp. for \$92 1. self-sufficient, not caring; thinking no

danger or injury will accrue from such and such action or steps, etc. 2. mirappropriation of anything to one's self thinking that no notice will be taken: againg the taken againg the taken againg the taken again the taken againg the taken againg the taken againg the taken again the taken

Ith holy opinion; advice. 2. oath, vow, solemn promise: \$98748888 to take an oath, to make a fow. 3. a prayer, a wish in the form of a prayer; = \$1488. 5. contemplation, the act of contemplating a deity (of. \$1688 and \$1688 aprub-pa), meditation in general: \$987488 meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint: \$9874878\$\$?

\$1887489888878787878\$\$? not expelling me at any time outside the protection of the dorje of my tutelary god.

399 thugs-bde happy, cheerful.

398'854 thugs-bdun=398'854'a thugs-byi bdun-pa or 398'854 thugs-bdod. See see 398'854'a see 388'854'a see 388'854'a see 388'a see 388'a

344'84 thugs-mug=0'84 yi-mug despair. ব্ৰণাই ল thugs brise-res love, affection of the heart, compassion; resp. for ইংকাৰ; frq. হ্ৰণাই কাৰ্থিবাৰ, বুইবাৰ to look upon compassionately, to remember in mercy.

squegate thugs-su agro-ra = act its to think well of, approve of; to be agreeable; also adj. agreeable, pleasant, delightful; also sbst. pleasure, delight.

39434 thus-eras spiritual son; an appellation given to distinguished disciples of caints. Mañju-s'ri, Avalokites'vara, Vajrapani, etc., are spiritual sons of Gautama aco. to the Mahāyana School. Among the Bon, Ha-sho, Mdo-sdug and other saints are the spiritual sons of Shenrab.

gr'r' thus-se three years old, of animals (Sch.).

And thus we 1. short, low in size, of small dimensions: Engine a short stem.

The short in size, a dwarf. Start thus we get the four shortnesses of the members of the human body which are regarded as defects, vis:—Manager a short neck; And start short legs; 3age a short back; Ent the lower parts of the arm or legs (Mr.). Short thus dwarf diminutive, short; 3age draw to become shorter. 2. Thus; 3age brief in respect of duration, of time.

Byn. 500.4 dnah-ra; \$550. spid-thuk; \$65 thuk-ku; Bod mi-mtho; \$500 ptsednan (Ukon.).

हुँ thud (ज्यो) छोडर 1. the hollow of a pillar. *2. coagulated milk, thickened milk with butter a dainty with yak herdamen of Tibet. अन्यस्त्र कृष्ण स्वर कृष्ण स्व

a mess of rice, milk and sugar; \$5,40% five cakes of milk cheese (Rteii.). \$5,50 thugsgrom a box in which milk-cheese is packed
for sale.

हा मेर व thud for we lit. careless; erring, blundering; defined as वयन व्यवस्था हुन्य neglect of work, etc.; इत्याहण कर not to be negligent.

35'35 thud-thud n. of a number (Ya21. 56).

34" thun-ma are relating to the watch of the night.

24.244 then heli-pa wall the fourth lunar crescent, i.s., the fourth day after the full or the new-moon.

analy arays thun-lakibi rnal-boyor an ascetic who meditates or keeps the mind abstracted from worldly objects, &c., continuously during the four watches of the day; the meditation of a whole day.

35° C. a thun boun-sea to keep the watch, i.s., not let alip the time without fully using it either in meditation or in the performance of any other work.

35 agent thus genm-ps faure 1. one who remains engaged in devotion three times during the day (twenty-four hours).

2. units the lunar crescent on the third day after a new or full moon. [3. night]8.

354 thun-pa=aga,4 benun-pa to cling to, to adhere.

े बुद्-ब्वंड्य ब्रिक्स thun-mishams-rious is क क्षेत्र or cannibal demon that longs for the gloom betwint day and night to be able to search for prey.

34 अनेलय क्रिया (hun-mishams stobs सन्तापस strong in twilight, a demon or Rākshasa.

35 III: (prob. for MAA) in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, sesame, mustard, etc. 34 % thungtor offerings made to evil spirits. 34 % thundof a hole in which magical articles are buried or concealed in Shaman rites. 34 % thun-made a magical arrow to shoot people or devils. 34 344 thun brab-pa to perform magical rites with them, also to slay people or evil-spirits.

\$4% thun-rwn an enchanted horn on which figures of scorpions, alligators, etc., are engraved for witch-craft.

45 IV: one who collects; a gatherer (from 44); 3434 one who picks up or

gathers sticks; \$'34 a gatherer of grass $(J\bar{u}.)$; \$'34 a gatherer of ears of corn (Cs.).
34 Ma reaping-hook, sickle (Sch.).

34 Men thun-nutshon a weapon that is fixed or stuck on.

35'EC' N'S thun-has ma-mo the mother of the arch-devil, eaid to=35'Baa aq2E: the long-armed devil. However aq2E: is the demon who measured lances with Shenrab the Teacher of the Bon (D.R.).

₹4.<u>%</u>८. thun-mon or same a wan. पामान, साधारच ordinary, general, common, usual; that which is done or happens every day. 34 Mc In thun-mon ches = 400 transmigratury existence, worldly life, the works that one does in ordinary life (Mhon.). The 35 Ma as specified in Buddhist works are :--(1) que \$54.99 the four (Dhudna) kinds of meditation; (2) 4344 the immeasurable virtues; (3) વ્યવસાય દેવવર ફેંબસ us as a cour kinds of sitting in abstraction in the formless state; (4) the five kinds of fore-knowledge. Again 34 Mr. \$4443 we the five sorts of ordinary ascetics which are :- (1) 45 45 30 \$5 \$44 454 a your who meditates in the mornings and evenings; (2) Free age was 44 45 a youi who propitiates a divinity by first offering him cakes; (3) and a set \$ 40 age. an ascetic who practises asceticism for getting food; (4) बहुद:बाब्रेंब के ब्राय के a thirsty ascetic who practises penance for the sake of liquor; (5) } que as \$ 44 ags an ascetic whose behaviour is uniform at all times (Bbum. 9 78).

Syn. 2 spyi; 24 spyi-ma; 24 spyi-thog (Moon.).

24 Me a thun-mod-sca = 34 Me.

दुव क्रिक्ट विवाद देश thun-mon ma-yin-pahi chog in Budh. extraordinary doctrines said to comprise:—544 a cases, as a second of the called extraordinary because they can only be practised and comprehended by the Bodhisuttes of the ten stages and are incomprehensible to the followers of the Hinayana school.

बुर्जेट बुर्जेर thun-mon bud-mad= इर्वेट अ a public woman (Mon.).

34% thun-mon-sa unclaimed grounds, public gardens, a place for public sports and athletic exercises (#40n.).

94 डेक्स thun-tshegs = चुन डेक्स phran-tshegs.

An' thub-pa I: potential vb. with socus. or root of another verb: 1. to be able, to be capable of, to withstand, be equal to: 34 \$4.84 \$4.84. as the poison could not do him any harm; केर ह्म हैश है केर शर्माश्वर हुए। क्ष u one able to keep off hail; प्रश्न देश में द्वाप invincible; 5453 354 to be able to subdue all evil. A Awga - TT is not easily borne by man, e.g., does not agree with him; waraz gard to be able to bear a simple cotton dress; *** \$4" 94" 81" 94" was not able to lie on his bed; Farm and gangange. Mr. I shall not be able to reach the passtop to-morrow. 2. the common Tibetan epithet of Sakya-muni - 13 3 4 4. the mighty or capable one.

gain thub-tshod with courage (A. K. 1-24).

and one of the fleros wild tribes of India that

did not submit to the Aryas; the lowest of the Hindu tribes (Macn.).

≛पर्य र thub-pa ñid दिन a tage.

इक्ष्ण के thub-pa cho बहाब्जि a great sage; an epithet of Buddha.

3व व्यक्त thub-hatan सुनियासन the doctrine of Buddha: 3व व्यक्त रे अध्येत प्राप्त अध्यः व्यक्त विकास कर्मा के the stainless doctrine of Buddha enduring to the end of time (Yig. k. 27).

\$9''\\$9 thub-pa drug the manifestations of Buddha in the six states of existence acc. to the Nying-ma sect:—(1) in the abodes of gods, (2) in the world of demcns, (3) in the land of men, (4) as Sefige Rab-brtan in the world of beasts, etc., (5) as Guru Vairotsana in the abode of the Yidag or Preta, (6) as Vikrama in hell.

344444 thub-pa rab-mehoy Pravara muni; n. of a Tathagata.

gavanığa Thub-pa sahş-ryyaş arangla Sakya-muni.

नुष्यके चन्ना thub-pahi gnas चाचल a hermitage.

अपवरेष thug-pahi-bu= १९%.

कुष्यके प्रकार thub-pahi dwan-po क्लोन an epithet of Buddla.

तुष्य चुष्य क्षेत्र क्षेत्र Thub-duan geun-ekyes an epithet of a Cravaka, a monk of the Hina-yana school (Maon.). Also वेष्ट्र हेण दु theg-chun akyes-bu.

gal thum or away = adeque anything packed in a bag, a parcel, anything packed or wrapped up: agracy anything packed thum-less together with a package of grained tea.

ger) thum-ti= appear anything out into pieces.

3 & thum-pa a while, a moment:

अन्य thum-bu 1. a piece, bit: विश्व अन्यक्त अन्यक्तिक प्रमुख्य विश्व दिन्द्रिय ने विश्व विश्व कि not accepting anything else, (but) this piece he would have; thus he expressed himself (Hbrom. 144). 2.= विश्व a large spoon, a ladle; व्यवक्ष a brass ladle; अवस्था a copper ladle.

gan thung=1. 34 a spoon, ladle. 2. piece of cloth, linen (44 34 gq rap-thum tta-bu); aoc. to Ca.=24 q 3. cover, covering, wrapper of a book or a parcel, also the parcel itself. 344 gq to put (a cover round a thing), to wrap up; 344 4 having a cover, packed.

thur a slope; 3 3 adv. down; 3 3 adv. down; 3 3 adv. down-hill road, a steep descent; 3 5 thur-du or 3 a thur-ta downwards; 3 3 a to cast down into; 3 a sink down; a 3 a 3 a 4 thur-tagrod that which runs downward, as met. water (Mon.).

specifies thur myo-team about the tip of a spoon spoon, a spoon measure. 2.= \$\forall thur-myo a halter; \$\forall qq \thur-thap the rope attached to \$\forall qq \thur-mthap the end of that rope.

san thur-po the lowest part, the lower side (of a hill): sansanger at the very lowest possible point, in the bottom-most part (e.g., of a deep ravine between two hill-sides).

and thur-sel that which clears the downward passage, a purgation; and by thur-sel-gyi flug and the wind that passas downward, i.e., through the rectum.

358 thur-bu or 355 thur-ru foal, colt, filly (Ja.).

Sime thur-ma 1. Muster a stick, chopstick; Simeg's tur-ma brya-pa an umbrella which is made on a frame work of (lit. a hundred) many sticks (Maon.). 2. spoon. 3. a whole class of surgical instruments (Jū.).

\$ Thur-sho a pair of scales.

3.2 thur-cis unum pole, the stick with which loads are supported (being attached to its two ends).

男型 thur-sgaf an ounce of silver (Yig.)、男型を作す。 (Rtsii.).

stantively: গুৰাইমিৰ besides that way of converting (people) (Jā.). গুৰাৰ কুৰুৰ thut hog-tu hug-pu to keep under one's power or control; to keep a tight hand over a person, to discipline one; মূল মুখিল-মিল (A. K. I-8) one who has controlled his passion; বিশ্বৰ ব্ৰথম to clear land for tillage (Scht).

34 34 thut-gyis suddenly, immediately: 34344 thut-gyis byon he arrived suddenly (A. 43).

gq'il thut-pa acc. to Cs.=3** thut-po dress made of the akins of animals, a fur coat or cloak; qqq* lug-thut dress of sheep akin; qq* ra-thut dress of goat-akin.

ACO thul-rea 1. imp. 9434 thul-cig seemed to restrain, tame, curb, check: an against the goblins having been subdued by me; see 14 Mars 1444 it is difficult to check a sinful deed. As a participle: tamed, civilized; converted. 2. rolled or wound up and thul-lu the common sheep-skin dress.

344 thul-le (Ld.) impressive.

it, appropriate: run 14 45 as a 3 au 1. = 1944 a fit, appropriate: run 14 45 as a 3 au 16 appropriate if coming forth from the lips, i.e., expressed in words (Rdsa. 15). v. 3 a 4thu-wa.

\$ the 1. for \$\$ and \$\$\$. 2. num. 100.

À Bol the-khyim, v. 11 the-st.

der the chus the smallest toe.

And the wa pf. In these (Sch.) 1. to belong, appertain to; have belonging to a thing; where anyward; his relation of owner-ship: have his my father has no claims. 2. to occupy one's self with a thing, to meddle with, to interfere.

is the pa or say the b-pa = wyser pertaining to; to be applied to; to be of use: any against a those who are fit to enter service (Ya-zel. 31).

I'd The bo n. of a place in Khamis-Am-

is the vso resp. 344 (originally the thumb or thumb impression) a seal, signet, stamp. ** the tse id.

ই ঠিন the-tahom খালন, খিলালা, বিশিল্লা, বাদিনা, বাদিন

the mi-tshom not doubting, also = Kquik; a without being afraid of, boldly: quaqqui angle and a statement of according to the attainment of occult powers without being exercised by the thought of karma, retribution, truth and untruth (Hbrom. P 3).

Syn. 해야) som-ñi; 라이플로 nem-nur; 리플로 화용적 \$phyań-mo ñug; 대로에 ma-ńes; 리드레이 yid-gñis (분ńon.).

* ** the-rtog scruple doubt, uncertainty, hesitation.

ইউনেই the-tshom med unquestionable, certain = শ্ৰণাইব্য doubtless: শ্ৰহণু উপন্তি থাইউনেই that the son should inherit the father's property is undoubted.

Parsa the tshom saws to doubt, to suspect, to be suspicious, doubtful. The same the tshom saws running sorupulous irresolute persons.

ই' ৰাজ্ব the tahom tog-ge groundless doubt, false scruple, or suspicions: ১৯৯ ছেই জ্বাই ইন্থাই ক্ষাই ক্ষাই

वे पुर्व The-han (Chinese) = नुस्थ heaven. वेश्व The han-nu or वेष्य है (Chinese) = नुस्थ क्या प्रवृत्ति the lord of heaven (Grub. व 16).

At the re col straight, upright, film, smooth, without folds or wrinkles: At a the re then draw the (carpet) amouth (Ja.).

A'XL' The-ran, v. 33 XX' thehu-ran.

रेपर मेन परेन्यरे कुरान्त्रका the rast miy goiypahi rgyal-khami the fabulous kingdom of one-eyed giants, of cyclops; ३५ or रेपर a class of demons (Yig.). श्रेत्य the-rel in W. incomplete, defective, unfinished.

ha the le faura black spots tatooed on the forehead of Hindu women of Bengal. have a gather le the buhi royan is rendered: ornament resembling the eye of a peacock's feather.

The-se a king of the wext demigods residing in the nether regions. *Bu The-khyim n. of his principal wife. *Bu Wa The-se grum-bu one of the minor chiefs of Sa-bdag demi-gods (Risu.).

ই বৈ he-le-le evil-hearted, vicious: ৰ'ৰাম মান ইব্ৰুখাই কুমাই কাম চাইছিল some said that the mirsculous king Kong-tse was blasphemous and vicious (D.R.).

विष्य they-pa I 1. to support: ५वे०५५ 547 always supports the clergy. 2. to lift, raise, hold up. 3. to endure, to be able to carry: 2344 as much as you are able to carry; Au tu au and an much as one man is able to carry; and he was not able to hold him up: 4-34754-34 unportable, not to be carried : " ** ** ** भर देश देव मार्चेद देश देव है व है मेर्दे बहेत द देव में हुव the roof will not bear so much snow; it cannot be supported for the space of a moment; Mr. tan Barandar not being able to stand their urgent demands; \$534 garden to be able to bear good fortune and ill fortune, of. बहेब्बय, बदेब्बय, 4. याल, बद्धव any vehicle for transit, carriage, conveyance, even riding-beast: \$2 34974 447 he mounted on a carriage drawn by horses; ada a de contrata pe procured or gathered five hundred conveyances (horses, elephants, chariots); \$4708.08479 one who mounts chariots. Not used in this sense in modern writings.

श्रेष ' ा : काम 1. s method of doctrinal religion and conduct, a vehicle whereby one may be conveyed to higher and higher stages of progress to Buddhistic perfection and so ultimately to Nirvana Buddhism is supposed to be divided. primarily and also as a matter of history. into two great methods of observance and spiritual advance, these methods being designated \$474 (Sans. yana) or vehicles to carry you onwards. The first or earliest was the daraged otherwise by de the Hingyana school or following, now generally estimated as the meanest because the easiest vehicle to go by. This school may be taken to have been now long since extinct. The second and later development, said to have been first authoritatively promulgated by Kanishka at the council of Kusans in Kashmir (about A.D. 78), is designated the darries they-pa chen-vo or Great Vehicle, otherwise the Mahayans school. A leading feature in this system was the introduction of the series of Bodhisattwas (85.49 hourses), and eventually of Dhyani Buddhas (अन्यापा अप) and Dhyani Bodhisattwas (- 34 304 504), into the curriculum of progress. As the Bodhisattwas are beings who have voluntarily and indefinitely delayed their own absorption into Nirvana for the sake of helping forward others on the as of as or path of deliverance, so much the greater and more noble and beneficent is a system deemed which has included such principles as part of itself than that of the Hinayana or Lesser Vehicle which is destitute of the idea. The Mahavana in all other respects, likewise, is a more elaborate and intricate method of advance and therefore is, Buddhistically, considered the higher and better; while the Hinayana is held to be as crude and unsophisticated as it is

≘⊻1≅ **₽**%

frankly selfish. Historically, the Lesser or Lower Vehicle may be taken as the primitive curriculum of Doctrine and Practice as taught in the early period in Magadha and transported thence into Cevlou and even to Kambodia. Nevertheless, Trans-Himalayan Buddhism, as propagated from North India into Tibet China, and Japan, has never known any other form than the Mahayana. Indeed all records of the prevalence of 34544 or Hinayana are so vague that theories invalidating its existence altogether as a practised sphere of Buddhism have been propounded. One theory allows to it only a paper existence set forth to contrast the greater glory of the Mahayana system, in the works of which system alone all first references to it occur. Another theory lately expounded by Professor Satis Chandra Acharya of Calcutta (See Journal Royal Asiatic Soc., Jan. 1900) endeavours to classify Brahmanism and Jainism with the doctrine of heretical Buddhists as together comprising the Hinayana system as referred to in Mahayana writings: and it is urged that Buddhist authors would naturally speak scornfully of the Brahmanism, etc., which had gone before as being a Hinayana, a less or lower means of conveyance to salvation. However, Professor C. Bendall, in a note on the last proposition, points to the matter-of-fact reference of the Chinese pilgrim Hiuen Teang to the two systems as being both of them schools of solely Buddhist practice prevalent in his own day in the countries he visited, describing in particular some of the Ceylon Buddhists as of "the Little Vehicle." We may add, moreover, that ** Tw the well-known term for a Buddhist hearer or Sr'avaka is always defined in the Maon-brief and other similar Tibetan

treatises as a large jawg or large wys, that is, a follower of the Hinayana school. 2. the word seems to have a second or more general technical meaning, signifying: doctrine in overt action, the practice of any doctrine, whether particular or part of a system or the whole system itself; also conduct.

केव प्रवास theg-pa gaum the Vehicles. Although the great primary division of Buddhism is ordinarily set forth as only two-fold, the trinitarian tendency arises here, as elsewhere, and we read, therefore, of a set of three doctrinal These are:-(1) 39'584 vehicles also. or Mangana or Craraka yana; (2) KENKNIGH OF KEIGHT Pratyeka Buddha yana or Pradecika yana: (3) BE इसकेमभाद्यके केन्य or केन्यके the Bodhisattra yāna or Mahāyāna or Ekayāna, " केम्ब डड् बलका उद के देव के के दे के किया में का पर है है है किया में के का मार्थ है दे पर है है द for the good of all sentient beings so that they may imbibe faith in the doctrine of the all-perfect Buddhahood." Again. the Mahayana school has been further divided into departments which under Tantrik influence, have assumed the position of independent and even superseding systems, deemed preferable to the generating source from which they took origin. The principal derivative of Mahayana origin is the Mantra yana (294 3 194) or Vajravana (taqu) which follows myeticism and deals in a measure with esoteric Buddhism. The Mantra-yana is divided into two classes called \$2.344 (Hetu-yana) vehicle of Cause and agarga agu (Phalayana) the vehicle of Effect. Acc. to the Bon and also the Rdsous-chan-pa sect of the Nif-ma school there are nine vehicles (केवपर्य). Of these वजे बुह केवप are the four subdivisions of the doctrine of Cause:-

धुन केन व. त. देन्य, नहेर् केन व. नुका केन व; while कोन पुना हैरे केन या four subdivisions of the doctrine of Effect:— प्री केन य. दूर केन य. का केन य. को केन य; and lastly is क्षार्थ, पर क्षेत्र केन य. का न्यान प्रकार which is common to both the series just mentioned.

કેવળ they-pahi-stobs યાગવા one of the ten spiritual strengths of a Bodhisattva so called on account of the superiority of doctrine, v. ક્ષ્યાલ ફાઇ-ફેલ્પ.

वेष देव पुष्प है केश्या एक they-chen thugs-ric sems-dpah = केश्या केश्य a follower of the Yogacarya sohool of Buddhiam an offshoot of the Mahayana School.

has six a factor of a monastery within the suburbs of Lhasa presided over by an incarnate Lama. Seems to be identical with the Take-machog Ling.

ইংশাই Thes.-kwan= ইংশাইন (Vima-la dryfi) n. of a colebrated Chinese Buddhist scholar well-versed in Sanskrt and who is said to have compiled 300 works. He lived during the reign of Emperor Ming hûang of the Tang dynasty and was greatly revered both by the people and the Emperor (Grub. 5, 11).

At the heap or a the heap lame, maimed in the leg; in W. limping, hobbling.

देस्य thes बार time, times: बेस्य वृदेव एक्सर one time, once; बेस्य ह five times; दुव्य बेस्य डेव्य in one drawing of breath; at a stretch, without intermission (Ju.).

ৰী then 1. explained as ৰংগ্ৰৈ tahur don-ryyu drawing out or pulling towards one: বংশ্লেশ্বিশ্বশ্বব্যক্ষিক্ষ্মিক: deadkhra bkod-lugs boas then-bkhyer mi-yok (Rtsis.). 2.=氧甲 srib or 氧甲基酚 hrib-tsam

■ a little while, a moment: 表 內面 is terming the srib that and I shall speak but three words (Rdsa. 22).

35.21 then-pa tax, duty, impost (Sch.).

34725 then-med= 4'8'25'4 (D. cel. 8).

theb 1, for an them full. 2, for and that (Glr.).

विषय theb-mo or वेश्वेद the thumb; वेश्वद theb-chuffthe little finger, v. सवेद

AUN I: thebs series, order, succession (Sch.). Ran 25/4 to do successively; day we thebs-pa, v. adam's hthebs-pa.

ইমে II: 1. signifies জনে you-ra coming out, issuing; thus মু ইমে = মুখা টুন মু জনে the coming out of snakes or rayur-from underneath the ground. 2. = শ সূত্ৰিশ, শুৰুষ্ঠিম: so syra-can thebs = শ্বাৰ্থন শ সূত্ৰিশ syra-gean kha-lta phyoys.

24N'4 thebs-pa II: to adjust, to fit or cause to fit, to make appropriate, to make

suitable: undered to give a suitable or appropriate reply; general action for anil has been fitted into it; sunger the food and drink have been applied, fitted, distributed; figure during the lock fit or not?

SON'EL theby-rad = 13 E. thehu-rad or 195 the-brad a class of demon.

विश्व I: them-pa 1. सोपाल, कि:वेष, पारोक्य threshold; वेश्वयवस्था to cross the threshold; वेश्वयवस्था to cross the threshold; वेश्वय sgo-them door-sill; प्रवेश yathem head piece of a door-frame, lintel; अवेश ma-them sill, threshold. 2. rank, dignity. 3. series, set; वेश्वय them-skas staircase, flight of steps, a ladder; वेश्वय them-rim the several steps of a staircase; क्षिक rdo-them stone-stair; व्यवस्था http://doi.org/10.1001/10.10

वेशन्ति them-deb registration or record of the thresholds of houses with a view to levy house-tax: के केट हैं कि देशन्ति व्याप्त क statement or list of tenants, villages and towns is set forth herein (Etsii.).

देशिया II: 1. to be full, complete: क्षुप्रकार प्राप्त के स्वर्ध के स्वर्य के स्वर्ध के स्वर्य के स्वर्ध के स्वर्य के स्वर्य के स्वर्य के स्वर्य के स्वर्य के स्वर्ध

derg them-bu closing, shutting up (Sch.).
ders them-ries = Jangsa (Lo. 8).
ders a them-testame stopping, a stoppage.
deen &a thems-yig memorial (Sch.).

93'KE thehu-ras, 1'KE a set of demons.

\$\times ther bare, denuded; also \times therther unruffled, flat.

ই 'QJA ther.houm (মুন্দ) বছ; ই ব্রুপ বাৰ্ম্ম হয়, i.e., 1,000,000,000. ইব্রুপেটন্ট ther-houmchen-po মন্তাবছ;=10,000,000,000.

विर देन ther-sug = वेर स्वय or बहुर सर्देश bgyur-ua med-pa बाचन constant, enduring, unchangeable.

Syn. 1974 ştag-pa; 19974 bztan-pa, (Mion.).

2017 thelews in W.=244 sleb-ps to arrive, of 444 thelews.

वेय' अ thel-ma leather strap (Bteis.).

श्रेण के the Links (कार) seal, stamp; केवले the Lose = केंड the Links seal, stamp (Sch.).

श्रेम'य thes-pa pt. to केव the-wa (Sch.).

I the 1. num. for 130. 2. register, list, catalogue, index, memorandum: ***[**] where keeping memoranda. ***[**] the bbrium to register, to make out a list or catalogue (Schir.); **[**] will slob-the or **qa.**[**] bbywh-the account of receipts; **[**] schitch, *[**] **[*] **

bill, account of goods purchased; *** lo-tho or #* ula-tho calendar, almanac;

***** That of orders or directions given to one (lit. laid down on his hand);

**** That of things which his relations shall receive, i.e., inherit (Ja.);

**** The down on his hand;

***** The down on his hand;

****** The down on his hand;

***** The down on his hand;

Take the-bkhor adj. and adv. near; shet. neighbourhood.

Syn. and a thay ne-wa; dan ne-hkhor (Mnon.).

ৰ বাব Tho-ga: or ৰজ্ম tho-dkur n. of a kingdom situated N. and N.W. of Kashmir, including Kho-ten. Tukhara, n. of a place and people in the north-west of India; Ja. suggests it is the Togarmah of the Bible. উপ্সাধী ক্ষাৰ্থন মান্ত বিভাগ বিভ

A & tho-co jocular talk, nonsensechatter; A & & Tho-co bycd-pa to speak nonsense, meaningless words. This word and A & tho-cho are evidently identic.

INDESTRUCTION tho-cho shen-tship yasyru dan to speak with dissimulation; to speak gently by concealing one's anger (D.R.).

The tho-physist in Pth. seems to signify the sky (Jä.); acc. to Schr. love. 2. dissimulation.

A tho-tho prob a Chinese word, signifying boundary domarcation; thus gharm tho-tho is the designation of the boundary marks put by the Chinese between Nepal and Tibet.

the first historical king of Tibet; during his reign Buddhism was first introduced in Tibet: TYP THAT THE WASTERS OF THE COMMENCE OF THE COMME

Ttho-rdo stone boundary: Taxage putting boundary marks of piled stones.

S'A tho-wa= wid a hammer; if a week wid blacksmith's hammer; ut fur, agant; if we give to hammer, to forge; if footho a stone hammer; if if tho-chua a small hammer, mallet; if tho-chua a small hammer, the cock of a gun; a soldering stick.

Talena the bisams-pa pl. of Talena the bishams-pa (Nag.).

Taker tho-bisham-pa faters shet. 1. contempt, scorn, a scoffer, also Tratemu (apratagaray) (Nag.). 2. to scorn, scoff, jeer, aneer at, mock: paratraseurantem pardon our having sneered at you before.

*** the-yer pyramid of stones heaped up as votive pile, a cairn.

4.2.13.42 Thorri shan-çal another name of king Tho thorri shan-bisan (Los. 8).

FIGH the-rads or Franch man, and day, early morning; I want to morning; chiefly used in W. 2. the following morning, also adverbially: The want fram on the morning after having met him (J.).

The want the-rads such as to-morrow. A the-re acc. to Ja. in W. to-morrow; was safe.

देश tho-re-wa 1. soo. to Cs. = विश्व thoteal. 2. चन a few: क्ष्ण ने क्षण कुष्ण विश्व कोच बहुद चन according to the manner of speech of pandits, he said a few words (A. 104). विशेष tho-re team a little while, time (J. Zah.).

ই পুঠা the-lum= হ বুল thu-lum a kind of hammer with a knob at its head; হুৰুণ ট্রা বুলটাবুৰুৰ a red-hot iron hammer (Sorig).

दें ते tho-le 1.= वर पर देश a projection; defined also as अव अध्यक्ष त्या clapping the palms of the hand (D.R.). विश्व विकास tho-le bidels-pa to spit, c. व la at or on (cf. 3 thu). 2. a button. 3. विश्व विकास chalk (Ja.).

ানিং tho-le ria কাল্ডেমার্থ্য বিশ্বপুরি কাশ্বিং বিশ্বনিং being diffused as white light in the sky it was projected in a long column (D.R.).

ৰ প্ৰাপ্ত the log hinny, offspring of a horse and ahe-ass; a flummel. শ্ৰেইব্ৰ ক্ৰিন্দ্ৰে প্ৰাপ্ত two hinnies with the stupidest mule-colt of the lot (Jig.).

ই বিশ্বাস Tho-ço legs n. of a tribe in Tibet (Fig.).

355 the-hun a Chinese word, meaning pale-white or grey colour.

 If \$4 thog-rgyag = \$18 or \$19 suddenly; also any sudden rattling noise; fig. sudden accident or mishap at a time when nothing was expected.

In an athor-lease meteoric iron, a thun-derbolt (Maon.). In thos-rdo id. (Maon.).

In Raises thog-ri hjoms thunder, the chief weapon of Indra with which he strikes the mountains (Mon.).

three terms are enumerated in connection with a storeved house :-- walls wakthog. & 49 49 chu skyob-thog. 595 944 dkargeal, un'm skas-ka, uz'en skuañ-nul, Mare khol-ma. J. B. T grof-khyer 8/10. 2 394 rgyaphibs, The syo-khan, Tana syo-alegs, 1 454 ago-glan, TF ago-druft. WMS4 ago-medun, Maux 840-hphar, Maan 800-phile, Mil 810mo che, Tu Bun soo-ui khuims, Tu Bun sooyi khyams, BE 49 glafi-rayab, BE 15 34 glafinohi sen. and chab-soo. 98435 hing-byed, 5 age ria-blab, 4544 gtan-pa, angu them-skas, S. All dra-min, accum md-th-nub, geralite. snah-wahi khuh, 8.9 pu-cu, 3. a phyi-rol eyo, 35.753 phred-gtan, AZE DA ba-glad mig जवाच. छ प्रेयम ठब् bua-skuibs can, वरेन भूम hilsey skas atmunita hiseg-pahi rien, wana shalshal was na-nad wya na-phub, wa wa wa wa wa yan-lag gahi-molo, 45 44 lan-kan, & # flufi-840. MIGSEM 84-beins. BEIMA sran-maah (Maon.).

III: head, top, in a general sense:
Iquique, diren-pa to be at the head, to lead; Iqui or Iqui on, upon, gaique on the ice; quality at head of the army.

Many and Manage adv. up, up to, above; WE TOTA quite at the tor. BARTET BOX 35.44 lying heavy, weighing heavily, upon one's mind. Also postp. c. gen. 1. on, upon, e.g., to lay on, to place upon: 58 TTE SE fight thou-tu bound it smote right upon me (i.e., on my heart). 2. towards. in the direction of : white mahi thog-tu towards (its) mother; वेंद देव दे क्दा अवते देव हैं। the Bon priest soaring towards the skies. 3. postp. c. accus. during, as long as, throughout; whilst (19 gen. without 5) 535 19 dyun-thog throughout the whole winter : affw 19 bgros-thog during the walk ; giff sas-thog, a ff whi-thog lit. during forenoon, during afternoon, as shat. in W. morning, evening, or forencon and after noon. 4. just upon, directly after: An Interview being milked (Ja.). In they not above, more than; I gazanama they remained, e.g., lived, not more than fifty years (Ld.).

विषा IV: 1. fruit, produce; ५७५ ४व v. sara; as an shift-thog produce of the fields; ** lo-thog year's produce; %. 19 cif-thou fruit, produce of a tree or other plant; que iq gear-thog new produce, the year's crop; 1735 thog-phud first fruit, as an offering. 2. in W. fortune. wealth, property; \$ 19 common property. property belonging to the community or congregation (Ja.). 3. taus lit. red fruit. n. of a plant and its fruit. Has these synonyms: 4344 54 M gzugs-can-ma; 8:48:454 piluhi hdab fuere: 4949544 hbras-bu dmar: alass basin-byed; and walka beil-wa basin; व्यक्त gshan-rgyal; इंब्बी इंस thog-gi lo-ma (MAon.):

from beginning to end; at all times

continuously (S. kar. 5). Masset g to thogmutati rgyu-rhyen the first and the last cause the entire cause or origin.

विवास thog-ms बादि, बच, बचन 1. what is uppermost, the upper end, the foremost place, the top; व्याप्त विवास व्याप्त कर down at the top of the row. 3. the first, earliest, ancient; also origin, beginning; विवास already at his birth, from his very birth; विवास विवास कर के कि birth, as regards his birth very high; विवास कर कि कि birth very beginning; of itself (Ja.); विवास विवास कर कर का कि का क

ৰ্থানীৰ thog-mahi lo-ma fresh shoots of leaves.

In win : thog-ma-skyes was the first born (of brothers and sisters); the eldest brother.

Syn. Kağu shon-shyes; kk jo-jo; ta phu-wo; wk a-jo (Mhon.).

रिकार मा: the first born (of Brahma), i.e., Brahmana caste of India.

बिए। एड स्थार को के परिष्ठ परिष्ठ के thog-ms dan mid-pahi ston-pa-shid जनवरात-द्वारात one of the 18 kinds of emptiness (M.V.).

ৰ্কাল কৰিব thog-maji ngon-po = হাই অন্ত্ৰ or ইইন্দ্ৰ (Yig. k. 26) আহিলাৰ epithet applied to the Adi-Buddha.

Iquit 15,9 thog-mahi byed-pa wife wife first rites, duties, or business, to be done at the outset.

Year thog-mer 1. adv. at first, first.
2. postp. c. genit. before, at the beginning of

In the j-ished or In (parel) storey of a house.

In the Sa-skya ruling family (Los. 30).

ATON thogs v. Atona hdous-pa and atona bthogs-pa.

देनास्य thoys pa 1. चार, सक् to bear aloft; वन ह व्यक्तवा to hold up in the hand; त्रेनुवन देववा क्याचर a king; one over whose head an umbrella is held as a mark of honour. 2. वित्तप, प्रतिष, त्रेप to strike, stumble, run against, to throw against or on, to be impeded to delayed: देववा प्रदेश क्याचित्र का क्याचित्र वा unhindered, unobstructed; also two classes of devila, v. चहुर्वो. कि क्षेत्रवा कर विवाद करें देव कर का without being hindered by men, dogs, or any thing else.

Syn. ant's hehad-us; alla's hidsin-pa (Maon.).

Tqu'aλ thoys-pa med = Tqu'λ, Tqu'aq ν, της σταστές or Tqu'aq'λς 1. σταστές ν. preceding para., also = all-searching, all-penetrating, all-pervading. 2. σταστές Ατγάεσης το founder of the Yogácharya school of Buddhísm. He was called the rage of Achinta-puri Vihar, now called Ajunta, the cave and temples of which still bear testimony to the glory of his time; and is said to have lived 150 years. Aco. to some Tibetan authors he was the brother of the celebrated Vasu Bandhu (K. g. 5, 450).

the then 1. a plough. It was the from of the plough share. 2. a trunk, box (A. K. 1-14); then then trunk,

also the lining of the inside of a leather trunk (Rteil).

- A-7 thos. An or A-7 thos. ga= Aor A-7 the breast: A-7 4 and B-7 they (fought) holding each other breast to breast.

+ AC TX those there was dense, thick; also shot density.

The state of the s

King thest-upu mane of the camel (Sch.).

The state than-gool unyus, was the ploughshare: The state of the soil.

ৰিছিল I: thou 1. postp. over or above;
ক্ষেত্ৰ সংগ্ৰহণ up, upon; also as adj.
higher, upper: কাৰ্ম ক্ষুত্ৰ ক্ষ্মেণ্টিৰ নিছাই the
windings of the higher ravines and gorges
of Nepal are very considerable (Jig.).
বিশ্বনাথ thou khebs = ব্যুত্ত ক্ষুত্ৰ steel-khebs cover,
outside cover, anything to cover over.
2. = a shba মান, মিনামা, মিনামান also
মান bla-thod or a the dbu-thod crown of the
head, ornament or covering for the head.
with ya-thod, with ma-thod a loft in the
rafters of the upper and lower storey of a
house.

क्षेत्रक thod-rgal जुत्तकोष, काष्ट्रकः, क्षेत्रकः केव thod-rgal che-wa angry, wrathful.

TT K thod-thod, v. & su.

A thod-pa 1. were skull; skull of dead person, death's head; \$\sqrt{s} \text{ thod-skam} a dry skull; \$\sqrt{s} \text{ thod-pton} a fresh skufl; \$\sqrt{s} \text{ thod-phor} drinking oup made of a skull used by Tantrik lamss in propitiating spirits, ghosts, etc. 2. or \$\sqrt{s} \text{ mod-dkris} a turban, not however worn in Tibet.

3. were the forehead, brow: \$\sqrt{s} \text{ thod-rgyan} friday were frontalis. \$\sqrt{s} \text{ thod-rgyan} friday we the ornament for the head.

ৰ ক্ষিত্ৰ thod-mo-khor = ৰ বিশ্ব a species of conch-shell which when burnt makes fine lime. ৰ বিশ্ব বিশ্ব বিশ্ব কিন্তু ক

KAME thod-le kor or KAK thod-le skod said to mean alabaster (Na.).

মংশ্বিদ্ধ thod-le dkar বছিল। chalk; মি শ্বিদ্ধি সাম thod-le dkar-gyi phye-ma limewash or powder.

44 thon 1. v. 4444, 4544 80; 44 sudaw a at the time of, also time of coming out, at the time of his departure: 55.34 khydd-thon=55'45'95'9 turning out excellent, particularly good. 2. n. of a village at the foot of the Khambala ridge on the south side of the Yeru Trangpo, famous for being the birth-place of Thon-mi Sambhots the father of Tibetan literature. 154 Thon-pa a native of Thon, also a member of the family of Thon-mi Sambhota: **** #4 #4 n. of a Tibetan minister born of the family of Thon-mi Sambhota (Loft. = 8). Tak Thon-mi or Tanara Thon-mi Sam-bho-fa, called also 3. www. Te, the minister of king Scon-bisan Sgam-po who resided for many years in

India in order to study Sanakṛt and on his return to Tibet framed the Tibetan characters and laid the basis of Tibetan literature about the middle of the seventh century A.D.

ৰ মূল্য thon-ka greenish-blue: মুম্পুর্থ বার্থী হৈ সুখন (Jig.) bright green-blue bears the name of thon-ka. মূল্য thon-thi n. of a kind of Chinese estin shot with green and blue (S. kar. 179).

ইব theb, v. ইবৰ theb-ps, an exhortation as in প্ৰকাৰ ইব। কাইন্টন, v. ব্ৰহ্ম heb-chu aco, to Schr. button (ইবই).

20'41: thob-pa चानका, वष, वास, पाह 1. vb. to find, to get, obtain; is practically synonymous with 35'a ried-pa, which verb in the collog, it has to a large extent superseded, though in certain parts of Central Tibet raed-pa is often heard. In W. and Sikkim 1979 only is in use both conversationally and in letters. In literature 144 occurs in the sense of "to get, obtain, procure, receive"; but not in the proper sense of "to find, discover" which is the special meaning belonging to \$50. Thus in books a common phrase is 55'4 14' Mr. they obtained or acquired faith; 53974 at the end have got the 5'59 (in grammatical construction). Margarage marage gaining [having a close adherence; closely connected; consequent on | S. 2. to become; entitled to become king; manager Man to become a Buddha, to attain to Buddhahood; safer to be religious; garger May to be miserable, to be unhappy; and विषय to be saved, emancipated; बदेखाँवय to become happy, i.e., to attain to Nirvana.

ATA II: shet. www gain, profit, that which has been got or obtained; the sum, result, of gain. We will im W. adj.

that which is to be got or received (Jā.); ৰ্যাল উপাৰ্থৰাৰ প্ৰথা উপাৰ্থৰা কিন্তিৰজ্ঞা to draw or acquire semeshow or other another's property.

Ta' thob-ga, v. Ta's.

IGPN thob.kha-ma=?waq also IGRNq immediately, e.g., Sagiaq waq directly he had arrived (Mon.).

In thob-rgyn colloq. lit. anything to be got, as inocme, profit, gain.

fage thob-rayal 1. Faussiga a thob-va dan rayal-wa to gain and win : this expression occurs in the passage 3"95"5", है अविकृत, बनुवास जिन्दा where it signifies वन And, i.e., acquiring, finding, the way (to Nirvana), getting at the root or gaining the truit in the phraseology of the Nife-ma sect. (Khrid). 2. u. of a district with a monastory in Teang : अहर अव क्या के कर के अध्यक्ष करे ager grafe ager great greet the temple of the River-bank Sands is situated on a hill on the further bank of the Teangpo in the direction of Thob-gyal in Tsang (Loft. a 6). In Thob-gyal was born up 34 age ca car. 34 the Panchen Lama Tanpai Wangchug. who was the successor of the Tashi Lama Tan-pai Nyi-ma whom Capt. Samuel Turner had interviewed in 1786 A.D. 3. occurs in Tagasta thob-rayal byed-pa acc. to Sch. to despoil, pillage, plunder.

In the cha a share, due; the share which one gets. Also In ...

ৰণৰংশ thob-hdod= = ৰণ chays কুৱা expectation, longing for.

Note the the turn of getting; may be taken as = claim, right, due: Note: Note:

ম্বানীৰ theb-yig reportery, index.

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In it thob-seed prob. = In it thob-tshir right of succession.

19-4 /hob-ça contest, scramble, e.g., for money thrown among people.

ইনি বু thom-bu, v. মুলবু (in the dislect of Amdo) a large wooden spoon or ladle ordinarily called কুলবু: ইবল কুন্দ্ৰেজ কুলবুলি কুলবুল

ANN'U thoms-pa, v. «¥нич bthoms-pa.

વિત્ર પાત્ર Thohu-kwan the last emperor of China of the Ta-yuan or Tartar dynasty: મામ્ય વર્ષ પ્રાથમ પ્રાથમ સ્થાન પ્રાથમ સ્થાન પ્રાથમ મામ્ય સ્થાન પ્રાથમ મામ્ય સ્થાન પ્રાથમ મામ્ય મામ્ય સ્થાન પ્રાથમ મામ્ય મામ મામ્ય મામ મામ્ય મા

ইং ther anything gathered into a single point; what is in a tangle drawn out fine. ইংইৰ ther-coy or ইংইৰণ or ইংইৰ্থ (also ইণ্ড) কৰাই, মিৰাৰণ a plaited tuft of hair, toupet: ইংইৰ্ড্ডেইবিল he bound the tuft of hair with silk-string of five colours.

AT The Thor-khod or IN Thor-god n. of a Mongol tribe. IN The Thor-god spyi-khos n. of quarters in the monastery of Tashi-lhunpo where monks coming from IN Thor-god generally reside.

इक्ट के इंडिंग के क्षेत्र के (Lon. 15) the most learned Ces-rab sbyin-pa of Thor-god &c.

*** af ther-mgo 1. v. \$\sim thur-mgo. 2. the commencement of the dawn, of the morning.

ৰ and the chage মাজ কৰে বাৰ্থি entered into the list; registered: মাজ কৰে কৰা কৰা কৰা কৰিব before the resident official of a Jong generously put into the list (Risii.).

+ \$4.5 ther-to=1.5 the top point of hair, etc.

Is a thor-pa, also A = a, small-pox (Sch.), pimples, pustule; A = a sgin-thor cutaneous disorders, pustules, pimples on the skin $(J\bar{a}_i)$.

TER thor-wa 1. v. TER hthor-wa. 2. TER thor-pa.

Mag I: ther-bu I. acc. to Jā. denotes a whole class of diseases comprising dyspepsia as well as outaneous disorders. And therefore measles (Sch.); Mag ther-mag some kind of pimples or eruption on the skin (Ya-scl. 28). 2. single, separate (Jā.); Mag separate (Jā.); Mag separate (Jā.); Mag separate (Jā.);

**T* thereme the growing fat of cowa, goats, etc., in consequence of sterility (Sch.).

ইংৰাইৰ thor-gioug খনীৰ;=ৰাইৰ giougthor or ৰাইৰ Ft gioug-tor a turban.

बंद इंग्य ther-takugs विचायम, चवरी = plaited hair bound up on the head in a spiral.

इंदर thor-re or बरारे इंदर रे, बहुब्य बहु द्वावित दु इंदर (A. 119).

Kia thor-re-wa, v. 47 %.

QU'U thol-us 1. v. ATT bihol-us pf. to FTT riol-us what has some forth, what

has been raised, elevated (Sch.); Fags. theibyus arisen, begun suddenly.

Thos I: or Two Thos-rus n. of a clan among the ancient Tibetans (Yiy.).

વિંચ II: (in Sikk.) = ૧ a understanding; ૧ લ ૧ લાગુ those-ohest of less understanding; ૧ લ ભાગમાં to express intelligibly; ૧ લાગુ લાગેલ્ય વર્ષા મુખ્ય absolute comprehension; fully understanding or hearing, one of the six ૧ લાગુલ પ. દે.

The thosps 1. vb. to hear; now used in the ordinary sense of hearing anything with one's own ears just as is the verb \$4.2 kms-ps; but Yard seems to have had originally the meaning of hearing something at second hand, i.e., from others. This signification it still bears also. Hence we derive the further meaning: 2. to hear of, to have word of, to understand: The Target T

মিংছিৰ thos-grot or ইন্তৰ্থ কুনিবৃদ্ধি set free (from the world as soon as he) heard (it); an abbreviated n. of a book called ইন্তাইন বুলাইন্ত্ৰীৰ the work by the hearing of which one is instantly saved. It is read over deceased persons or to the soul of the deceased.

in when thospea legs with a follower of the Hinayana school (Mon.).

In a. those chuse of little experience; ignorant.

Ta Fan thosegrage or Ta Fan 1. met. g. va bya-roy the crow. 2. 34 Va wind a hearer; a follower of the Hinayana school (Maon.).

*** thos-risk less read or imperfectly informed.

In eq thos-iden view learned man.

Syn. क्ष्मिय mikhas-pa; क्षेप्रसञ्ज çen-rabcan; श्रिपास rig-pa can (Maon.).

148454 thos-iden duck the chief among the learned; complimentary address for a learned man.

Tara thus-pa-dgah n. given to the Buddhist saint Mi-la ras-pa.

tering; also tended the organ of hearing.
Tended those desire typen = 1 34 rea royan
Tended ear-ornament.

ইমার্থ thoselo hear-say; hearing (a thing) but not understanding: ইয়ার-মার্থ করিছে ইয়ার করিছের করিছে করিছের করিছে ক

of the body; see the mthan-yes until a vestment for it, a sort of petticoat (Cs.); acc. to others: a toga worn by the lamas. see grammath in touching of the body, lying or sleeping together (as husband and wife): see grammath in the point of embracing; see grammath in the point of company).

अधिक्षं muthafig= चुन all: अवदवानुसार्वदाव perceived by all, heard by all.

संस्थि mthab (of. व.स.) i. the end, whether relative to space or time; so = edge, margin, brink; termination, conclusion, limits: अवस्थानिय to go round the confines (of a place); अवस्थानिय mthabbgril skirts or edge of a gown or vostment tied up; अवस्थानिय exceeding all bounds, very great; बुवार काल्यानिय to walk

round him that sits on a throne (Glr.): *** wee www and not returning to former works: to the last karma : 5 and de-mihah round that (mountain): #44 584 757 at the frontiers and in the interior, everywhere (Ja.); ever border region : and all the four borders, i.e., all the surrounding territory, frq. and its, the treasures of the border-country : *** 454 mthah haul-wa to conquer or con-454 \$464 44 PK the monasteries (founded) to convert the wild people of the borderland and also those beyond (Bissi.); and same mthehi-dmag border-war, i.e., the invading armies (from China, India, Nepal or Khoten): GMR.W.MEC. A BHW. GE. MAR W. AUG if the lower lands are seized, tranquility will be reduced to a minimum (Rdsa. 22). 2. In grammar: terminal letters; 4 na, # ma, a ra, a la antena; masa mihah-can words ending in n, m, r, l; 4 was ga-mthab a final (4 ya). 3.= a - w cha-cas. 4. apparently is sometimes used as adj .= the utmost, the last, e.g., square and graquesqu having been delivered from misery and from the utmost prosperity (Khor-de).

hand; in part; in a certain degree and in some respects (Ja.). 2. keeping all on one side, or taking from one end or from one side (of a subject or question); अवस्थान करिया करिया

 conclusion, or decision. ** \(\) \(

we alt gau mthal-behir gyas-pa agranfamm one who expands even unto the four limits of the universe; an epithet of a Cakravarti Raja (M.V.).

see : get mthah-klas = see : 25 q limitless, boundless.

also as abot. the whole circumference, the perimeter.

esea किंद्र कार्र को स्टेडिंग कार्य केंद्र कार्य कार्य कार्य कार्य केंद्र केंद्र कार्य का

see देवा व mthat gebt-pa 1.= व सुन में कें स a raddish leaf. 2. जियम rule, regulation.

ness; specious, extensive.

wee few mthah-group = 140 few or 454.

The lit. friend to the limit of life, i.e., spouse.

modesty.

mirror, etc. (Schr.).

MAN 34 mthat-can will met a branch.

border or edge; the border of a robe.

manely, १९ वर्ष अर्थ ging pa dan chad-pa. In

ancient India the sages held that there was either immortality or total annihilation, Buddha discovering the golden mean or middle path. **ex** **q\n m** mthah-ghis spans = **\n m** ma-nih a hermaphrodite, who is noither man nor woman (**Mon.). **ex**\n m** m** doubt.

me's mthah-ni the sun at the end of summer and winter.

अवश्यक् nuhah-daj समस्, निविस, चिनतः, क्वस several, sundry, all;= के के.

nea ६व में mth 15-day min fiq. अर विवास ६व mak-tshig mthab-daj the plural sigu अव ६व mthab-daj (gram.).

મારાદ્રમ mthah-dam or અવદ્દાર દેવ mthahdam-tshig=the difference separating ruler and subject (Yig. k.)

see ব্ৰুত্ব mthab-brdul n. of a number (Yasil, 57). পাৰ্ব মুন: mthab-snafi লিভিল n. of number of twenty-eight figures; কাৰ্য মুন: ব্ৰুক্তব mthaf-snafi chen-po (মুন্দ) সভাবিভিল n. of number of twenty-nine figures.

eas as mthab-ber আৰ্থিকা a kind of lasso with which the body of an enemy is entangled.

boundless; as with the ocean (Maon.).

large number (Ya-scl. 57).

সাহায় সা mthah-ma আন, কিইল 1. the end; the outermost or extreme side or thing. 2. bo.der, hem, seam, of dresses. ইন মার্ক নাম্প্রাণ to-day we see (him) for the last time.

ser'A mthah-mi पाणवासी border people; barbarians.

brian-pa seours future, eventually for good.

see of mthab-behi unter the four limits

of the globe; Novaler Annux 3 an agreed fallentery one who has conquered everywhere.

infinite, endless. 2. n. of the king of Kashmir during whose reign Kshemendra wrote the Avadana Kalpalata. N. of a king of Naya demi-gods (Moon.). 3.=

and were Mthah-yas-met warm the ocean, a name of the goddess Paldan Lhamo (Mion.).

vegetable medicine.

Syn. 🕶 🖫 🚜 that dres-sman; 💆 ५ ५ ५ ५ व a-ta-pal (Miton.).

see the mthab-ras piece-goods imported from border countries such as India, China. Kashmir or Nepal (Risii.).

secons a way a stone of the eighteen kinds of emptiness (M.V.).

Maq an un = 8 Maq 4 3 4 (Mhon.).

May much mthan-geal wholly clear, illuminated.

अवव क्येय mithah-garb = अवव विभाव.

JEN ndhar 1. adv. at last, lastly, finally, in conclusion; acc. to Ju. perh. also: to the very last, wholly, altogether. Also postp. after, behind; gazan garaga sear ryyal-rabs sum-bryyahi nthar after three hundred royal generations; area for the progressive particle for ris is (to be written) after a final a. 2. or sears mthah-ru towards the end, at the end; frq. Last against the number of these that reach the natural end of life; sear garax mthar thuy-pa med-pa not to be got through, inexhaustible; sear gara reached the extreme limit or sear 44 mthar

मध्य।

અલ્દ નું મ મુદ્દમ વધે ફિલ્માં વર વદુ મુખ્ય દેવું mthar-gris gnas-pahi shoms-par hjug-pa dyn the gradually-acquired nine stages of tranquil posture. They comprise the states of વખત જર્માં the four Dhyuna; ગલમાં દેવ વધે the four Arina and વર્ષન વધે ફેમ્મ વદુવ

merifer mthar-thyrl-we to carry out fully; to depose without reserve, to dwell upon a subject exhaustively.

was In mthar-gyis = ? wifu rim-gyis adv. by degrees, gradually, at length.

nex gq u mthar thug-pa and 名字 nex gq u, 的資明以大之外: nessen資文 u 主文 u mi ptog-pa das fish-mtshams spyod-va med-pa are attributes of the gods of the highest heaven (K. ko. n 237).

thug-pa touching or carried to the limit as regards quality, good or bad.

stan yn nthas-klas, v. अवर युग nuhah-klas. सवस मानुसाय Mthas glugs-ps n. of a place.

of m mthin-skya light blue. mthin-kha blue colour. Als a mthin-na n. of a bird of deen-blue colour (G. Bon. 12). ane mtkin-khra a kind of silk-scarf with white spots on a blue ground (Rivii,). अवेद ने mithin-gi (हैंन है मे दवस) n. of an anciont dynasty (J. Zun.). war gu nithinrayes a kind of stone used medicinally. at F4 mthin-shon n. of a blue-stone used in medicine, lapis lazuli (Med.). ada 24 mthin-ril acc. to Sch. wild duck. with 32 mthin-hall fafts a smaller bird (Ja.) [the fruit of the marshy date tree! S .: wie & mthin-rdo = 194 C leags-rdo superior steel. of bluish-red colour, highly prized in Tibet (Jig.).

ada 44 Mthin-shuu n. of a place on the Tibeto-Chinese frontier; अवैद 24 अपने दे दिन on a hill of turquoise-stone (shone as it were) melted lapis laruli (Yig.).

अवैद्रानिदः mthin-çin राज्यस्य monolyth of turquoire.

ndg mihihu, v. ndg mthehu.



palm of the hand as on a plain) (Khordel). 3 the centre, the principal or chief part, of a town; the principal place: 454 with Galacian withit the capital or the central place of a country where the government is located; also n. of the chief monastery of Tibot in Yar-lung, three day's journey to the east of Sam-ye.

में कार्रात कार्या कार am. and force or power of an inherent nature: innate energy; capacity, resource. Is a word chiefly used as denoting magic nowers: but not invariably so. #\$55 #54 strong, powerful, efficacious; 49 494 allow all my the capacity of suppressing the powers of darkness; Manage HE.W. तल रहूमा च तमन वाट कट अने के मह अन के मह बड़र दें because he has abandoned the taking of life, he shall be born in a land of great resources and fine natural productions. #4 25 mthumed also 955 \$5 powerless, feeble, unable; man miling by virtue of, frq. mg figur or mg 54 for mere, magie, witcheraft : 45 4 4 4. ang adque to cast magic spells, to bewitch.

स्य क्षेत्रभ कृतीम-१३५५भंत्र विष्य क्षेत्रि rearing expressive of one's might and prowess अञ्चल्य कृतीमा क्षित्रभ क्षा कृतीमा कृतिमा कृतीमा कृतीमा

Mg a guthu-wa wis (Mg ga apa) an exorcist, one who practises, witcheraft. Mg Mil gethu-wo che gaara, gauria one versed in mysticism, in the Tantrik cult, an exorcist lama (Mac.).

mg #3 mthu-mo che n. of a preta (4 344); yi-duaga mthu-mo cher akyes was born as a powerful female preta (Khrig.).

भद्दश्य miku-risal=भद्दश्यम, miku-risa rwad-du byuk-wa rkak-ragyoya riuk-dak man-pa geig appan-dans brought in one who in walking was swift as wind and wonderfully skilful in feats of arms, &c.

अपु जेंद्रय कृतिस yod-pa = सूर्योद प्रतिवस्त्रीभवति efficacious.

अञ्चल भारति क्रिया का thick, deres

MSC 95 milikh-byed, v. 3234 yur-yum (Mhon.).

अपुर्'य mthud, v. १९४ bthud-pa.

MBS \$5 miliad-med, ABS \$5 hthad-med.

NIATI mthun-pa (a Fon allagg) प्रश्चिम, समादान, समान, पश्चिमी, पश्चम, पश-(blo lta-bu) with to agree with, to be accordant, to be on a par with : #34 4% \$5 4 to make agree, to bring to agreement. reconcile; to be in a mpathy with. Fuge a unanimous: \$4 segs 4, most segg 4 to live in harmony, unanimous in judgment; "4" and was a scoordant in form of religion. XA'MHA U व्याचेताच merchants, men of one and the same avocation: 45 45 अनुकृष mutual agreement. द्वाप बुद्धका अनुकृष similarity or agreement in acts and behaviour. D. and far and on in harmony with other men: Manager or March men are in conformity with one's words, expressions; 84 54 45 a agreement in reference to time and place; garager personal union as of husband and wife : swift was a agreeing in the habits of life, in the manner of fcod and drink, etc. : Ranga aga of equal birth and extraction ; 44 4344 of the same or similar profession, also persons whose karma is simillar: meaning mental unity, of the same thought or mind, agreement; aga us ? mthun-paki ade unuu same or equal rank

or class. अपूर्वप्रश्लेषाय समस्त्रात similar extraction or birth. *45 95 95 9 equal or similar culture or culightenment. Busts MER 44 BO 450 0 paving taxes according to law: संद.क.म.मजेर.तर.ह ब्रेट.त.में अंग Or ह जेर.दंश.मे. At the news being contradictory I do not know what to do: A what was as a strain थमा विभवाम वस है जिल्ला है जेन की शत्र वर प्रश्न में the two men having disagreed, they did not go to law but a friend made them agree; सवात क्षेत्रसा है। हेवा है। हूर है। हूर वा अवने, यर अविदायक रहाने, व विकास अध्य प्रमुख because the villagers could not agree on question concerning their common property, the headman of the village came causing them to agree. It will be noted from certain of the foregoing examples that #35'45 may be used as a postp. coupled to the word it governs by the affix 55

सनुत्वर है व mthun-par gise-wa चनुकोड़ित playing without disagreement.

अबुब्धिके nuthun-pahi phyen or अबुक्किक mthun-rhyen necessary articles; also, as predicate, requisite, indispensable : ******** भवका वर्ष व्याप्त हैन food and drink, &c., are the requisites of living; To a Man and al. man to clothes, etc., are the articles of necessity which one must have: 4575.4 बर अवन जेन, केसमा बरे य मधर यह अवन हेन health is a requisite of domestic happiness and a peaceful mind is necessary for inner en-बर स. ह. बहेमा व. भवेच, तहा है व. देभवा कर्मा है joyment. lading on the two elephants all the necessary articles (A. 22). अध्य वहें में भाष्ट्र अध्य के ज aga a batan basin akyes-buhi mthun-rkuen begrub-pu to have secured all things requisite for a religious man (Yig.). *34-24-35 mihun-rkyen byed= Kan an gru to cooperate, to help, to be-friend (Mion.).

High sq miliun-can in W. gentle, peace $(J\ddot{a}.)$.

sign a mthum hjug-pu or sign us aga us aga us aga us to cause to agree, to fit in, to bring in accordant elements (Yiy.).

અયુક્ હવા mthun-pubi group friends of great mental afficity; વ્યક્ત વ્યુપ્ત યુખ્ય વે letter of recommendation.

अपुन: पर्वे दृदेश पुर कृतिभाग-pahi dhos-yrub wished-for blessings.

अनुस्यति सुवानु व्यवस्य क्षातिमान-pahi yul-du guas-pa पतिस्य-देशवास residence in a country of congenial characteristics (M.V.).

अनुत्र पदि कुरः mithun-pahi riun favourable wind (for a vessel sailing).

*** *** mthun-sbyo** friendship, relationship, favourable coincidence of time, circumstances, etc., particularly when matrimonial relationship is formed.

Syn. Man fem mthun-phyoys; Man ga mdsah-bycd; han fe war sbyor; Msma fa mtshams-shyor (Mnon.).

લ્યુક કુંગુલ mthun-phyogs વદ્યાલ ; = વકેલ કુંગુલ relations, friends (Mion.).

अतुर्शेद थ mathun mon-po or अतुर्शेद स सामाच्य ordinary, usual; also=है थ spyi-pa general, common; also common property.

44.8 milhun-risis the astrological calculation to ascertain if a bride and bridegroom will live in harmony or not after marriage.

or rope for a horse's head to which another rope is tied to fasten him. अनुरक्ष कार्तमान कार्या कर कार्या का halter, rope tied to the muzzle of a horse, &c.; अनुरक्ष reins: अनुरक्ष कुष्य क्षिप्र केर्या केर्या कार्या कर कार्या कार्या कार्या कार्या कार्य कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्या कार्य कार्या कार्या कार्य कार्य

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NAN method instr. of Ma, by magical power, by dint of (A. K. 111-16). Magning with the perfect of method by witcheraft.

মই বি mitocho আৰু হ'; also col. মই ইন, মইবাম or ইন the-bo the thumb. ক্ষু এই মই বি thun-pahi mthe-bo the big toe.

Syu. 東京新聞 aor-mo the-ho; water nthebon (Mnon.).

ma क्र mathe-chus = mas or अंद अ क्र व चना जिला the little finger; the little toe.

अवे वंदः mthe-bon = अवे व mthe-bo.

sing mthel-kyn 1. button. 2. a symbol resembling a finger which is placed with the torma (offerings made to gods and demi-gods, &c.) (Rtsii).

Also, the little toe.

কাৰি mileo (অৰু ut ing-pahi) furfer 1. a span, from the tip of the thumb to the tip of the middle finger when extended. আই লুই কোনু একৰে 4 they increased each about a cubit and span measure (Hirom. 163). আই কিন্তু আ

eff in mtho-gon a little triangular receptacle into which the effigy of an enemy is placed, to whom one wishes to do harm by witchcraft (Ja.).

mingra mtho rgyab-pa to give earnest money in W. (Ja.).

ऑड क्यू mth-fing = ऑड क्यू mtho-brad grandiloquence, high speech with little meaning. ध्याकुन २३ पुंच कुष्य स्वादिक the doctrines of the time of that Buddhist king were only high-flown theories (A.??).

अर्थे प nulho-mu= वर चर्, तुम्न, उस, उत् 1. sbst. elevation, prominence; height; also adj. high, lofty, elevated, raised. Ju. makes it primarily a verb: to be high. Ran's ar wife and being of high and noble birth: < away a higher than that: aways देन्य अवि में कि 5 अर्थ व चीन the sacred invignia are high up above the roof; মৃত্যুলিমান Ala Caranaga andca the height of Potala reaches to eleven stories; 5 44 4 fa-mthona when I am high, when I rise in position. अर्थ वर्षेत्र to lower what is high, to bring down, to humble, fro. EN ME BAINE CHICAM BY the more I was aspiring, the more I was brought low (Ja.). 2. for Ta hammer: with Ta stone used as a hammer (Cs.). # 5 mtho-khyad height, highness.

अर्थे के mtho-spyod in W. haughty manner (Ja.). अर्थे द्यर क्षांत्रिक क्षांत्रिक occurs in

affar at an a Mtho-war brisegs-pa n. of a lofty mountain in the fabulous continent of Uttara Kuru where there are trees with leaves of gold, lapis lazuli, corel, diamond, ruby, etc., and trunks of silver. At night light is emitted from the leaves of trees, etc., to enable the gods and nymphs to make themselves merry and to rovel, &c. (K. d. ~ 509).

aff पर केश्याप matho-war sems-pa प्रधानम् to think highly of, to extol (one's own religion, doctrine, &c.). ऑप्याप्ट व mathowar bya-wa to culogise, to flatter, to praise, to oxalt; == केश वहुँ प्, बहुब्बय प्रवृद्धिय, also as sbet. = वहुँ विव, वजुर विव.

Syn. Mi'asun mtho-htehans; The aus gnod-sems; The htehe byed (Mhon.).

ন্ত্ৰি ম mtho-ris I: আন, বিৰ্ল্জ, নাল, বৰ, আ, নী: heaven, paradise, the abode of the gods: মন্ত্ৰি আনু স্থান স্থান স্থান কৰিছে লাল কৰিছে প্ৰায় কৰিছে persons gone to the three sphere of damnation being very many and persons gone into bliss being few (Khor-de.).

eif रेस है जेर ज़्र ज्यू mtho-ris-kyi yon-tan bdun the seven attributes or advantages of paradise are:—रेक्स हैंने great enjoyment, नेक्स बहु जेक्स mental accomplishment and merit, निक्स हैंने power and prosperity, का केन freedom from disease, नेन हें स्टेडन extreme longevity (Mon.).

and an grand metho-ris-ky metaho the lake of heaven.

Byn. Cyc. chu-klus mteko; Fraksik etse-wahi mteko (Mson.).

off Range: mtho-rig blus = 18.6 % the celestial river, the river of the Mandakini (or glacial streams).

ऑर रेव qutho-ris dge-wa worldly virtues, good, etc., (heaven being inside such world).

भवे रेश का mtho-ris theb स्वयान the spiritual guide or teacher of the gods,

Syn. 4.3 phur-bu; **Torus** sgra-nkhan; **Torus** sgra-nkhas; **Torus** ka-yi ble-ma (Mhon.).

all Raises mileoris rnams = Wases the gods including the planet Rahu.

भवे^{-१}श्राह्माय mtho-ris sman-pa चिनोड्डनार the physician of the gods.

ng the man attended in the series and blakes = 30.

Man.).

ঠাইনি mthos-kha or আন-ৰ chest, breast; আন-ৰ ব্যাহাৰ to seize by the breast (Ja.).

JIET I: mthon-wa 1. to see, to view, in the broad sense of the term as an ordinary faculty; to look, to see, in a general way: MECAN SET having seen; MECANS WHERE was seen; ME '45'\$5'4 to cause to see: Augh 3 safe fr A safe ; he sees only when the object is near, not when it is far (Sch.): Het H. L. E. Ba. sa ge. g. Salange en OBD AON see to a far distance at night time? 2. to perceive or behold any particular object : AS BRAK A an eminence from whence one can see the mountains of Tibet: 3'444 कुष:अर्देर:बर a place where one can be seen by others: 3.8 Marsak an sale & he made it visible to the girl, he made her see it; wik a Awas if there is one that has seen it, if there exists a witness; ? Mik. 9. 4m seeing this, I came to know, i.e., from this I saw. I percieved; Mr. Marsa to frq. seeing. hearing, touching, remembering; see, to

Ju. thinking of (e.g., a form of prayer, or magic formula); colloq. মান্তির is usually coupled with নিল, the eye, quite pleonastically: করি করি নিল্পানি করি প্রতিষ্ঠিত বিশ্বাস্থিত বিশ্বাস্থান বিশ্বাস্থ্য বিশ্বাস্থান বিশ্বাস্থ্য বিশ্ব

ed as \$3au as a series \$9au object of sight; a view, scene, aspect (Ya-sci. 41).

ভাষ-প্ৰ mthos-dus কৃতিবিৰ ('sight-poison') evil eyo (Sch.); envy, grudge, jealousy [a snake]S.

wife \$5, mthod-bycd= and mig 1. that which sees, the eye (Maon.). 2. a species of kite.

स्ति स्था mithon-lain the true way 1. त्रिय प्रस्ति स्था the state or stage of perfection in which one perceives the truth, i.e., the reality of Nirvana: रेक्ट्रस्ट द्वार है द्वार स्था अर्थ स्था के कि द्वार स्था अर्थ स्था के कि द्वार स्था के कि स्था के कि द्वार स्था के कि स्था कि स्था के कि स्थ कि स्था के कि स्थ के कि स्था के कि स्थ के कि स्था के कि स्था के कि स्था के कि स्थ कि स्थ कि स्थ कि स्थ कि स्थ के कि स्थ Was. (139): the path of obtaining the power of right, a mystical state.

a thing; notion, theory, opinion.

Man a Laws Mthon-us don-ldan n. of an image of Buddha, the sight of which brought merit to any one (Yig. k. 21).

भारित द्वार quthon-na dyah = वश्यक स्टब्स् very handsome, of beautiful form.

where a is the a pulled church a and a is thing a in the a thing a is thing a visible or faintest thing a and a is a.

सर्वर व शु न शेर य mthoft-ua bla-na med-pa = वर्ष मर्थर व इस मासुमार्थ perceiving the supreme truth v. श न शेर व.

भाष्ट्र वारेष्य mehok-ua ned-pa समाहिक fatalist.

নাই নেই ইয় mthost-wahi chos ৰুম্মন্ত actions of present life, নাই নাই ইয়ালাট্টা নাই বিশ্বনিক mthosi-war hyper-wa ৰুম্মন্ত ইনালাট্টা নাই কিন্তু কিন

Mich as Ha a mthofis-was spaf-bys that which is renounced when seen; अवि वस्त्रीय क्रार्टान-was syrol deliverance at sight.

અર્થેલ $\frac{1}{2}$ ન માર્શન બાર્લન (short awar explained by અને દેવા તે માર્ગ કે મેન અને વાર્ય વાર્ય વાર્ય છતાં છે. ત્યાર (K gu. κ : 90).

pillow there came a solitary white man opening wide the cleft-holes of the bamboo house (A. 129). But allow an opening to the sky in the middle of a building. Fallow 3. Allow mithods-kha platform on a flat-roof. Allow methods-ka wilk ornaments, fringes on the borders of paintings (Cs.) Allow & a methods. che-wa water dome.

MIN'S mithoff-pa 1. to lose one's senses; one who has lost his senses. 2. acc. to Ja. perh. = New 4 hthoms-pa.

শ্ৰম্ম mthon-ka or মান্দ্ৰ also মান্দ্ৰ হ বৈ mthon-ka chen-po 1. মহানীল blue gem of great value; acc. to Jū. one of the five celestial gems. 2. নীল azure, sky-blue.

भावित muthon-te जतीयां coming out successfully, surmounted, climbed up.

হাইব বা mthon-po high, elevated, exalted; deep, loud. Practically the same as আৰ and in colloq much more frq.; occurs also as আৰ মান্ত নানানান.

Syn. M's mtho-wa; pleasif greksnetho; rous rhams-che; surus dpaksnetho; & K.R.: rese-mo rih (Phon.).

भावित भावित mithon-mithin 1. रचनीय ; supphire. 2. the high blue colour (of things).

अविद्यक्ष कृतिका-pohi the an epithet of Vishnu (Maon.).

ऑद. ags. mthor-hthus चाचन washing the mouth with a potion of water.

শ্বিতি mithol-us or ব্যাধন ন বন্ধন ব বন্ধন ব to confess, confession; from the word কৰ দ that-mo; and is defined as বন্ধ গান্ধন কৰ দ কৈ বি, it signifies joining the palms of the hands in contrition: স্থান কৰিব বা কৰিব if you are guilty make confession (Hirom. P. 19); কৰিব বং ইমাণ ই ব্যাধন কৰা স্থান্ধন ব্যাধন কৰিব দিয়ালয় কৰিব বা কৰ

MAN mthos abbreviated form of MY ? w.

दश्य bthay a mill; mill-stone; colloq व्यय में bthay-yi anything pulverized in a mill; व्यय में बद्द grinding or ground in a mill.

QATIA bthay-papf. Some btays, fut. som, imp. In le ogrind, crush; In a single to grind in a mill; In a same a some flour of roasted corn, barley, wheat, &c.; In a same a phyconar bthay-pa to grind into flour, to pulverize. 2. to weave: In a same to weave woolen cloth; a same a weaver; In a same a sik-weaver; In a same a sa

QSC विश्व athai-gos= अवस् विश्व वाजावीत the under-garment or petticoat woru by the lamas called also अभ्यवण

वक्ष्य hthan sprad-pa कायलंडने bodily union as in conjugal relations.

ৰ্থন ই hthan-po lower parts of body: ব্যুক্তাই ব্যুক্ত a bodily defect or personal deformity.

Q\$\int \text{\$bthad}\$ liking, pleasure; good will; joy (Ja.).

Qश्रिपा: hthad-pa (विश्वावर्षण) रच 1. to be delightful; pleasant, agrocable, well-

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pleasing. A acque A atque not agreeable. repulsive: वर्षाः दे त्रवः नेव ह केल्ला व त्रवर् य नेव हरः all these sayings have pleased me very much. 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted. A 444 44 MK. ! I see that (this reading) is not generally accepted (Zam.): 44 TRE RAS & it occurs also in this form; A 4453 wrong (Was. 294); to be fit, proper, suitable (from Ja.). Para Aragra as it is not proper to call it soul, as it cannot fitly be called soul. 3. 445 is a familiar word very frq. in W. almost the only word for dyah-wa: केशभावन्द्र cheerfully, joyfully; व्यद्र कु देर्थ अन्येक्ष as it was not agreeable (to him): assassas well though apparently rejoioing. 4. at pleasure, at will: 49495 let us turn back: 55 35 35 4 voluntarily. spontaneously (Ja.).

व्यक्त हैthad-legs n. of a large numeral (Ya-sci. 58).

Q वि देश II: aco. to Sch. = व्यन् व hthan-pa व्यन् कृत hthad-ldan = व्यन् व hthan-po.

Q 83 hthan = 47% nan-lan pressure; urging. 44443 hthan-hdre a demon (Sch.).

ant i httan-po steady, persistent: Rant i mi httan-po a steady man, a resolute man (Cs.).

द्विन में hthab-pa चाल, विचय, विचय to fight; to quarrel, to dispute, to brawl. ह्विन्द्र-व्याप to struggle with mow-storm (Mil.); व्याप के देश ने to die peaceably without a struggle; also used when quarrelling persons are reconciled (Ja.); ह्विच्य verbal altercation. As abst. also व्याप hthab-mo a fight, a battle; व्याप क्षा क्षा क्षा क्षा क्षा dispute, contest (Les.) + व्याप क्षा क्षा क्षा क्षा क्षा cause for mischief. *** § \$theb-hkhrny and fighting, war.

ৰক্ষণ Mhab-ya antagonist: ট্রিট্রান্ট্রেকর শাস্ত্রিক্সি you must be my rival in fight; ব্যুক্তি ব্যুক্ত ভ fighting cantankerous female; ক্ষণ শ্রুক্ত টু ব্যুক্ত ত ccasional rival; a rival for the time being; acc. to Jā. the antagonists of life, i.e., the family and relations a secular man has to struggle with.

hthab-rage intrenchments, breast-work, ramparts.

and 30 hthsb-bral 1. thus explained: g.Ra. 3 and 5 (4. 30 and 5) if one is free from troubles with the Asura, it is Thabdal—signifying that one of the heavens of the Buddhist theogony is free from strife. This region lies above the Trayas trimes heaven. 2. soc. to Bon=axim mishe-ma.

ast'ag hthab-bbu silk-worm.

Qश्ति I: htham-pa pf. asses htham; भारत 1. to seize, to lay hold of, to clutch, to attach oneself to, to realise mentally 2. to join together, to enlock: भ्रम्भ भुवस्थ व or भ्रम्भ सुर वस्थ to unite in friendship; इ.स. वस्थ व to join in any undertaking (Ja.).

Qश्चाय II:= हैं व spyo-wa परिजाबा blaming, scolding; to scold, to blame.

দু Q নিম্মাণ hthams-pa to class out of affection. শ্ৰণ স্থানজন্ম to seal friendship under a solemn ceth.

Q921' hthal-wa, v. = thal-wa.

QUN'N hihap-pa my 1. not straightforward, double-dealing. 2. hard, solid: man spa-hihas sinewy, strong, robust (Soh.).

to drop, to fall in drops, to drip from:

क्षण अवश्रेषण वर without any blood dropping out. 2. vb. a., pf. व्यवस्थ, fut. व्यवस्थ to cause to fall in drops, to distil, etc. (Ja.).

4 QAL'35 hthiń-slad=354 smod-pa slander, a term of blame or abuse (Cs.).

Ribs to be covered, darkened: १९ वेश का क्रिका gribs to be covered, darkened: १९ वेश क्रिया क्रया क्रिया क्रया क्रिया क्रया क्रिया क्रया क्रिया क्रया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिय

ৰবিষ্ণাই hthibs-po dark, close, dense. ৰবিষ্ণ sbst., a covering.

Qवेडाय hikim-pa fut. of berathim-pa; क बाबोबार्जर। it would vanish into the earth; also would be absorbed in the soil.

Qব্বাম bitug-pa=লব্ৰ also ব্ৰাই adj.
and abstr. sbst. thick: বৰ্ষ ব্ৰাই a thick
skin; শ্বিল্ব a thick hide; ক্ৰব্ৰ a thick
thick rug. লব্ৰ thicker towards the
margin or edge, gen of woven stuffs, opp.
to স্বৰ srab-pa (Jā.); স্বৰ্ব thickness in
consistency, as of liquids; also adj. dense,
strong: ব্ৰাব্ৰ dense forest; ৰাম্ব্ৰ ব
a sound sleep; ব্ৰাক্ষ ব্ৰাই a strong
inclination (Jā.).

QGE'A blind-nos pf. agen bluds or seem blinds to drink, to imbibe fluid: Knara-see a to drink one's fill; agama so gu immediately after drinking; agama so one who will drink water; a water-drinker (Situ. 84); agama they were engaged in drinking; have drunk; agama they were engaged in drinking; have drunk; agama to drink; agama to drinking; agama to drinking water be good, there is water prosperity (J.y.).

15.55 bithun-bycd we met the sun (he that drinks, i.e., draws out moisture by his heat) (Moon.).

Qবুণ bthud-pa = শব্দ et add on, make longer; to piece on, to prolong; aq aray বা add a piece to a string when a part of it has broken off; ই বাব্দ মংগ্ৰাম he has no need of an additional re-birth.

વાર મ bthud-ma 1. assistance, help in general. 2. an added piece; prolongation : દ્વાર ક્વાર માટે કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા ક

Qqq'II 1. hthun-pa, v. *194'2. 2. a gatherer: \$4.294 a gatherer of wood; \$7.294 a gatherer of grass.

QQC A thub-pa pt. agam hthub, or aga, fut. aga a, imp. aga to out into pieces, to split: Sarguaga at one who cuts into pieces, a splitter (Situ. S4); aga a to out meat into pieces, to mince; Augua to split wood in chips.

Q3N'I bihum-pe a form of the p. pf. agest or the per fint. Age or the imp. Age or the to cover or lay over, to put over, to coat; to wrap up, to envelop. v. শাচাৰ; প্ৰায়েশ প্ৰান্থ to cover or wrap up the head with clothes.

Q कुस्स hthums barren, sterile; addled (eggs). इं व्यक्त stupid.

Qবুৰ hthur supine of ag for agrae in collecting wood.

Qविष्या httegs-pu l. to prepare for a journey, to pack up. 2. to depart; it prob. signifies the same as वेष्ण, to lift, raise, take up; cf. च्याप्त वेश or बर्वण व to shift, to change (lodging), to remove; वेष्णव carpet bag, knap-sack.

QRE hitest or abeca www adj. lame (person or animal); to be lame, to go lame, cf. de. E; secure same same the leg being maimed.

देवे में bthen-pa 1. to draw, to pull: ब्या प्रकार पर pull a rope; देव व्यवस्थ to pull up, hoist; अद्वाद पर pull towards; ब्या देव के के पर कि प्राण्डित के क

in W also= \P^{q} to leau, recline upon $(J\ddot{a}.)$.

देने य II: acc. to Bon terminology is the line of a दुव्यु or dynasty, the term being thus applied because each member was metaphorically drawn p towards heaven by his ancestors. 'Ahe eleven dynasties of Bon kings or नवस है: बनेद व (lit. heavenly lines) were called (1) नवस्य करेन्द्र (2) केन्द्र व्यवके, (3) अध्यक्ष व्यवके, (4) क्षण्य अध्यक्ष करेन्द्र (5) नविद्र व्यवके, (6) कुष्यक्ष अध्यक्ष विद्यक्ष करेन्द्र (7) विश्वकर विद्यक्ष करेन्द्र (7) विश्वकर विद्यक्ष करेन्द्र (8) कुष्यक्ष करेन्द्र (8) कुष्यक्ष करेन्द्र (8) कुष्यक्ष करेन्द्र (9) कुष्यक्ष कर्य विद्यक्ष करेन्द्र (10) कुर्यक्ष करेन्द्र (11) विद्यक्ष करेन्द्र

completion of a specified number; page aquatass completed counting the number of charms (mastra). 2. to shut

Qবংশী htter-po or ৰখন smooth and glossy: ইবন্ধী বিশ্বনাধ direction of the bell well polished (Jig.).

QA atho sometimes written instead of all mtho a span.

QEO I : hthog-pa acc. to Cs.=99944
glog-pa acc. to &ch. aanu hthag-pa.

ইবিশ্ব II: pf. বৰ্ণ imp. জুমুদি 1. to take, bear away, carry: ৪ শু ১ দুঃ উন্ধাৰ্থ কৰিব the magpie carries away worms, insects, etc., with its bill; প্ৰথম বিলে who places or carries the meat; বৈলে ব্যালিক বাল carrying cymbals (musical instruments, etc.) having cymbals in his hand (Situ. 84). 2. for বিল thob-pa to receive. 3. for বংশাৰ বাল বাৰ্ণ বালে বালে the call (Jā).

पश्चिम hthou-pa (pf. and imp. अन्य) 1. to go out, to come forth, depart; वर वस केंद्र व to come from within; अवस्थान केंद्र व to come from the ground: जुन केंद्र व केंद्र व के lawing come out; वंश्वान विश्व व अभिन्य केंद्र व when I emerged on the other side of the river. In W. colloq. is a common usage for बद्ध व to come, and वृद्ध व to arise. 2. acr. to Ja. — to occur, as in अद्यास वस्त्र विश्व वृद्ध व (these goods) occur as imported, are imported: देवन केंद्र व के

alla frage Eiga Hthon-mi h!ris-po rgyal n. of a descendant of king Lde-phrin bisan (Yig.). affer hthob-pa sometimes as a fut. of few thob-pa: Affert-Raffer hthob-pa dan hthob-pa dan hthob-pa dan hthob-pa dan hthob-pa dan hthob-pa med spined; result of gain or profit. Afferdan hthob-pa med spine not getting, not to be got.

Qবিসাধ athom-pa, pf. atemu also ইনজান to be confused, puzzled, to grope, to be stunned. কৰিবলৈয়ে কৰিবলৈয়ে কৰিবলৈয়ে কৰিবলৈয়ে কৰিবলৈয়ে his head being turned, puzzled; মি-লামিল ক্ষুত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ being devoid of the eye of fore-knowledge he groped in darkness; কৰিবলৈ his head becomes dizzy, confounded (Horom. 16). Acc. to Jā. is now used in W. for to doze, slumber.

ৰ্থান হৈ hthom-yor idiot, or dumb-confounded: প্ৰিপুল্ম হৈ আন ইত্যান ইত্যান হৈ ক্ষান the three miseries of idiots, dumbness, doafness and blindness (Khrid. 4'). In C. collog. মুন্ত ইন্থান হালাইছ this man is very stupid or quite dazed.

Q ই বি hthor-sca pf. বাদ blor, fut. বাদglor, imp. বাদ 1. prop. v. n. to be strewn
or scattered, বিভাগৰ, বাদনা, বুলাই; কুবাদ to
sprinkle water; বুলাইন to scatter grain:
ক্রমন্ত্রান্ত্রাক্রমন্ত্রাক development discatter down. 2. to be dispersed, desicated, to burst (of a gun): কুবাদনা ক্রমন্ত্রাক
who throws or sprinkles water (Situ. 84).

ATS \$5 Albor-byed a parrot (Milon.).

No. (Ca.: Sch.).

axxil athor-mino Twas lefty peak.

বৃত্তী hthol মিন্তুৰ or কৰ্মনা revealing, giving out, confessing; same as এইন ক mthol-un ব্যাকীন confession.



5 du is the eleventh letter of the Tibetan alphabet and the third letter of the third group of consonants. It is equivalent to the Sanskrit π , being more dental in its pronunciation than the English d.

I: num. figure for 11.

5 II: T, T I. metaphorically it symbolises a gift: Bausa a Baull squala व भेद वर bestowing great charity is the Mahavana (personified) (K. my. 9 208). 2. the signification and virtues of this letter according to the fancies of mystic authors may perhaps be gathered from such statements as these: 52 15 45 25 24 24 1 44 4 25 प्रधानमधान्द्र चुँच the letter 5 is a symbol of being deprived of nothing; it takes away nothing, hence it sets free everything, i.e., gives salvation (K. g. 42); also इस.क्षमा १८.हे.हे.हे । इस.क्षमा देश घ.टर, हे.घ.डेर.ट.हेंब.इ being the state of entrance to all Dharma (i.e., source of knowledge), it explains all matter and phenomena both in their passive and regulated or active states (K. d. 5 114); दुवायादरादुवायरे व्यक्षा शुः विरक्षाशुः देवाएरे श्रेरा द्ववाक्षकः 3 3 € as it fully makes sure the Vinaya (moral discipline) and the objects of Vinaya, it is called the entrance to all Dharma (Hbum. 7 282).

5 III: 1. now, at present, just, esp. before the imp. mood: 5' \$\pi^* \pi \pi_*\$ in C. just go home! in W. now go inside! In later works and especially in modern colloq. the 5 da, now, is 5\pi da-lts, usually heard in colloq. as "tanda." Other combinations

are "Y The Manual and Ameniang" at once; "Y The Manual and Amenia at once;

The Sandal-wood island (Kuthan. 121).

5 da-kha 1. now, just now, presently.
2. acc. to Ju. a horse-shoe: 5 1994 da-kha ryyab-pa to shoe a horse.

skabs now, this time, this occasion.

্ট da-ci 1. then what: ্ট বলন then what do you think; ব্লিন দিল দিল চিক দিল-চুক khos. হাই বল বছৰ দিল্লীন ক্লান ক্লান ক্লান হৈছিল ক্লান হৈছিল। হাই বল বছৰ দিলে কিলান কলে lately until now. 3. sickle-hook for cutting briars (Ju.).

5's da-cha in future, henceforward.

535 da-ñid or 5\$35 the present time; but just now; 5\$355 da-lta ñid-du instantly.

5% da-lta, v. 5 III.

THE da-lia-wa or THE WA da-lia-yas even now: THE da-liar for the present, at the present time; THE BE da-liar-gyi bya-wa or THE dhos-po a person's experience or actions during the present period of his life; THE da-liar-wa the present time, present; the present tense; THE da-liar byus-wa suggest presence of mind; also, born or grown for the current age or current times.



50 da-ste henceforth, from this time forward. Also 534 da-phyis.

534 da-dus or 535 da-rus still, still more; but in C. this latter form is in common use for 54 and 535 to give still more: 535 494 45 995 473 please explain it once more; 535 44 again and again.

In collog, 5's often stands for da-rus.

Stylea-dray 1.=5.49*\$\\$ da dyab-mo red that is good. 2. a term used in grammar for the now obsolete \\$ da when second final after the letters \\$, \\$, \\$, c.g., in 34\\$ or \\$5. changing the terminative \\$ into \\$, also \\$, \\$ or \\$, into \\$. Thus in the place of \\$6.\\$ was formerly in use \\$7.\\$ bbyord-to; now, although the final d is no longer used, a relic of its former uses survives in the concluding particle \\$ to.

5.455 da-gdod=5.55 still, still more (Rag. 25).

5.45 da-nas or 5.454 da-nas 1. presently. 2. this morning; lately this day; 5.45 294 da-nas blags read just now.

গুলি da-tsug=গ্ৰাণ da-yan: গুলাইগু datsug byed now what to do, or what is to be done; জাবাং নিবাৰগুৰাগুৰি হুলাবং নিবাৰগু ক্ষিত্ৰ ক্ষাৰ্থ

ና ማጃና da-good = ና ማጃና ሻ ላይና now (at last)
I understand: ፫ና ያካና ና ማሻና ቪና ማና ር ተማ now (at last) you have understood and
accepted the real doctrine (Horom. 17).

5'3% da-hur=M3° glo-hur suddenly, instantly: A'3'5'44'3'5'44' foll suddenly from humanity (D.R.).

544 da-ran=544 da-lun this time (in Sikk.).

5'55# da-rafe this morning.

ংই da-rr=ইংহ: this day, to-day: ংইপুৰ্বইজন হে বহু ইপুটুৰ ইপুল কৈ লেইনিব। what is this terrible noise and confusion to-day (Rdsa. 17). হই or হ'ব in W. means also: heretofore, sometime ago.

্ৰম da-lam=ব্ৰেজ্ now-a-days: ১ ৰমনুবৰ্ত্তিক আৰু বৃত্তি প্ৰস্কৃত now-a-days in the country of Urgyen in the west (Ya-scl. 11).

the plant Cassia alata, the root of which cures ringworm; several synonyms for this bulbous root, called of in Bengul, are mentioned: And rab-mtho; Managha po dkar-po; And And khor-lo-hjoms; Bada po dkar-po; And And khor-lo-hjoms; Bada po dkar-po; And And khor-lo-hjoms; Bada po dkar-po; And hor kho-ra; And pin-ya; And hor kho-ra; And pin-ya; And hor kho-ra; And pin-ya; And hor-lo-hjoms; Bada pin-ya; And hor-lo-hjoms; Bada pin-ya; And hor-lo-hjoms; Bada pin-ya; And hor-lo-hjoms; Bada pin-ya; Bada khor-lo-hjoms; Bada pin-ya; Bada khor-lo-hjoms; Bada pin-ya; Bada pin-yag-mo gion; Bada pin-y

‡ ५ जु.मा दे da-nu ka-ri or ५ इ. व. १ da-nu ka-ri e दुवार, or दुवार u. of a flower (K. d. 4 368).

5 1 164 Da-khri bisan-po the name of one of the sons of king Mu-khri bisan-po.

5'8 da-chu=5''s déul-chu mercury (Sman.): 5''5'''a" = 4''''' s Da-chu causes fractured bones to unite.

5. h da-trig 1. n. of a vegetable medicine (prob. tamariud): 5.24 * 92 * 92 * 93 * 94 * 95 * da-trig tsha-grah hkhru-ncu geod-pa byed da-trig stops diarrhous caused by heat or cold (Htsii.). Syn. * 12 * 10 brtsi-ma; 95 * 16 * 18 * 10 brtsi-ma; 95 * 18 * 18 * 10 brtsi-ma; 95 * 18 * 18 * 10 brtsi-ma; 95 * 10 brtsi-ma; 95



5 39 da-phrug or 5 39 diea-phrug or 5 3 da-tse an orphan.

५ वेद न वेश र हदर भाषा ह lizard of Ladak :

Syn. वार्थीय sa-hdsin; वार्थीय देव sa-hdsin skycs; नेदेवे व tehu k-uu; व्यवद्वेष hday-skyes (अतon.).

र्वेद da-ber, v. ५वेर ta-ber, अर्थेर mdah-ber.

5 3 dahu= दुर्भः rgya-tshad Indian fever, typhus fever: रेड्स-दुव्य-दिन्दे द नेद इते द्वार प्राप्त केवल सम्बद्धित व केव इते व केव इते व केव इते व केवल सम्बद्धित क

5" da-ra 1. The a class of headless ghosts. 2.=55" and buttermilk which is half or three-fourths water.

† 5'3'5 Da-ra-da n. of a country to the N.W. of India. prob. the modern Dardistan (K. d. 23).

drag: 30 f aw 14 45 32 45 45 dwacabi Itea-was sringsod rus-bleer 1999 the
root of da-wa kills worms and checks bony
excrescences (Med.). 36 dwa-tshur
vinegus of dud-wa plant, which made into
a gargle removes fetid smell from the

mouth and heals diseases of the bone (Med.).

Sacas Dieabi-hehia ba-dur a Mongolian king who reigned over Tibet for seven years (Los. 212).

TWE 55 Deca-last bed-dur the Mongol name of the son of king Mi-was Phola Brodnams Stob-ryyas. His real Tibetan name was Hyyur-ned Ruam-Ryyas, and the Emperor of China conferred on him the title of Wang (Los. 4 18).

And day 1. sign of the plural, eleg. for and and and and another memory of the added to the pronouns and and another memory of the combination of the day and day-raams. 2. in translation of Sanskrt denotes the dual number: another used for another another the dual number: another used for another another the dual number: another used for another another another another another and for another an

रण प्राप्त के dag-ga dog-ge 1 uneven, also adv. unevenly; anything placed not quite on a level. 2. acc. to Já.= ६व dog-dog.

5वा प्राचित्र day-gu=ते " phye-ma powder.

বি dag-pa I: (prop. pf. of ৰংশু ব hdag-pa) মাৰ, মাৰ, মুন, মাৰ, মাৰন, মাৰিন, মাৰন, মাৰিন, মাৰনে মাৰিন, মাৰনে মাৰিন, মাৰনে মাৰিন, মাৰনে মাৰনি (of dirt, defilement, stain, etc.); ইশু বংশু ব purified of sin. 2. sublime, exalted, passionless. Also may occur as abstr. noun: purity: ১৭০০ adag there was or ১৭০০ in purity. ১৭০০ adag there was or ১৭০০ sch.: to make clean, cleanse; ১৭০৭ (২৫) কাৰ্বি id. ১৭০০ ব্যৱহাৰ to



become clean, purified: 54 at \$5 a to make clean, to cleanse, to purify; 59 45 48 to wash clean ; ५व वर हुम पूत्र, चन्नह, पात्रजीह, mifum made clean, cleansed; Rawwig impure or defiled blood or caste; awsk-kg इस बीर के बाब कर का सुर्वाय। quite pure in the works of the mind, in word, and in body; 58 0x a 4 to lead a pure virtuous life; #4 unique a right and proper prayer; sauceque fauls, faus quite pure, most holy, also the state of purity; A 547 impure; impurity, defilement; ana a sa a a a s bkrus-na midag-pa med-do when they have bathed they are freed from impurity. 3. www, we, arfain bleached, bathed, washed clean, rubbed, dusted, swept out: न्द्र-अडिअन्द्र्व his face washed with tears; 544 454 454 dag-pa yofe-su dag washed completely clean.

বৃদ্ধীৰ dag-hgrel=বৃদ্ধী-বৃদ্ধী a commentary on orthography.

543 dag-ci mint, aromatic plant, Mentha royliana (Jā.).

\[
\] dag-bried or \(
\] \(
\] \(
\] correct expression, right spelling.

बद'दब'य yafı-dag-pa सम्बद्ध, ४. घट' yafı.

त्वय दे dag-pa जांत्र द्वावल, पानणी the state of being pure; purification.

९वय १वय dag-pa rig-pa संवितः; = ९वय नेवय pure consciousness.

্ৰ্বৰ্জ্ম dag-pa gsum the three requirements of purity in religion as explained in Tsong-khapa's Lam-rim Chenmo, vis:—
(1) শ্বৰ্ত্ত্বপূৰ্ব purity in the speech of a spiritual teacher; (2) শ্বৰ্ত্ত্বপূৰ্ব purity in the innate nature of a pupil; (3) ৰূপ্ত্ত্ত্বিশ্বৰ্থ purity in the doctrine to be explained.

द्वादी द्वापार dag-pahi skyil-hkhor the disk of purity, the immaculate orb, i.s., the

moon: edung a man for a man fix a a fix a a fix a a fix a fi

for mercury, quick-silver (Mhon.).

द्यायवे अवव dag-paḥi mathaḥ or द्यायवे दय=

Squared agreement shift the region of purity, the pure mansion; hence Dewachan the heaven of Amitabha Buddha where there is no impurity.

रण वेर् I: dag-bycd पायक, परव 1. water, air, the wind-god, fire, and the sacrificial grass kuçd. 2. fair complexion (Milon.).

বৃণ্টির III: correct spelling (in a composition); also any revision, correction.

\(\forall \) dag-sbyor or \(\forall \) \(\forall \) adj-pah;

sbyor-us holy combination; also exact coincidence (Cil. 6).

545 day-ra was a species of garlie.

বৰ্ণীৰ dag-yig orthography; ইণ্ট্ৰণীৰ or বংগৰ the earlier (now obsolete) orthography.

ংৰ্থৰ পূৰ্ব dag-las-gyo=ংশ্বন তীৰ্থ not holy, profane.



54'34' dag-cist my 1. small splinter of wood or bamboo for cleaning the teeth.

2. bark of a tree. 3. scale of a fish.

openness, cheerful appearance of a place:
argg: Iquaras, aga; quilitation of a site for building are four chief
points, the frontage, back, openness and
the shade (Jig.).

ऽज्ञाः व Dwags-po the district of Dwagpo, situated between the S. E. of the province of U and Korig-po, the birth place of the present Dalai Lama Lobzang Thubdan Gya-tsho. 544 5 49 45 Duagepo bkah-rayud a section of the School of the Kah-gyu-pa which was powerful in Tibet before the supremacy of the Dalai Lama was established in 1644 A.D. इक्क व a व क्रिक Buays-po ske-hod ashon-nu n. of celebrated lama of this school (Loft. ब 9). दुवस बंद dwags-phor wooden cups turned in Dwag-po. 59% 49 dwags-cog Daphne paper manufactured in Dwag-po. squad dwags-sle the striped woollen wrapper cloth manufactured in Dwag-po.

T: das is a peculiarly-used word taking the form and position of a conjunction but really being a postp. or commitative case-sign of the meaning "with "." Thus द्वार कार्य का

However, in such enumerations, the rendering "and" is legitimate, as well as in mere couplings, e.g., #54 Fig 4344 shaving the hair and moustache. Acc. to Thon-mi-Sambhota, the father of Tibetan literature, this word has the following five significations:-(1) 34 # 3 444 484 5 85 4 as a conj. for connecting a word with another following it. (2) ** ** ** * as an analytic term to separate one word from another :-- 500 % ANN & Parte & arte & Le Dicanpo or the organs of sense are the eve and ear and nose and tongue and the body. (3) 4 Mdq 7 4 Mdq 7 3 K4 because of, on secount of, by reason of : ब्रन् में भ प दह दूर में भ में because of having taken medicine the disease was cured : अंशास्त्र वंशायाद्य अन्यास्त्र विकास का account of hearing many religious discourses his perceptive faculty increased; 5 9 MK 9 55 23 34 % by seeing smoke he could know (there was) fire. (4) 5 % वर्षि, पार्ट भूवमा के देव when, as soon as, occasion, opportunity: 4. Mr. 44. 48. 12. 12. 14. 12. 14. 14. 14. Droceeded to the country when the constellation Pusya appeared; 3.M.W.W.AK.C.K.EM.F. SKW 88 800D as the sun rose on the mountain-pass he performed the religious service. (5) न्त्रभवादवादिर्वदेर्वदेश्वावहवासे it is used to signify exhortation, advice or entreaty: नेवशक्ताद्विवादरः do learn well; नाईन्द्रीयादरः and read loudly (Situ.). This last usage. namely, the annexation of des to the imperative, has become common with certain verbs in the colloq, being then used almost as a sign of the imperative. Thus was " toi tang" look, see! WIMGE eat food. That "with" is the general signification is evident from many phraseological usages of dan: -in using #9#5 "in equality, on a level," das connects that word with the consequent, e.g., Next हिंद्र अभूभा दुः वर्षे दुर्जेण he must go with you :



so with the formative and Idan-pa signifying "possessed of," "provided with," e.g. 45'55'84'4 provided with wealth. wealthy; garaged and a king possessed of (or with) five sons. explicitly in its true sense does it occur with many verbe :- A dr qc agg u to meet with the husbandman : 49 454 39 4 to fall in with robbers; क्याविश्वद्भावत्व to salute the king's person: 494 9 455 mg 44 to agree with another's opinion : *** 85.55" 24 MEA to be in harmony with all; भावद्वाद्दः वक्षवाव to be in opposition to or with the local god: 53755 444 to fight with an enemy; Figure 44 to struggle with a snow-storm; # \$ 2 at a a g a se E T a as made dispute with the lama about the Drayer-wheel: wassawga fa sa age a to contend in miracles with the saint: as as ςκ'34'4 to lie with a woman: ₹κ'34' 54.3.4 near the town; 3.54.45.4 equal to that. Some particular ways of using 54 dan are the following: -- 995.55 ९६व ६ मध्यम व स्वाप gold, and silver, and iron, and the other (metals); whence note that in enumerations 55 is employed in different ways, arbitrarily, e.g., after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned. in the following manner: - 495 4 44 the four elements: WISK'SISK'SK'SK'SK'SK'SK'S dan chu-dan me-dan rlun-dan bahiho earth. and water, and fire, and air, or esp. in col. language, thus area age, & ex. afa, etc .--55 is frequent also in the sense of "from." especially with certain verbs which cannot indeed be used apart from it. Of these are agard to be separated 55 from, e. g., ar, cantac garda was separated from lust: also and huhral-wa to divide or from:

again: PK 455 RE 4 far from the house. In general, however, an or an is the sign of "from." A further employment of 55 very habitual in the classical treatises is in the manner of a continuative particle at the end of subordinate and co-ordinate sentences; so it is annexed to the verbal participle which concludes the clause, but never in the older works to the root of a verb standing thus; it can often, of course. be rendered by "and" as if it belonged to the following clause, but not always so. One example of this very common usage will here suffice : देव अन्य केल हैल करन दे रदर तर होर तर्दर । मा दे रदर शिव, बहुबा छ हिन बहे वा मेर बदेवस है जिस बंद thereupon the snake terrifying the householder, two boys together with that man, throwing up cries, escaped. Finally, the one conclusion derivable from the various usages of 55 is that the word must be always technically regarded as belonging to the words or clause which may precede it and not to any word or clause subsequent; which thus negatives the notion that it is a true conjunction.

55' II: a meadow.

চাৰ dan-ga (col.=১৯ ল dan-kha) appetite : ६३ ६८ ব ধৰাৰ my appetite is gone; ১৯ বা ক want of appetite (though wishing to est, cannot est); ১৯ বাই বা dan-ga bde-sea good appetite.

Syn. F'à sto-che; K'u'à grod-che; K'u'è dah-kha bde; Erde, tehim-med; Equ'de, u chog-pa med-pa (Maon.).

52.3 Rea dah-du blah-wa or 52.24.2. to receive a command or missive with readiness, to do a work with carnestness:

242.22.52.3 Rea 22.42.24 high plan-tind dah-du blahs-pas tshul-bahin the behest he received



as a work of first importance (i.e., considering it as the first of duties). 5. 5. 5. 8. 4. dafi-du mi-len does not accept; does not apprehend.

CE'El dafi-vo wife, un, wunn, wifen, भाव, पुरकाब, खबत:, पुरतक, प्रश्नक, प्रथम 1. the first, earliest, with respect to number. time, rank: ६८ वर्षे अध्य कारियद the first or the earliest Buddha; दर देशे बहुआ दे सुधा के who spoke (raised) the first rumour? who was it that first got up the rumour? 52.48. 34'44 on the very first day; न डेंद्'द्द'र्घ' ब'ब्ब्स्स प being still in the prime of life; 54 54 the two first. 2. the first beginning, outset; also signifies aboriginal, fundamental: ንቶች ፕሮቹ at the beginning of the day; 55.5% in the first place, above all, at the very commencement; 52 5 44 from the beginning; 44 5 24 las dan-po-pa a beginner; www.qc.W.ud.Sw.W as long as he is only a beginner; 52 5 55 an daff-po dafe tha-mu the first and the last; 5 5 5 9 dan mohi rayu facts the original or primary cause: ১৯ বৃথ dafi-pohi sgra preceding word: दर दे ह व को का में के was दे द ने में be knows the meaning from the context. 3. as adv. SEES firstly, in the first place; at first; in the beginning: 55 45 95 happy from the beginning.

৭ মেই মুখাতৰ dań-pohi dul-cun a bride (just passed out of virginhood) (প্রদিকঃ); ৭ মেই মুখাতৰ শ a maiden; a girl at puberty.

Syn. g.K.z.n hu-mo dar-ma; Pzn na. kheñs [dan-ma; nz kan kah-tshu cun-ma (Mhon.).

নং ইউ কৰে das-post bdag সম্ভাৱ [1. a noble man]S. 2. in Gram. সমস সুৰৱ the first person.

5K'A dafi-na wi, uw 1. to be pure; to be clear; gen. as adj. pure, clear;

बबुध दर्भ cleaned or sifted rice. 2. sincere, single-hearted, guileless: केम्बर अनुस्व दर्भ दर्भ truly sincere towards all creatures; द्वेकेस्बर्भ क pure, sincere disposition to virtue (S. o.). ५८ व १५ वर्ध-स्व तंत्र संक्ष devotion, purity of heart. ६८ वर्ध-स्वव वर्ध-स्वतं (म द्वा कुण क कि.स. कार्य क्षा क्ष कि.स. कार्य क्ष क्ष कि.स. कार्य क्ष क्ष कि.स. कार्य कि.स. कार्य क्ष क्ष कि.स. कार्य कार्य कि.स. कार्य कि

55 dan-tse 1. n. of a kind of Chinese satin. 2. in W. a field-terrace (Ja.).

ÇC একা A' ∃dan-sas ma-sa ভাৰিতভাগীজন do not eat with a doubt; also do not entertain doubt [a suspicious man]S.

5 \sim daf-ra stable for cattle, in C. and W. $(J\bar{a}_{\cdot})$.

+ 55° A Dan-la 1. a Arage a tank, a pond. 2. acc. to Sch. a tract of land abounding in springs. 3. n. of a long and lofty mountain range in N. E. Tibet, running from long. 90° to long. 96° E. and keeping mainly to the 33rd parallel of latitude. Travellers to Lhasa from the N. E. must cross this range. It is Father Hue's "Tant-la."

glaro, lustre: 55.44 a 400 As-pa 1. abst. glaro, lustre: 55.44 a 54 it has no brightness or glitter; 55.44 a 54 it has no brightness or glitter; 55.44 a 54 a very glittering. 2. force of language; also pronunciation (colloq. 4475.4); 55.45 d 400 As-po ñid abst. brightness, lustre, glare, clearness. 3. adj. sparkling, pure, clean, clear: 455.44 a sparkling water; 34445.44 unpolluted heart; passa 54.44 of the body) perfect health, looking bright; 34455.44 a clear sky, fine weather; 55.44 34 35.45 n. of a code called "the clear crystal mirror" or directions for the guidance of government officials.

3

KEN' Aduans-ma=1, akhn-wa in juice, gravy; fig. relish, taste: su gravy the relish of food (Moon.).

८८ प्राचितिक वहा, मान, वदः 1. shst. faith, devotion. 2. vb. to believe, to have faith; see, to Ju. a secondary form of attu to wish; hence in compounds: 44 55 thirst. etc. Referring to this word Milvraspa दर्य दर वहद य बादेश देर देवश क्रद्रथस. remarks: दे बीक्स दह दद या द्वा कर शुक्र प्रदास के दिन वा बाव के 88 it is to be feared that 554 may be mistaken for 4554, it is important that these two and the object of one's 55'4 or faith should not be confounded. The first is what may be called divine love, the second, i.e., attu, is love for one's wife, children, and worldly things. ५५'व मेर् यदे मे इस्साब, द्वर देवे इस इस्स मे 35. 1 to men who are devoid of faith, holy thoughts (religious ideas) would not occur (Lam-rim. 25). दे बद्दा काम ठ्ये वेष पर में ब्यूड में। अवद केर वदे भूज रेव पर हुई all believing in him shall not be destroyed, but shall obtain everlasting life. There are three kinds of \$5 a dad-pa, viz:-(1) \$5 26 \$5 4 माल sincere faith: (2) भेद देश यवे दृद्ध trust. full confidence: (3 के में क्ष वर्षे रूप unflagging devotion, unalterable belief. 55 935 did-pa nid sbst. was faith, love, devotion: 55 34 dad-que reverence and faith: A. 4 चेंद इद इस स्व कोंद दश दर मुख हैंस on hearing of his high virtues I meditated reverentially ou faith (Hbrom. F 2). Kungu dad-pa log-pa अवाविषद्ध impaired faith, want of faith [also, the man who is wanting in faith]S; 55.495. 1985. 9 dad-pa phyirhayyuren 45.4344 4 aux : mutit change or modification of one's opinion, (regarding another person). 55 4 354 dad-pa byed-pa to confide in, to believe; 55.0345 in fuith; 55 4 aga a did-pa bbul-na offer of

faith; 55 a \$55 a dad-pa mi-phyed-pa unflagging faith.

<्रच्च इन dad-gus idan क्षक, जहानान, जहा-हुक, जहान faithful, loyal, devout, respectful.

Syn. 9n437 gus-par byed; 3n24 gusldan; 4n35 she-sa byed; sacat et inkonpar ldas; 8135 sten-byed; 313 alla kun-tu beten; saijala rab-tu beten; kuisa mosldan; 55 ea dud-ldan; 55 alla dad-tuyscan; 55 ea dud-pa can; 1813 dans geig-tu sems; 55 a duh-wa; kuia mos-pu; 3n43 e 354 gus-pa phyay byed-pi; a133 bun-duru anti (Akon.)

द्राद्भवस के हैं वह देश dad-dam spho-medkyi hdan-pa love with unflagging faith and unflinching devotion; as in स सम्बद्ध क्षेत्र वहर यस द्राद्भ वस्त के हैं है बहुद व हैद के द का a remoteland though separated by distance his unfaiting love and devotion remained undiminished.

55,953 dad-hdun love, faith, devotion.
reverence, veneration. 55,954 254 dad-hdun
mcd-pa faithless, irreverent, unbelieving.

द् य क्षुम dad-pa genm the three kinds of ६६ य dad-pa or faith acc. to Bon:—क्ष्म्यद्द १६६ य; ६६ करे ६६४; कर देश १६६४; but acc. to Buddhism, there are two kinds of ६६४ (1) बोब १६४४ द्वार (2) बोब १६४४ व्याप्त १६४४ faith in a spiritual sense (K. d. 4 310).

द्विषे हे अनु बद्ध व dad-pahi rjey-su hbrañ-ac.
व्याह्मारी one of the stages of a Buddhist
monk who is a Cravaka. द्विवेश्वेड्डहु-द्विवयदेवय व अन्यतः पोष्ट्यारीव्यति to
pray to perform the uposatha (religious
faing) in faith; द्वियात्रीवय व्याह्म one of
the twenty stages which a Buddhist monk
attains to in the order of Cravaka.



53. TE dan-gon balls made of wood, cloth, stone, or glass, with which children play (K. da. 5 146).

53 5 dan-ta n. of a fruit yielding a medicinal drug.

८व तेया dan-mey in the dialect of Amdo: precious, important.

इत व ये ना dan-thu li-ka n. of a kind of grass which grows as quickly as it is cut (K. my. 7 228).

53'5 dan-da n. of a medicinal herb.

53.5.2 dan-da-li in Ld. a sieve, gen. consisting of perforated leather or a wooden frame; 345454 ras dan-dal a sieve made of cloth (Ja.).

53'25 dan-hdra vew n. of a medicinal fruit. [the castor-oil plant] S.

지역 Dan-bay or Sweet Dam-bay II. of hamlet situated below the great monastery of agarges Hibras spuns or Daipung near Lhara, about 4 miles to the W. of that city (Lof . 3).

Să' ₹♥ dan-rog wayıs Croton euphorhin; or rather its medicinal fruit: 54.44 4c 45 54 1 1 495 dan-rog nah-nad dray-po shyof-sea byed croton heals serious internal maladies.

+ 58.7.6 5.4.4 Danda n-tu pa-la wewdyn n. of a medicinal plant: 477 १ व.स.स.चर्टा वालु अर रेट कीर क्षेत्र देश केर देश वालेश 45.435 from the root of the plant called Danda Utpala taken with cow's butter a woman will in proper time become preguant (K. g. 8 44).

SN dam bound fast: SNEWBERGENER fit or suitable to be bound by promise or under an oath, v. Publa khas-blafe: Sw5. war dam-du beift-pu faus well bound; also bound tightly, 545 935 9 dam-du bzuñ-wa to hold tightly, hold fast : चे दुव yi-dam or ३९४ दुव thugs-dam a solem: promise, vow, oath, confirmation by oath; SNT 9444 dam-la gnas-pa to shide by one's own promise or words: 54 344 dam-name a violation of promise; a violator of promises: इस क्रम के विकास क violations of duty. इमायवर्षकाय to exorcise demons, to bind them under solemn oath, etc.

SN A dam-kha=31 thehu-tee a seal: SWF agg to seal, stamp, SWG dam-on = we tham-kha (Cs.).

5434 dam-prhug=3454 or 358 thehu-tsr a seal (Mhon.).

SNIASA dim-beak or SNIASAIA dam-beak-wa नियम, वक्त, सैनिय, संगर, नन्त a promise, a vow; the act of promising; almost equivalent to what we might term a sacrament. SWASS AND dam-beah Abul-ica to give assurance; to make a promise; A and of the ase mi-hbab-pahi dam-boah a promise from which one will not shrink.

दमस्य दे वेक्स प Dam-can rdo-rie lege-pa is a Tantrik deity introduced by Padms S'ambhawa and mentioned in Pth. He is of the 599% or terrific class of deities and is usually portrayed riding either on the Tibetan imaginary form of lion or on a he-goat. He is known also as Rdor-legs. Probably the same as that in the next paragraph.

sords brigg Dam-chen chos-ggal is the tutelary deity of the Grand Lams of Tashi-lhunpo, and is supposed to be



under a solemn oath to defend Buddhism against all infidels.

serasera dam beas-pa a promise made; to make a promise; SARS dam spuk-wa to keep one's word or vow; sarasura sa. A. age a not to violate one's promise.

581581 dam-dum 1.= 349 phran-bu or 35 35 nun-nun small; a little quantity or bit. 2. various (Sch.).

द्वाद्या dam-pa क्यम, परम, सत्, इ.इ.1. excellent, superior, the best. 2. steady or firm, tight. 3, holy, sacred; which is the most frequent usage of the word: BWSW4 44.34 a holy lama has come: 44.4 4 4444 5.35.494 he is a holy one who has become the very best : Se un a dam-pahi blo-gros holy intention, pious inclination seems to be also used as a term resp. for: the deceased, the late, e.g., waspraids he my deceased father; #4545447 the late teacher himself, etc. 5. also stat. the good, the holy, holiness: 5 " a part of the holy ones.

Swarde quin-ba Lahul to. Balacenamen et.

दशयाँ मा Dam-pa log-dkar n. of a Deva-puttra; acc. to some Gautama Buddha bore this name in the Gahdan heavens.

द्भायाभिष्य dam-pa mi-ldan=द्भायभावित्य

en ali ga ala en en dans-pahi grib-baildan idan-ps are possessed of the grateful shade of sanctity.

qu'ad an dam-pahi chos or qu'an anni holy religion, Buddhism : Sarad Xarga Xall उद्देशकोत क्षेत्रक प्रमान महिताय शास क्षेत्रकार्थ poth holy religion and worldly wishes there is none that can accomplish these two together (Lo. 7), quad taraquique talut l'am-pahi chos pad-ma dkar-pohi mdo बर्चेप्रकरीयनुष n. of one of the well-known scripture: of the Mahanana school.

Sarud anamanahi anung-behan the image of holiness.

sarti dam-po zw 1. strict, firm, strong, tight: adv. as in Satasakara to hold firmly. to seize securely. 2. acc. to Ja. narrow. द्रमध्यमध्य dam-po ma-vin विश्वित not strongwilled; not strict; relaxed; 54 44 354 dampor byed-pa or MANSTU E Elfara making firm, tight, or strict.

54455 dam-bbyar 1. = 94434 custom. usage, official practice: 4 445 44 44 54 425 15 25 the customary allowances of the new year, etc. (Risii). 2. the affixing a seal; also a letter to which a seal has been fixed

54 dum-takiy word of honour, h sacred or solemn vow; words or engagement made solemnly; 543435 dam-tshin #id promise solemnly undertakeu.

दमहाम dam-rdsag or दमा अविदेश dam-tshiggi rdsas objects or articles of religious utility which one carries about; for instance, the bell and the dorie are the Sward of a Tantrik lama or a Buddhist exordist which he always carries with him: वेत-ब्रोट-अ.त.वे केत.र अ.शहर.तत.र्ट. हे.स.कर. वंद्रेत.संस.तत because he consulted the holy opinion of the naljorma (female ascetic of the Tantrik school); her desideratum (5% gw) which was beer was kept concealed (A. 61).

·बद्धापुरि 🌬 Hdam-buhi tshal D. of a place beyond Suvarpa-bhūmi (ancient Pegu); it is located : कु अर्थ डेन सं त्याच अ वर्ष है क्येर हैंद हैं र A 14 194 soon after crossing the ocean to the west of the groves of Suvarnabhūmi (.A. \$0).

sway Fr. Dam-stug relood described as as being a district in Tibet (Rtsii.).



Shift dam-sri a species of gnome mentioned in Pth. as causing plague and cattle-disease.

53 dahn a kind of fever (typhoid):
\$5, a 53 w 250 and a being laid up with typhoid
fever. 53.3 dahn bu-tsha = 53.3 d danhu
bu-tsha an orphan boy, orphan.

र्र I: dar कीम, राज, पश्च silk; also a flag: sea 55 lit. meeting-scarf, is resp. for ₱ 4544 silk-scarf presented on meeting; presentation scarf; 4 55 Chinese or Indian silk: 55 575 white or plain silk scarf; 55 we silk stuff or dress. 995'55 hphyar-dar a hoisted flag: 55 as a small flag: 455 55 mdun-dur a silken strip attached to the top of a lance. 5 % dar-skud tings silkthread: Maracas as as without dress; naked like a silk thread (stark-naked). tar-klira furur painted or coloured satin; satin with figures on it; 55 \$4 dar-phon a coarse kind of silk; 55B dar-khru small square or triangular flag (made originally of silk); 553225 dar-gyi ida-idin usera silk-lace or fringes: ১ম দুরু ইন কর ই অনুধার dar-gyi lda-ldin man-po blage-pa uzernasiu decorated with a large number of silk fringes, lace, &c. 55 m dar-zab win the finest satin, silk-stuff; embroidered silk kincoli; KRING BANGA GRID (KRIDIAN GRID) बीम्ब the finest satin : ५२ म्ब ब्रेंब डेट म (ब्रॅब डेड ने बद्दा अवदे हैट के बेच (A. 4) let Chandragarbha sit on the satin-robe spread out. present consisting of the finest embroidered satin, etc. (Bluii.). 53.2.3 dar ri-mo-can fraux figured satin imported from China.

sea dar-la ঘহ, (ৰ্ণা-ৰণ্) আৰক্ষাবস্থ [a kind of satin cloth used for protection against frost]S.

६२ प्रेंच dar-gyi hou or ६२ प्रेज्ञेन स dar-gyi arin-bu बीवबीड silk-worm.

Syn. 35'29 şkud-pahi hbu; 55'3'29 dar-gyi hbu (Mhon.).

\[
\sum \frac{1}{2} \text{ dar-loop} a flag-staff about 10 or
\]
12 feet high (with inscribed flag) fixed on house-tops, piles of stone, or on votive cairns.
\[
\]

Syn. 53 5 dar-po che.

54.05494 dar-blags-ps to bind silk scarves to the neck or throw them on the necks of parties to be blessed.

5. Years dar-thops-pa one with a soarf in his hand; 5.447.5. Years the general (when given command of an army) being presented with a silk soarf as a token of office (D.R.).

१९ वर्ष अपन dar hthag-mkhan silk-weaver; १९ वर्ष अपन के दु में daughter of a silk-weaver.

5.5 dar-bu a kind of red cloth made of either coarse silk or cotton, manufactured in Amdo (S. kar. 174).

55.644 dar-bubs a whole piece of silkstuff rolled together.

THE a narrow ribbon-like piece of silk, a kind of silken ornament. 2. the silk scarves or coloured cotton cloth attached to a flag-staff (Rtsii.).

Byn. 55.8 dar-bu; 55.85. dar-chuń (Jā.).



इस III: बीयम youth; ६८:००व or ६८:४ ००वाच सम्बन: हवा youth; youthful age; बीड०=हेम वृद skyes-phran. ६८:३५ dar-phyed or ६८:०० सम्बन्धि, सम्बन्धिम one past his youth, i.e., after the middle age, i.e., from the 49th to the 60th year in man.

55 989 dar-geig= 95 6m or 2 39 a little while, a moment; 55 989 56 4 a fter a while; adverbially: for a little while, for a moment, directly, instantly, in a moment; 55 5m dar-team about a moment.

55.4 dar-wa vb. 1. to be diffused, grown up; to spread, spreading; \$4.5.4 to gain much ground, to increase exceedingly; 55.5.45 spreading and decaying; increase and decrease; 55.4 a growing place or country. 2.=55.5 (Beng.) will abst. whey; milk from which butter has been churned out; 55.42 as wine made of fermented whey.

Syn. & chu-skya; R chab-skya (Maon.).

্ব হল dar bab-ma= হু সাঁব্ৰ ন নৰ্বী a maiden; a damsel.

54 AGM dar-babs=55 4 AGM Q youthful.

SNAWAS Dar-rgyas glis n. of a Buddhist monastery in Upper Tibet. Ja. mentions this also as another n. for Darjeeling.

55'# dar-sga the walnut-tree.

5x 5x dar-dir facturation humming or bussing; wailing, lamenting (Ja.).

5x & dar-rdo=5x & rdor-rdo, \$ man x - \$ a stone on which any steel implement is sharpened; grinding stone.

† 53.5 dar-dhi, v. 3.9 ku-ça (Máon.).

दर हैं है dar-po che, v. दर हूँ q dar-loog sail; large flag fastened to a flag-staff: हैरू दे कर दर हैं है है वैश और प्रयोग दु ब्दर यदर and that ship quivered like as a flag when moved by the wind (A. 16).

\[
\begin{align*}

र्रें II: तत्व, तंदर, तवर, also पौर, middle age (in man or woman) after the 40th year.

दर अवे ब्रेंक्स dar-mahi stobs the strength of full-grown man, that of an adult.

दर भवे वस dar-maki lus क्यावरीर the body of a bull; youthful body (like that of growing bull).

६९ अप्रेन्डिय Dar-ma rin-chen also called garda the disciple and successor of Tsongkhapa; ६९ अप्रकृत मुख्या Dar-ma heog-name n. of a disciple of Tsong-khapa (Loń. ९ II).

\[
\sum_{\text{start}} \text{Dar-mo} \] an abbreviated n. of a
Tibetan physician called \(
\sum_{\text{start}} \text{in} \)
his work on medicine is still extant in
Tibet.

55'58E'4 dar dmak-pa raw-silk (Schtr.).

5×:24 dar-sman = 5×:6× slum.

दर्शन dar-team== दैव ईम or देव ईम or दर वृदेव a moment; very short time.

\[
\sigma \text{def dar-\text{-teag} = \sigma \text{def} \quad \text{cloth used for a fitting and filtering: } \frac{\text{The \sigma \text{-teag} = \text{-teag}}{\text{def}} = \text{def} \]
\[
\sigma \text{-teag} \text{def} \text{def} \text{def} \text{def} \]
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\sigma \text{team} \text{def} \text{def} \text{def} \text{def} \text{def} \text{def} \text{def} \]
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\sigma \text{def} \text{

5.3 at Der-rise-sade Darchendo, otherwise Ta-chien-lu, situated in the southeasternmost corner of Tibet and practically out of all Tibetan jurisdiction. It is the transport place from whence brick tea is brought into Tibet.



52 dar-takel 1. the fat of youthful growth. 2. acc. to Sch. grain.

र्र भागी dar-ya kan a medicinal herb growing in clefts of rocks: १९ भागी है छ८ भिन कुलेस के कल् दिवे पुण क्यू हैं र केट कुल व दिन्।

🤫 🕶 dar-yab a silk-fan.

SK-48 dar-çam 1. the lower bonler of a silk dress (Ja.). 2.= att n. of a plant, prob. the plantain.

> ६६:नेट dar-çid 1. a medicinal fruit. 2.= ६६ ब्रेंब्-नेट flag-staff. 3. नेट ब्रु-वेब्ब-य a very fine wood (Jiy.), prob. the satin-wood.

3

observances where religion flourishes.

A. St. dar-sas a thin satiny muslin used for door-curtains and screens by lamas and great personages to prevent the public gasing on any ceremony or entertainment.

5x 53 dur-han a Mongol word signifying a man who is exempt from the duty of furnishing labour, &c., to the State, and also from supplying ponies, &c., to those who travel under official authority.

्या अन्य adj alow, leisurely; ६० वृद्धः त्या विकास alowly walking; ६० विकास विकास dalaham mad-pa = विकास विद्या without leisure or rest: . तुः देव दृद्धः विद्या वृद्धाः वृद्धः तुः वृद्धः तुः वृद्धः तुः वृद्धः तुः वृद्धः तुः वृद्धः तुः वृद्धः वृद्

्रमञ्जयसम्बद्धः dal-gyis blab-pu सम्पत्ति। n. of the river Ganges in the Himalaya; any sluggish or glacial stream. Also dullubs.

ব্ৰন্থ dal-agro or ব্যাপ্তিশন্ধ কথাছিলী, মুক্তিব্ৰহ্ম, মুক্তিব alowly or gradually moving; that moves in a prostrate position. Met. for the planet Saturn, the white awan, or a tortoise. _ \(\)

द्य-वर्षिय dal-hgros 1. a mode of dancing v. क्-प्रति-दु: \$5. 2. described as वाले व्यवि-दर्भ व to walk or move slowly.

54 ¶ dal-ṛṇyu slowly moving, aluggish stream.

१व देव dul-cig = व्यक्ति lin-cig 1. once: ६व देव-रूप्त कुन्दिन I shall be coming over once 2. चय a moment, cf. ६६ वृद्धेन dar-geig u little while.

54 if dal-rien = 4 44 the human body (which is very slowly evolved).

54 1444 dal-thog hjug-pa to attack, disperse an enemy (Sch.).

5454 dal-day this term and 5454 and 5454 occur in astrological calculations of 4552 the five planets (which term probably implies the planet Satura).

and ward dal-du phease pa fig. to work or to study assidueuely; not to be lary or indolent: The state of the said: but then learn some science not to remain idle (A. 32).

<q 5 dal-pe qq:=del aluggish, alow.</p>
relaxed; weak, with but little energy.

Byn. Thosp-po; Ann Ca gugs chuhua; And bul-ua (Mhon.).

inguor, case, quietude, leisure; also the state of delica, and so the being at ease or in state of leisurely comfort or repose: 944 4454 when at leisure, when the mind is disengaged or at ease, dolco for minter.

कर हो दिमायदे क्षमा वर्षेत् हैं माजे सावर दमावदे हैं वा व्याद MAUS 544 44 grenerally, not being born in any of the eight states of restless existence, one who finds rest by religious practice is said to be Dal-wa (Snin.). Seraces the eight states in which living beings are at ease and happy as being possessed of many blessings ; they are: (1) 14 35 46 4 a religious person : 12,54 2 4 4 one who is fully developed both physically and mentally : (3) granted not a heretic, ic., one who is a Buddhist; (4) as a # tha or god; (i) as a grande thurms yin or Asara an antagonist of the gods; (6) an enlightened man (i.e., not a savage or wildman); (7) and (8) those not born in space or in my animated nature outside humanity. These are also called passags. The tollowing are A for a set mi-khom-pa bryyad werewer, i.e., the states in which living beings have no case or rest, who suffer from continual work, and are therefore called restless ones or A Mara; -- (1) 5944 नरकोषपणि hell-beings; (2) भे इन्य वृतकोकोषपणि those born in the form of pretas; (3) 55 9 नियां सुपप्रित those in the animal kingdom (humanity excluded); (4) भुव अवद वृद्धि प्रायमnauthurfu wild tribes living in the border countries, i.e., outside the pale of civilization; (5) 🛣 klu-klo चेच, or यवन lit. one of indistinct speech, i.e., Moslems; (6) श्र अध्यान दीर्वाह्यदेशीयपनि the gods who on account of desire to live long are born in spheres of the heavens where there is no opportunity of entering the state of Nirrana: (7) sax Ewista glassanthose who are defective in their internal or external organs; (8) क्षण्यां कियाद वि those who are heretics or infidels, i.e., not Buddhists. In Sanskrt and Pali works we find विकोत्पादविशासिका indifference with respect to the purification of heart, instead of (5). ६४ वर्ष कु इन a dal-wahi tha-idan-na रेडिकी-ज्ञान the lunar mansion in which there are five star-gods, a constellation appearing in the shape of a chariot.

Syn. Al li-rji; nr. n pr. n skar-ma sharma (Māon.).

\[
\square \quad \qqq \quad \qua

ৰণ বিধানি ভাৰত dates কৰা slow; বৰ বুলাব্যাল কৰা কিনী she who moves slowly. ব্যাব্যাল

বৃশ্ধ Dal-Jon a sect of the Bon: ব্য ইন্ ই শুক্তবি দুললা বিজ্ঞান বৃদ্ধ the Dal-Bon came from the soft regions where the lambs dwell (D.R.).

इस बक्क इस वृत्ते dal-blab rnam-babi the four great rivers which have issued from the glaciers are:—(1) किन्तु the Indus; (2) वृद्ध वृत्ता the Ganges; (3) कृत पुण्ड the Pakshu; acc. to some authors, the Yamunā; (4) कृत्ति स्वता the Oxus; acc. to some authors the Brahmaputtra: वेद्या वृद्ध वृत्त वृत

বৰ্ণ dal-bbyor an abbr. of ১৭ বৰ্ণ কৰি and এই বৰ্ণ কা and when these eighteen conditions are complete in a Sattra, i.e., in an animate being, it becomes a human being: বৰ্ণ ইবৰ বৃদ্ধ কিন্তু ক্ষাৰ ইং I having obtained the noble body of a dal-bbyor man (A. 3). ১৭৭ই ইণ্ডেম্প্ৰ dal-bbyor ried-per dkah-wa humanity, i.e., the state in which the eighteen blessings are with difficulty acquired.

set 1. n. of a festival. [2. night, giving relaxation or rest] 8.

or dancing-woman (\$mon.).



54 # dal-mo quiet, calm; also the chine, loin (Ja.).

প্ৰ dal-mo=শ্ৰ alowly: ট্ৰং-হং স্থাৰ্থ you walk slowly, proceed slowly. প্ৰস্তুং আইন্দৰ্ভী ব্ৰাৰ dal-myur natho-dman-yyi hyro; slow and quick, upward or downward movement (B. ch.).

swalk dal-bised swalk. I. one selling articles at his own residence, who has not to move here and there for their disposal: Alk blook is pf. of alk. blohos. 2. in W. the people of sure large met seldom forced by their rulers to take goods from them at fixed prices. When this is done underlings appear before the tents or houses with a quantity of goods (which nobody else will buy) and throwing them down tell the owner of the house or tent that he now owes so much to the Government for things received. This is called 54 % orthogr. of 54 not certain, but it appears to mean to spread, distribute—to spread trade by force.

द्वाबीन dal-hdsin=व्यावन or द्वावीन सन्दार तीowing in a low stream. द्वावीन सन्दार क्वावीन क्

R di num. fig. 41.

 \P di-ki in mysticism=an assemblage; all or some brought in together $(K, y, \P 215)$.

Reset di-mur a certain worm or insect (Sch.).

the wind, the rattle of thunder; also busz, murmur, hum, low confused noise as of crowds, of number of praying people, of waiting prisoners, of birds on the wing. (Glr., Ja).

₹\$ \$\dishi=*\\$\dish \drunk \((mystic)\) (K. g. \\$215).

29 dig in 129 or 1299, v. 299.

देव इन dig-इन्बन क्योत a pigeon.

Syn. 39^{*(4}, phuy-ron; & Fyq cu-ro groy; aya^{*(2)} Aq^{*(4)} Aphrul-cahi miy-cu (Mhon.).

Ran dig-ps upon 1. to stammer, also \mathbb{R}^{2} a stammerer: \mathbb{R}^{2} a \mathbb{R}^{2} a stammerer: \mathbb{R}^{2} a \mathbb{R}^{2} a \mathbb{R}^{2} he at the time of speaking stammers $(Y_{a-nc}I, 35)$; cf. \mathbb{R}^{2} a \mathbb{R}^{2} dig-ps. 2. staggering, intoxicated (Ja).

RE did for REME did-suf.

** idia-khri a descendant of Gāuhkhri historical king of Tibet (J. Zaā.).

REAS dist-dist the sound of the drum; see, to Schr. THESE SE = langhing aloud (Td. 158-4).

Ra sa dis-phon n. of a superior kind of Chinese satin embroidered and worked with needle: कुका केंद्र दिन कि हुए य द्व the canopy or ceiling made only of Dis-phon satin is better (Jig.). Also दिन केंद्र विश्व dis-yes id. (S. kar. 179).

RE'SE diff-hur me a sound, noise.

R. Differin. of an extensive tableland situated N. E. of the confines of Nepul in Tibet and where there is stationed a Chinese militis. It is commonly called Tingri Maidan. Is more than once mentioned by Milaras-ps in his Nam-thar.

Re we dist-set awyer, abbr. ? Re and we to-day and to-morrow, hence just now, now-a-days; also written as ? Cwa.

As explained as: In we fin see age was explained as: In we fin see an 3 the stage wherein the teacher renouncing his home enters the religious life (D.R.).

5 I: du 1. num. fig. 71. 2. terminative case-sign after final 5, 5, 4, 4, 5, 4.
3. how many, how much: 5 জঁহ how much is there? ইন্দেশ্য বৃহ্ ৰহ how many months ago was it that he came? মনো কুলান্ত হৰ বাব বৃহত্ত কৰিব কৰা হৈ কৰা বৃহত্ত কৰিব কৰা হৈ কৰা বৃহত্ত কৰা হৈ কৰা হৈ কৰা বৃহত্ত কৰা হৈ হৈ কৰা হৈ হৈ কৰা হৈ হৈ কৰা হৈ হৈ কৰা হৈ কৰা হৈ কৰা হৈ কৰা হৈ কৰা হৈ হৈ কৰা হৈ হৈ হৈ

Syn. 4784 ga-tsam; F84 ci-tsam; F84 ji-tsam (Uhon.).

5.5 du-du how much, how many each time?

5 जी du-ma चनेच, नाता many; also various, several; वन्द्र म many days: 5 व्यन्ते it divided itself into several (parts); वन्द्र म many a time, often. Occurs for "many" in Mil. Gurum 795. 2 and 182a. 3.

5'49 du-shig about how much?

5.5 du-ru how much, what extent ?] " is garake, and is also, a fix it is garake, quad a 15.5 is a 15.5 is (Los. a 4) I am confused being a stranger in this country; for that reason the nature and extent of this country of Tibet (pray describe).

5 II: in mystic sense 1.=^{ξ} taste (ξ also=dead body). 2. a woman of bad morals (K. g. \vdash 179).

\$ 5.43 and du-pa tri-ya (mystic) a cloud (K. g. ? 28).

5 व du-us चून smoke; 5 व स्थाप du-us क्रांतेश चूनावर्ते it smokes; 5 व दुर व दे ते ताwa phyur-us byed smoke rises; ५ ५ ५ hordu "Turk's smoke," signifying the Turkoman Lob-nor or nomad's tents each containing a stove from which smoke rises.

5'4'45 4' Er du-wa ming-rif dit comet.

Syn. K. 34 phod-can; Man K. 34 minyphod-can; Aga 37 34 gtsug-phud-can; Aa 35 sbrul-can; Aa 42 34 skag-las-kyez; Aa 34 a skra-gäis-pa (Uhon.).

5.4 a du-sa-pa acc. to Ja.: in Spiti very poor people that pay but a trifling tax; proletarians ('smoke people') that have nothing but the smoke of their fire.

5.4 Nova du-wa-mi sad-pa=5574 n. of a hell (in the Bon mythology).

5 a a que du-un hishubs ar the hornet.

্ব ক্ষু কৃষ্ণ du-wabi skye-gans 1. সুন-বালি, fire (as the source of smoke). 2. acc. to প্রতিক.= ব্রুব sprin cloud.

5 मेरे ईव du-wahi tog भूमकेत a comet.

5.44 du-shag sec. to Ja. the smoke or vapour hanging over towns and large villages in the morning.

* 557 du-ru-ka 1. a kind of fir from the sap of which a resinous incense is produced; 4. 47643994. (K. g. 5 338) the resin is considered good for the sacrificial fire. 2. 3557 39 199 gay duru-kaşi yul-n. of a place in China inhabited by Muralmans (Lot. * 18).

\$5.4 du-ham \$5.5 4 a reply saying "it is a town" (a phrase used in mysticism) (K. g. F 27).

5

5 444 Du-har nag-po n. of a celebrated Chinese astronomer and mathematician (Rtaii.).

\$ 2'4'2'4 da-pa kā ya **युपकाय** 1.= मॉर्डेन I an image either inscribed on or deposited in a stupe or chaitys. 2. a name of the great temple in the Daipung monastery near Lhasa.

54 dug poison, which is of several kinds, viz :__ << 414 9 54 i.e., natural poison. such as snake venom, vegetable and also moral poisons; 35 q 8 substances that have been converted into poison; are grafing poisons applied and also made by mixture; wik of 54 sightpoison, poisons which are visible as such; देव की 5व poisons of contagion and infection, those of fatal or ruinous consequences. The four figurative poisons in Budh. are :--- रेक म्याभ वेंब पर नेम प 5 ब a numtra or charm known in a wrong manner is poison; 45 W 1855 YAM BW 4 59 indifference to an illness is poison; क्याया व्याप्त अपनीत वा का old man's keeping company with a young woman is poison; 534 534 4534 454 a poor man's sleep during the day-time is poison (C. dof.). In medical works: 3 a d a una 48 54 the hot sun acts as a poison to the skin; as 4 4 4 5 was been acts as poison to the flesh; ब्रेट्डमक्टेड्मधेनच table-salt acts as poison to the bones. Again, we read of 55 454 dug-grum-ni the three poisons :-- aff age and [lust] S. Tec. मोध [hatred] S. की सन कोड [ignorance] S. (A. K. 111-21). Acc. to the Bon there are five moral poisons:--(1) * 3 pride originating from an inordinate sense of one's acquirements; (2) 455'44 love and lust originated from objects that fascinate the mind; (3) 4 s anger as the poison of the

mind which embitters everything that would otherwise be charming; (4) 34 54 jealousy which does not allow the mind to bear the sight of another's prosperity; (5) की दव= Man a darkness of the mind. The five gods who acc. to the Bon can suppress the above नवाम वर्श्य दे (३) देवेंद्र नवाम (०० व. (४) नवाम है अद दें (5) **444'444'5\$**2'5#,

5 वर्गेश प्रवास dug-ais bung-pa-can whatever has been poisoned or besmeared with poison (as an arrow point) (#ion.).

5व के भे हैंव dug-gi me-tog 1. generally the plant Vanameria spinosa, the blue-lotus. 2. also wall Linum unitalissimum.

5वर्षेक्ष dug-gi sman or 5वंक्ष sconite; poison used as medicine. 549 #44 dug-gi sman-per agradus physican or medicineman using poisonous drugs in diseases.

54244 dun-shous poison charm: the following poison-charm is carried in amulet cases inscribed on cloth, paper, or birch-bark, as a protection against poison : मिनुसावे के कुमावे के प्राप्तमा वे बहुत सुन होते के मा अने 8'4 0 WHO 5'4'S da-na-te 54'8 0 2'0 2'0'9'A 열 열 열 대학 한 학 v-l: 즉도학학생은 (K. du. & 116).

5484 dug-con poisonous; 54844 dugcan-pa = काभाइन्य also=सान्द the ocean; anything poisonous or mischievous; 54 84 Mg duy-con metaho Hime the ocean (which is believed to contain poison).

54 48 dug-beom water an epithet of Buddha; one who has made poison ineffectual (M. V.).

54 duq-chays mischievous; collog And squaguity "mi di duk-chak re," that man is very mischievous.

पुष वर्षेभम dug-hjoms सुख, विषया, विषयातिन a kind of twining shrub used as an



antidote against poison, Muispermum cordifolium.

54 Long dug hjoms-ldan saw the golden eagle which Vishnu is said to ride.

344 dug-gnen an antidote to poison.

549 deg-ti in Tsang: so, thus, in this manner=549 (Ja.).

399 dug-pa or 598 old coat or garment patched up and mended (Maon.). Acc. to Ja. coat, garment, dress.

54°44 dag-hphrog fativat poisonrepelling, antidote against poison, n. of a species of tree, Aristolochia Indica.

दुष्ट्रभ्य dug-dmar = भरत् व मे ब्रे क्

পুলাৰ dug-mo nun or গুলাৰ বী নিৰ্দ্ medicinal fruit akin to Koraya: বায়াৰ গুলাৰ ক্ষানালীৰ বিশান বা বাংগ Dugma-nun stops dysentery and cures bilicumess.

Syn. 484'ğ bond-skye; g'st spu-cau; L'A'ğı' ri-yi-phren; 33'st behu-cau; A''g çin-skya.

दुव में इस ने बच्च dug-mo संगत-gi bbru विश्वय described as देश बच्च कर nan bbras-brash fine-fruiting barley.

54'8' dug-risa (55.44) a species of aconite.

दुवस्य बीध्य dug rab-hjoms 1. एक, विकास्य the lotus; that which destroys the effect of poison. 2. विशेष the poison-destroying, the tree Mimos sirissa.

547.34 dug rha-can fauffre hornet or insect having a poison-sting.

the banyan tree; Firm religiosa. 54 % for poisonous leaf. 2. with the banyan tree; Firm religiosa. 54 % for religiosa work called 'the tree of poisonous leaves.'

57 49 dug-cog poisonous paper, or daphne bark paper of Tibet arsenicated to prevent its being eaten up by moth.

54 duy-set 1. The that which neutralizes the effect of poison; an epithet of Mahadeva. 2. n. of a medical author of ancient India. 3. 3.5 the fruit of Emblic myrobalan.

‡ ५९ १३ १ व dug-ka-la ha-la वयवज्ञ, कावजूर, a deadly poisonous drug.

544 I: dugs inflamation; in medical works of Tibet are named two kinds of 544, viz.:—34344 inflamation from cold, and \$5544 inflamation from heat.

Schir. heat: ধ্ৰেইবুৰা ইৰ by the heat of fever; ব্ৰুৰ warmth from heated stone; মুন্দ বুৰা ক্ষমান from the fresh dung of animals; বৰাবুৰা parched corn before it has lost its warmth. 2. revenge, grudge, rancour (Jä.).

5944 duys-pa vb. 1. to make warm, to warm. 2. to light, to kindle (Ja.).

5ूर dus क्यु, श्रष्ठ, श्रवस, क्लोस any shell, the conch-shell (used as a vessel for offerings; or, when perforated at one end, for blowing as a horn); a horn, trumpet (to call the monks of a monastery to a service); दुर-बदुर-व to blow a shell; है अब दूर trumpet used in courts of justice; Bu 54. church-trumpet, trumpet used in religious services; sugge war-trumpet; drage. hunting bugle; 455 a trumpet made of a hollow thigh-hone; *** a copper trumpet; 4954 a brass tube about eight feet long used as a trumpet; (a. 3. a. similar instrument but shorter and smaller in size; 5.55 a horn trumpet; arillan dufi-gi-tshope a series of



conchahalla aziraraja = se aja the conch-shell ornament worn in Tibet on the wrist by the women: 55 3 44 water an arm adorned with the conch-shell; 54.45 dus-skad the sound of the conchshell trumpet; 5x 47 94 3x 44 a 34 44 at a conch-shell on account of its sound is higher than all musical instruments (Los. 1 2) : 55-34 duá-chen large trumpets made of copper or brace used in religious services; the human skull; # 5 7ksfdud the thigh-bone trumpet; 55 34 duschos we religious service with the music of the church shell-trumpets; also the. damning of religious faith or inclination in the mind.

Syn. 477 çamka; 44474 chu-syin cced.

5 বিশ্ব বিশ্ব Duft-yi ther-cog can n. of a celebrated physician of Tibet who lived in the 4th century A. D: প্রায়ন্ত্রী কর্মান ক্রামান কর্মান কর্মা

5 শ কুল কং বৃদ্ধ dud-gi idem-giá diar-po white-wood tree to make images, the wood resembling a conch-shell in appearance; prob. birch-tree (D.R.). 5 দ বিশ্ব কি কি কি বছা কাৰ্ কাৰ্য n. of a mythological ocean situated beyond the great mountain of Rised-mobi Phred-wabi ri (K. d. < 350).

5. 3. duf-skyof n. of a Niga Raja who resides in the ocean and protects the abells (Mion.).

it. white couch with brass wings; a coneb-shell trumpet or vessel mounted with brass, wit

Syn. 35. and duk-mehoy; gan ahara rgyal-po dkhyil-sa; an kai56. dkraqis duk; harga skye-sa ska-pa (Mkon.).

State of a dua gyon-hkhyil the ordinary conch-shell of which the coil is from left to right; \$5.4% dua-dmar thang = \$4.4% red conch-shell; conch-shell vermilion dyed; \$5.4% as dua taker-ma can thank \$5.4% as horned conch-shell or one with brittle-like excressores.

55 and duf-mkhan, v. 55 aliq

Sernia dun-mehoy, v. Sergarana and dun-dkar gyan-hkhyil.

55 duf-rdo fossil-shell.

5年戦争 duń-mdog-can possessed of conch-shell colour, conch-like colour; = 年 戦争 the human skull (Sman. 248).

5 প্রাণী প্রদাস dun-metsho dkar-mo n. of a great white ocean abounding in conch-shells (J. Zan.).

दुरः वायमः क्षेत्रं duk gyaş-hkyil, v. दुरः दक्षः वायम क्षेत्रः

\$\frac{1}{2}\text{dush-so defined as \$\lambda\climatilde{\gamma}\text{or }\sigma\climatilde{\gamma}\text{or }\sigma\clima



इट अन्म Dufi-can-ma बहिनी n. of a Khadoma sprite.

55 कि dun-dun = इसम हम्म 1. with १९४= to yearn: वन्य हेन्य उट उट अहै। even if you starve, do not yearn after a thing; १९३४ क yearns for his relations. 2. staggering, reeling, loitering, wavering (&ch.).

55.43 dufi-pan a Chinese word Tibetanized = a washing bowl, basin.

८६ पुर dun-phyur (श्राम) श्रह, चर्चुर, मध

5 द्वर Dun-lun n. of a sacred place in Tibet (Deb. 43): 5 द्वर द अन्य वर्ष अवेद विश्व at Dunlung he heard the voice of a Dakimi.

दुर के बूद पर्के भई Dun-lo ljon-pahi mdo n. of a Bon religious work (B. Num.).

sincerity, candidness: शिंत प्याप्त के स्वाप्त हैं। (Fig. k. 88) I shall again and again sincerely hold intercourse with you on appropriate subjects so as not to be discarded.

Tana dung-pa a secondary form of agent love, of a feetan and agent being grown. By fee = \$c. a loving, affectionate.

55'4 I: dud-pa 1.=94'4 we adj. humble, shet. mildness, humility, also respect, homage. 2. vb. to lie, to knit, v. 555'4. 3. pf. of 555'4 to stoop, bend, to bow down.

55 all dud-sgro use that which walks bending; opposite to man who walks upright; a quadruped, beast, and sometimes used as a general name for all animals except man. Dudo are of two kinds:—(1) GANA MARY those that live hidden, such as in the sea, underground, &c. 2. Para those that live scattered in the abodes of men and gods. Syraps of Syraps of

55.7 II: (2.2.5.4) ya 1. smoke. 2. The same soot mixed with butter which is applied to the eye-lashes in the East. 55.7 dnd-kha soc. to Sch.: (1) having the colour of smoke. (2) a family; household, as smoke-emitters. (3) chimney; 55.74 dnd-graft number of houses counted by the smoke coming out from each: 34.44 35.744 the number of households or families of O and Tsang under the Khri-bakor rule. (Vig.). 55.24 dud-pa sion the smoke preceding the flames; 55.44 dud-bal soot; 55.2 dud-rtai id.

55 (seq dud-dway 1. fight or dispute among householders. 2. soldiers recruited from among villagers.

51 &c dud-tahuh = \$1 &c. a fa.miy, a household; 51 & md ad 434 twelve villages or hamlet;

54" dun-pa (for 954 a) great diligence, assiduity; 954 a 54 a very diligent; in W. (cf. 954 a and 54).



5M dum 1. a small plate or vessel: 5w q2q q5x sea qqx q 1qu qu carrying one plate filled with torma offerings (A. 29). 2. a small quantity, a little, a bit: 5w 5w 5x wait just a short while.

5 wa dum-pa 1. Terms some: 5 was it being a little, somewhat. 2. a division, or volume, in the dialect of Amdo: 3 was 5 was 45 w the twelve volumes of the Bum (soriptures).

5 at dum-po a large piece, a fragment.

and dum-bu={wijn www a fraction, cmall piece, a part, a quantity. Swen also quantity of the process of the properties of the part of the p

58 59 Dum-brag n. of a rock-cavern (Deb. 921).

54" WE' dum-you in Sikk. = 44" \ 54 lead workman, one who supervises work.

5#13 44#14 dum-bu genm-pe, v. 5x 81.

5%4 dur-us vb. 1. to dispose of the dead, to keep a dead body. 2. 5% dur or 5%4 tomb, grave; 5%5%494 to bury, to inter, to put in the grave; 5%59 to dig a grave; 5%5% dur-khus a grave, tomb.

5.4 ft dur-khrod warm a cemetery or any place where the dead are disposed of (being buried, cremated, or else cut into pieces for distribution to birds, dogs, etc.). In the N. E. and E. suburbs of Lhasa are two large "dur-t'oi" or cemeteries, attended to by the notorious Rogya-pa or scavengers of the city, whose huts built of bones and horns stand in rows hard by. The different systems of dealing with the dead in East Tibet on the Chinese border, which in the main are identical with the methods in vogue at Lhasa, are fully described by Mr. W. W. Rockhill in his interesting work "The Land of the Lamas."

Syn. adam apa hjigs-gnas; An apa sreggnas; An apa ro-yi gnas; And apa shinahi gnas; Andanapa pha-mes nags; And apa gein-gyi nags (Moon.).

5. 首、3 4 年 4 dur-khrod chen-po bravad the eight great historical cemeteries of Magadha mentioned in Mahayana works: (1) 454 54 lies in a forest where the fragrant sandal tree abounded : (2) 45.34. * an a forest of Bodhi trees where the sacred fig-tree abounded: (3) 444.42444 in a forest where Jonesia asoka abounded : 4. 14 54 44 in a forest where the 454 myrobalan abounded. 5. and and or where the species of sandal tree kasanja abounded; (6) 84'4' the forest where the glomerous figtree abounded; (7) \$ 4 \$ 4 F 4 F 4 F 4 F ki-lir agra agrog-pa where the Ariuna tree abounded; (8) 5345 where the banyan tree abounded.

মূল্য dur-khrod-ps আবাদিত a Tantrik lama, one who resides in a cometery for propitiating spirits.

5र ब्रेंड्र अ dur-khrod-ma स्वास्थित an epithet of the goddess Paldan Lhamo.

5x'5" dur-rayes wanter the food which is given to a dying man.



55 an dur-snam or 55 an coffin.

55% dur-rdo stones piled over one's grave or place of cremation.

55 K dur-spyan lit. "grave-wolf"; perhaps a species of hyena that digs out dead bodies to devour them.

‡ 53'4 dur-wa 1. to hurry, hasten; 5. 5.4.4 to run towards a place or object; in collog, to hasten to : said 5x'd to hasten to dinner; 44'4 55'4 to hasten to work; ल, ६म.५५, ३, दुव्ही, रक्षाचा a kind of grave with syn. 44'4 k. 24 nus-pu ston-ldan; CA BE BU fun spof-skurs; MU 24 skurs-liten; Maa was milliah-was: " a ag'a txhiy bryya-wa; भ जी वद्व Ka-ni hdab : ब्रह्म केर रुद् /jan-ser con ; L'am Ka tuhe-hphel-rdsas (Mion.).

5रवरकर में dur-we dkar-po 1. मार्बवी the blue or white flowering durwa; Panicum ductylon. 2. awint, fint guf other white species of durica.

Sin. 484 484 44 beston-harus braguna ; ar Ban glasi-spu skyes ; Sa an bya-ni

54 44 43 dur-was held a scorpion.

Syn. 29'9's st sdig-pa rha-can (Miton.).

5x 45 Dur-Son (lit. the Bon of the cemeteries) one of the earlier sects of Bon-pa which originating in Shang-Shung and Brutsha at last spread into the Tipetan central provinces during the reign of king a grada a, the son of Bordada aribkhri bisan-po; Lonam his minister under the instigation of the Dur-bon priests assaminated the king with a sword, whence he was called by the historians of Tibet hands the sword-assasinated king. (J. Zan.).

55'8 dur-bya we 1. also 55 8'49'595 Brahminy kite with white back (Milon.). 2. acc. to Sch. a paring-cre, a hoe.

55 85 dur-byid, (114) fugat, we 1, the caster-oil plant, Ricinus communis. 55 BY 4 TK 45 TA BE TOOK of dur-build ejects all diseases arising from heat or cold. 2. (Lee. to Vai. sh.) fram Inomoen turpethum [a plant of valuable purgative properties, commonly called Tcori, and distinguished into two species, white and black (Conculculus turpethum) 18.

Nyn. Marakum mahh-hjoms; den mun tshans-asum: KSBS'M dor burd-ma: MS'M' विषय phur-net asum-pa : गुर्न हेबारक्र kunrjes-kboun: 44 to rdul-con : a magnu loти дент-ра; 549.44 авт-ва амел-за (Maon.).

53'St dur-burd रेक्नी, विषय, निक्क, जान the plant Croton polyandrum.

55 Mr. dar-byan an inscription placed on a tomb.

5x 64 dur-lahun, 5x 25 dur-tahud food offered to the dead (Cs.).

55 mis dur-mished a place for burying dead bodies (Sch.).

53.4 dur-yu=3.4 out side, beyond, foreign (mystic) (K. g. F 26).

55'd dur-len (lit. that takes away from the cemetery) a sort of vampire.

54 dul as perf. root of the trs. vb. 4544 Adul-wa to tame, q. c.

द्व क्षम dul-gnas or द्वाक्वे क्षम place of conversion or of one's discipline.

5वव दक discipline : 5ववनेवय बाधरम [good discipline] S.

54 44 dul-wa-pa 444 a tamer, discipliner. 544 4 44 an are of the early Buddhist sages and authors of India.

दुक स**्**वीद da l-wa hann= a ania a obedient, holding to discipline; one who observes the rales of Vinaya (Milon.).



aga aga aga dul-near bdod area courage.

54 m dul-nea 1. powdered or pulverized
by burning, grinding, pounding, etc.; 42 m
54 m gold-dust, also oxidized powder of
gold; 54 54 m medicinal powders. 2. acc.
to Jii. a kind of water-colour made of
pulverized gold and silver, for painting and
writing. Really an erroneous form of
54 gold.

54 A dul-mo tender-mouthed, tame, manageable, tractable (Jä.).

5N dus and, समय, बेमा, हुन 1. time in general, season. 2. = 44 a certain time, the time or occasion for a thing to happen; right time, proper season: 5465 क्षादेश वृत्रेष taking the 10th day of the month as the most appropriate time, when night came on, in the first hour of dusk he would equip himself with a black silk robe and a staff (Pth. 129). 54 dus adv. for a while, sometimes; 3 इक्षा at the time; इक्ष दे ईन at that time; 354, 543 then, at this time; 54375 in that very time; se. 28 54355 in the very first time; 54 % or 54 54 % at times; swages sometimes, now and then; 3'55' 5 ar man 5 simultaneously with that; 3 44 द्वारे वेक्को के then on occasion; दुव-व्हेक्द on a certain time, once; 54 9395 or swadawa at one and the same time. together; 54 34 34 some future day. The statement that the time had arrived for anything is always phrased: it came down to the time 5 we as we; the time will arrive: 5 w commer it will descend to the time. 54 or 544 after a genit. inf. or verbal root = when, after: भव वीव वेद 'तुव when two days had, or will have passed; a.g. Magura and when I was still a girl; and the time of merriment never arrives: অধ্যাত being the time of giving birth; বছাৰেই চুলাবইৰখাৰ to fix a time for going; চুলাব্ৰলা henceforth, from this time forward; চুলাইটিড বাং due-kyi khyud-pur কালাবিটাৰ special time, special occasion.

馬爾哥·南西 Thes-kyi hkhor-lo 新阿爾爾 I. the famous Kala-chakra system of Buddhism which introduced the worship of a Supreme Deity under the designation of Adi-buddha or बेंब अवे बदय क्य. It arose in the 11th century A.D. in Shambala, a city said to have been located near the river Oxus in Central Asia; and both Atis'a and the historian Buston belonged to this cult. Under the appellation Traken Kurden it is popular with the Mongols. Varieties of the cult in India gave to S'iva or to Ganes's the position of Adi-Buddha. 2. ac gu faffe a ... Bent as animated nature or living beings; **5543 वृत्रिक क्षा के प्राप्त meditation, 3, v, दुश वृद्धि dus-hkhor.

54 9 4 dus-kyi cha-cas the divisions of time—such as ₹ year; I ** season; I month; ordinarily the year is divided into four seasons, each of three months: but according to the Vinava school the seasons are six, divided in reference to the Uposatha observances, and are:--- १९५ न वीभ two spring mouths, Tu Tolan two summer months, \$55 494 two rainy months, 14 494 two autumn or harvesting months, 595'434 two winter months, 524 #543# two deepwinter months. Tibetans also divide the vear into three seasons, counting 545 % a spring and summer together, 585 14 rains and autumn together, and 594 % and 594 25 anterior winter and posterior winter together.

5 के हैं देश देश के duş-kyi choş-मिल्ने बार्यपानी met. death (Million.).



চনাই ইনস্থান dus-kyi rjes-su gro-ica কালাস্থানি one who behaves or changes according to the occasion; a wind-oock. [also, it is a phrase signifying benzoin or benjamin]S.

5 क के हे के सुरुद्ध वर्ष है देन त्य dus-kyi rjes-su bbran-tenhi tsan-dan काका सुकारिकस्त्र yellow sandal.

549 and dus-kyi bdag-po met. the sun, the lord of time (Mion.).

543 444 dus-kyi gnus where [revolution of the sessons; a year]S.

54.3.585.4 dus-kyi dhyid-pa wines. [the staff of time, death]6.

১ পাইছেব dus-kyi byed-po কালকল, কর্মা the sun; the maker of time.

54 3 94 dug-kyi-bar, during; winifes [momentary]S.

ちゅうゆうの dus-kyi me-tog, v. 神味 nthist deep blue (単fon.).

54 3 42 64 dus-kui brisi-tshul the manner of counting time:-120 of 54 and 45 344 dus-mthahi skad-ciq-pa (the smallest conceivable division of time) make one & हिन्द है बद हैन अbya rdsogs-kyi skad-rig-ma (के क्ष वर्षक प ac-gol gloge-pa) ; 60 of this latter make one " than; 30 " than make a My ser yud-team; and 30 My yud make one 44 shad or day. Acc. to the system of counting adopted by Tibetan astronomers (45. \$4.4 skar stsis-pa) four drawings of breath in an adult make one & W. chueras, 60 & St. chu-sras make one & 15 chutahod, 60 4 25 chu-tahod make one 97 shag (day and night); sixty years make one sage rab-byud or cycle.

54 \$ 344 dus-kyi-tshigs winner [a summons by the angel of death] S.

24.444.4 dus head-bu explained as gela.

an wan dus-skabs v. wan skabs.

उभड़ें व dus-skyes कावाक, कुनुज = हेर केर skyer-çiá prob. Berberis culgaris called हेर व skyer-pu or केर केर çiá-ser the yellow plant.

5स वृद्धि dus-hkhor कावज्ञ [the wheel of time]S.

Syn. Nam A CLEAREN yn mehog-yi dunpobi sung-tyyng; nan Anachy's thabe-ers
belag-ñid; Le dun cam yi-ge rigs nu d-pa;
an Cam yi-ge rigs nu shi-ea
selong-hi hins-pu; nan Anachy an yi-ge rigs-hu
sems; an ag cam yi-ge rigs pag-chul
sems yi-ge rigs pag-chul
sems; an ag cam yi-

Swape 375 Dus-hikhor pandita n. of a celebrated lama born in Mongolia who was recognised as an incarnation by the Emperor of China. He founded the monastery of Pad-diar cho-glin now harbouring three thousand monks.

५ अवहर dus-høyur सनुपरिवर्त ; change of

চুৰা-ডব্ lus-can কাছিক; n. of a flower, 5্ৰা-ডব্-টৰ্ন নভাকাছিক n. of a flower (K. my. প 20).

gu a देव देव के कि की dus-goig skyes-pahi nia-bu = व्यक्ति देश (mystic) (Mis-eda. 4).

in proper time, timely; time without interruption, continually.

Suideld nadmade uns-chen de-ica boum



done produces one hundred thousand morits; they are: the 8th lanar day of the month of Voicakha when Gautama Buddha renounced the world; the 15th or full moon of the same month when he was conceived; the day when he became a Buttha; the day he entered Nocaha; the day of his preaching the Dharma; the day when he descended from among the gods. 54.24.44 dig-then bihi or 54.24.44 dig

54 was day-mehod wrat, since religious services observed at certain prescribed periods [a priest for performing a sacrifice] S.

5 अपन्य dus blah-pa to fix time (for meeting, etc.). 5 अपन्य dus blah-ma=95' विद्वास a passionate woman (Mion.).

5 अ अवदे कुंद dus-mihahi rlan = व्यव व वदेव क्षेत्र- व्यवचायु the wind that will destroy the world.

Survey one of the 20 stages a monk of the Cranska school reaches [delivered at a wrong time] S.

54'54's dup-dup-on at times, corasion-

5व वर्ष dus-hd is हमं, चतीत, बाबातीत ; past time, past tense ; time olapsed.

5 শস্ত্ৰ Dus-Idan আৰ্থিক n. of one of the 16 stha-ira or প্ৰশ্ শন্ত্ৰ; also: goddess: sandal-wood.

54'24' M das-Idan-ma a woman in menstruction (Mñon.).

5 મ 4 5 ૧૧ મેમ દુ જે R Dus-na dyah-na shes by a-na hi in the fabulous continent of Uttara Kuru (E, d, A, B).

54 44 4 34 dus mam-pa kun all times; with 4, as adv. always, at all times (Mnon.).

54 994 dus-babs appointed time; the natural course of events.

548 dus-shyor wa, fawa [the particular time in which a man is born]S.
548 dus-shyor-pa an astrologer. 548 for dus-shyor-pa an astrologer. 548 for dus-shyor-pa wa junction of periods, time, &c. [the particular sign of the zodiac under which a man is born]S.

স্থান তির অংশ dus ma-yin-par sa-ea আলাছ -সালাল taking food untimely, i.e., not at the fixed or prescribed time or hour; 5 আমির ব্যাব dus-min çeş-pa লালাছ one who knows the fixed times or seasons; a cook; an astrologer.

544 dus-me wruff lately said to = - universal conflagration at the end of time.

54.244 dus-taking and season. 54.244 Jan 24.25 the jolmo bird (Maon.). 54.244 and dus-taking gear-wa=54.434.4 change of time, season; also fresh provision, produce of the year, etc.

5 WE day-tshood 1, a division of time equal to two English hours: 34 Res 5 WE as 45 M in each day are twelve day-tshood. Acc. to the Chinese method each of these



has a separate name attached to it, vis:--(1) sures day-break, called du vos rabbit : (2) 7 - sun-rise, called hiray (duk) dragon; (3) 354 morning, called sbrul (dul) serpent; (4) 3 \$5 ni-phyed noon called, rta horse: (5) 35 49 afternoon, called lug sheep; (6) evening, called sprel monkey; (7) 3 49 supert, called bya bird; (8) 4 14 dusk, called khyi dog; (9) 15 after fore-night, called phag pig; (10) 4435 mid-night, called byi-wa mouse; (11) 35 4 afternight, called go glafox; (12) * ** dawn, called stag tiger. These twelve names are also given to the succeeding years of the 60 years cycle in various combinations with the names of five so-called elements, viz., earth, fire, water, wood, iron, v. & lo.

5a253ua dus-tshod mes-pu evil-hour, had time=5a2545a wrong or inauspicious time or hour.

54 man dus-minima: with the king of Kalinga, a descendant of Chakravarti raja.

5 मा अने क्ष्म du,- matchame सन्दार, सन्दाविका junction of day and night; period, epoch.

5" "I dep-held the four seasons, viz:-55" the summer; 53" the winter; \$1 the autumn; 35" the spring time; also 4": morning or day; 1" evening or night; 34 day-time, and and night.

the four times wheel; a cycle of years.

चा कोर्न क्षा Due-batish the-mo or बुच के the goddesses presiding over the four seasons:—धि ते कुच कुच न्या कि white fair queen of spring; इस्त कुच के हुँ दे के the blue queen of the summer season; हैं। ते कुच के बच्चे कुच के सु अर्थ कुच the black queen of the winter season (B. ch.).

54 % due-sid time of depravity (Sch.).

5% वेंबाब dus yol-ua पर्वासुवस lit. time passed ; too late.

54-24-थ dus ris-po चिरानार long delayed.

54 how dus-rlabs dur wave of time, i.e., ebb and flow of time.

্থাৰ ব্ৰংখ dus-la dysh-nor অন্ত্ৰ্য, জাল্ডিৰ that delights in time; an epithet of the sun (Mion.).

5ৰ ৰূপ das-log a year yielding no crops; a sterilo year (Ja.).

্ৰথ বিধাৰ dus-ces-pa সাৰম an astronomer or astrologer; ইমাৰ etnis-pa (Mñou.).

54 4 4 a dus-su skye-wa mature; born or grown at the proper time.

54.4.404 due-su thob-pa to get at the opportune time or hour.

त्रश्च व dus-su hos-pa कावलहम suiting the occasion, opportune; देनुभासु देवा तत्रकावलहम as suited the occasion.

दुवासुद्वाच dus-su rus-un बाजिक timely.

त्रभाष्यम dup-gaum fusure the three times, viz:—(1) हु है र carly, after and now, described as अध्याप future, बर्भाय the past, and र हु य the present. रूम ब्यूम अक्षेत्र व dup-gaum क्रांत्रभाष्य मान्य विचारण a general epithet of a Buddha. रूम ब्यूम अक्षेत्रय dup-gaun क्रांत्रभाम क्रांत्रभाम हिन्दाल the three junctions of time.

ই I: de लड़ श: 1. that, that one; he, ahe, it; देवीम like that; আইবাৰ that which is; देवाम ब्राइट चुना other than that; देवेड for that; देवेड यू under that, after that; देवेड यू at that time; হুৰ মানেই he that has gone before. 2. दे दिन stands in the place of the definite article—the: चुना के दिन प्रकार कृत य दे दे यू का के कि than-bon-pahi can-pad स्वती than-cag rueset the butcher who brought the sheep stolo my boots; अवित् देवेड the younger



one said, or the youth replied; also sometimes in the plural: \(\frac{1}{2}\)Street \(\frac{3}{2}\)Tage 4 and \(\frac{1}{2}\) and \(\frac{1}{2}\)Tage ones (\(\frac{1}{2}\)Lrom. 55\)

ર્ર II: (in mystic) a term for she; રેવેલ દ્વાર ગુરૂ ગેર ચેલ the term 'de' is a woman (K. g. ≈ 1:9).

ইশ de-ka or ইশ de-kha that, thu very same; ৰং শাংশ বৈ দুৰি that very person was I myself; ইশায়ৰ just so; ইশাৰ্থ (in answer to a question) indeed! that is so; ইশাৰ্থ just that.

दे ह di-kha=दे न: दे ह दुव केंद्र वस from those same public bodies.

देश de-khal=देशिक or देश that jurisdiction; also under that, included in that.

ইপন de kho-na না, एবঁ; of. শিন;=the col. বৈশ্ব: the very same, that itself.
ইপিনি de kho-na নার নায়: ছিলি ১৯৯০ de kho-na নার নায়: ছিলি ১৯৯০ de kho-na নার ক্রান্ত বিশিন্দ ১৯৯০ de kho-na নার ক্রান্ত বিশ্ব ১৯৯০ de kho-na নার ক্রান্ত ১৯৯০ de kho-na নার rtogapa ক্রান্ত বিশ্ব স্থান্ত বিশ্ব de kho-na নার rtogapa ক্রান্ত de kho-na নার rtogapa ক্রান্ত de kho-na নার rtogapa ক্রান্ত de kho-na ni de rtoga-

. \$4 dc-ga colloq. that, that one; precisely so, just so; \$45 dc-gar=\$5 or \$4 there, in that place.

रें हैं दे-मांद नदेव, बएव that itself; रें रें इब de-मांद इक्राय-एव सम्बद्धित one who expounds the truth.

रेड्डेंद dc-इमॅर्ड-देडेंद सावत so many: मेरेड्डेंद्रविद्यरेड्डेंड्डेंड्डियम्पर्देडेंस so many men un there are so many shares are required. ইপ্পূ de-lta like that; so; is fig. in books, but in colloq. ইপা is used instead:
ক ইব্যুগ অবট not being so with the father;
ইপুণ বিশ্ব কি de lta-hdu co-pas মন্ত্ৰাক্ত
being known as that; ইপ্পূৰ de-lta-na like this; ইপ্পূ de-lta-bu एবঙ্গ of that kind, quality, or manner; such; ইপ্পূ পুত বা বাইন্
হেন্ডিয়া history, oral account, narration of accounts; ইপ্পূ পি de-lta nod-kyi মন্ত্ৰি,
কিন্তি yet, notwithstanding that; ইপ্পূ de-lta-ha=
বিশ্বত although

\$38 \$4 de-cchi-phyir-she-na is a curious paraphrase, used chiefly in the older classical writings, but not quite disused still, to express the conjunctions "for" and "because" at the beginning of a consequent clauss or sentence. It is sometimes varied to \$38 \$5 \$4 de-chi-slad-du she-na (K. S. S. etc.), both meaning lit. "if asked, because of what is that." Curiously enough the Mongols have adopted in their sacred writings a similar phrase for the same conjunctions: terridagum-n tula kemebessu.

देश्वर de-ltar=देश रति, एवं, तथा, ताहब् like that, accordingly; देश्वर के de-ltar gyis-cig एवं कृष do accordingly; देश्वर के deltar-na एवंचि thus indeed; देश्वर अर्थर de-ltaryan समय yet.

₹ ** de-thad = ₹ \$ * for that; also therefore: ₹ ** ₹ ** are a ** ** at therefore, the words to be put together or in order (Ya-sel. 34).

रेफ्ट de-dan त्रेनेच by that very (thing) रेफ्ट बहुन de-dan hara-un त्रव्यक्त like that.

दे दुश de-day सम्बद्ध that time ; दे दुश सु देश व सम्बद्ध क्षेत्र for that time.



रेंद्रे de-de exactly that; that (emphatically); रेदेववेद में तत, सवेति just according to that; yes, so it is.

\$ \$4 de don new for that.

3'94 de-Idan we truth.

देवह de-hdra is the modern and colloqusage in place of देश्व de-lta or देश्व de-ltabu like that, similar, similarly; देवह व्यक्ति seen like that, seen ao; देवह व्यक्ति de-hdraphañs दिवसे an interj.: such a loss! so great a damage! देवह व्यक्तित्य-ma साद्वी like that (applied to fem.).

5' \$\delta \text{id-na} \text{ or \$\frac{4n}{2} = \frac{2}{3} \text{ wai}, \text{ waitherein, in that place; also thereafter, after that.}

SAMAR'NS de-nas hdi-skad we us then for instance, then like this, then so,

বৰ de-ni that, that one, it, those indeed: বৰ প্ৰথম কৰি it is not the proper place.

Rade-pa one of that place; but in C. colloq. = there, thither; Rade do-sons was: 1. than that, gen. after a comparative. 2. also for Rade therefore, consequently, now then.

\$ 25 de-po = 40.5, 34.5 well, excellent (Yig. k. 88).

₹ de-pho a cock.

And de-aphral away: immediately, at once. In colloq. in C. we hear a self-th immediately.

falls de-hphros= $^{\circ}$ We the remainder, excess thereof (Yn-sel. 48), the excess portion.

de-was than that; the 3st de-was kyak watch more than that.

I'm de-me one of that place, sect, religion, etc. (Cs.); I'm any de-ma-thag-tu any

at once, freshly, instantly; रेशक्य व demarthag-pa कामणाओं fresh, immediate; रेशक्यक de-ma-lays=रेशके de-ma-sid not that, not the same; रेशक्य वर्षके समाचार प्रस्य immediate cause or dependence, v. बुक्रियों (M.V.).

+ 3 # de-mo= star a necessity.

दे के de-team समान, एसावान, एवान, तीर, एसावन so much, about that; दे के ब = दे के then, at that time, at about that time; दे के de-tang so, thus: दे हुन समान = दे कर अद्देश how is it? how is that? what is it like? (Deb. च 35).

रेड di-iso=रेंड्य or रेड्ड्य those: रेडंब: हैंद दे बहैंड्यु सुन डाय डायद क्या they possessed perfect contemplative skill (A. 124).

₹ auf ε u dr-mathuhs = ₹ a ξ de-hdra uzu like that, its match, equal.

देश्री de-Adsin जीवप =acceptance.

Rahaman de-bahin gpegs-pe aurum lit. he who is gone or passed away like as did that other one—like as did his predecessor; in other words, a Tathagats or evangelistic teaching Buddha. The Mongol synonym for the Tibetan term is Tigan chilen inches "came like him." Shakya-thubpa or Gautama together with the six preceding terrestrial Buddhas



form the seven pre-eminent Tathagatas. But we read of "thousands of Tathagatas" in the later Mahayana writings. देवीन नोन्यावदि हैं हैने स्वान संस्थान सम्मानवार विदेश ता of a religious work. देवीन नोन्या काल पढ़िया n. of a religious work. देवीन नोन्याय काल पड़ा है में की मुन्न में रेट देवेंद्र स्वीन वानावार काल पड़ी के की मुन्न में रेट देवेंद्र स्वीनायन सामान्द्रा-स्वाचि n. of a religious work (M.V.).

339 de-sug=369 in W.

38 Mars4 dehi chop-con mann, and possessed of that virtue; its attributes; of that quality.

A of Jan a dahi rive on physys-pa magnitude imitating (con-idered as an inexcusible sin in a Budh. monk); following that; its follower.

देश आप dehi mod-h= देश पुण प रहे स्टब्स् or देश में at that time, during that time: देश अद्यादम बद्दा का in the meantime the night was over (Rdss. 10).

देवन de-hoy कर then, thereafter.

₹4K de haf=₹4K.

\(\sqrt{a} \), \(\sqrt{a} \) and \(\sqrt{a} \), or that
too; he also. 2. namely, to wit, viz.; is
used before any specification or detailed
statement.

?"4 de-yes for ?"4"4" also that, prereding it (Ya-scl. 35).

\$49 de-ray directly, immediately (Sch.)
\$44. de-ray=\$184, \$44.94 that is just the thing? exactly? by be sure (Ja.).

the derid=1927 we colleg. today, this day. In W. T. at the phining is more free, the part derid by the couwant a fresh cocurrence; to day's outmus, produce, experience.

\$5 de-ra=\$\(\frac{1}{2}\) into that, there, into that place, thither, that way.

रे वायन श्वाप को do-la pag-lin-pa shep स्थिते समात् (वीधाय कीद केर्राण) to do se directed, or se per design.

that; after a comparative: and, other than that: \amplies and \amplies de-las skyes grown or born from or out of that; \amplies and \amplies de-las skyes grown or born from or out of that; \amplies and \amplies an

De-co n. of a tribe in Tibet. 3

रेंबें de-erid सायतिष, तायत् as much as that; thus far, also that is possible.

+ रेव व dag-go or वेद व non-no used in

देन्सिम defs-ps 1. or देन व def-us, pf.
of बरेन केर्डल-rs to go, to go away;
केर्डल क्वल देन्स went to their respective
places; कार्डल देन्स went each to his
own place; कार्डल देन melted away into
space, dissolved into air. 2. old, stale,
wonn.

present; now-a-days: % www def-act
the-rie the physician of the present day.

ने der=नेंद्र de-ru स्त्री there; also as an adv.: then, at that time: देग्ल देग्ल that is all, there is nothing more (Co.); देश्लाब der-goel as mentioned, as stated



રેંગ de-wa a medicinal herb: રેલ્લ રેલલ રેલા દ્રાષ્ટ્રિય લક્ષેત્ર વર્ષ the desca, removing the communicating cause, dispels biliousness.

Raws Dowes sa-rin. of a learned Singhalese nun who with ten companion-nuns visited China and preached Buddhism there (Grub. ₹ 6).

代制制 De-ii ko-is an ancient city in India, probably near the cave temples of Ellora and Ajanta.

દુવા dehe-ra (vulg.) મામ 1. a little, almost: વધુ મામ વધુ મામ ભૂદ વધુ મામ were it not for a little, I had fallen down from the roof. 2. acc. to Jd. one day, some future time.

भारतीय ded-hdren बायम (१८०) n. of a large numerical figure (१८-०४. ठ?). दे: व्यूत १५ म समायाच्या n. of a still larger number than the above (१४-०८. ५?). 55.4 ded-ps driven, carried, moved, pursued; pf. of acc. a.

नि deb , बोच or भे के आई library, archives, records; देव देव देव देव व a list or register of articles, do.; देव कि deb-khan chancery, government office (Schtr.); देव के di-ther or देव भेच register; documents, catalogues, anything recorded or put into writing or stitched together; बेब्रुव देव कि or register all secounts or put them together in one book; देव वेद अवस्त deb-ther whitas keeper of the archives or librarian (Cs.).

Ra R Eq Q Deb-ther shon-yo the n. of a historical work by Gahon-nu dual.

देवन del-ps 1. accounts cast into one place or shape; बंधुका बहुत वृद्धका करेका है देवन to cast all accounts or records into one place. 2. acc. to Seh.: poultice, cataplasm, applied to sores and inflamed parts of the body.

\$3'\$ dem-to a small, narrow bridge; foot-bridge (Jd.).

\$3 debu, or \$35 on any day, at some future time (Mil.).

्रे देशाय dep-pa द्वांग्य रोगय 1. fine, brave, noble, chaste (Cs.); 2.=cc दु तबाद व or व्याच्या of good nature; (K. d. ± 166). देशायाम् पुत्राच्या dep-pa phun-sum tshogp-pa consummats.

\$\foatin do 1. num. fig.: 131. 2. a pair or couple—used only in counting, weighing, measuring, sta.: \$\foatin d \text{ of she two each.}



+ 5'77 do-ker=14'49 or 14'49 also written as 14'39 luxuriant locks dressed neatly on the crown of the head, sometimes in fanciful designs as among the Burmese: Tibetan high officials of the lay-class also dress their hair in a prescribed form.

Kasp do-gar kha in W. light-blue (Ja.).

important: स्थाप अनुद्रा (Magnetis) क्रिकेट के स्थाप क्रिकेट क्रिकेट

₹% do-chod=₹% intelligent and meeful.

5'53 do-dam commission, charge, superintendence, care; 5'54'4 an overseer, authorized person; 5'4"\$5'4 to supervise, superintend.

To do-po 1. or wall an assistant, a servant. 2. a load, for a beast of burden, cf. (Ja.).

Kgq do-phrug an orphan.

YUEC Do-wa rdson u. of a district in the province of Lho-bray in Tibet.

र् क्वें र्म्य do-scahi tog-ma विकास ; root of artichoke ; also potatoe.

Kt do-wo = dos-po a load (Rtsii.).

र्फित do-mod= व्यव 5 1. quickly; र्फित्के देवदिव्यव वर्षेत्रकृष व्यव्हित्सक 5 (place) quickly in the holy mandala of unsullied contemplation. 2. to-day, this day (Ca.).

र् १९९ do-shag this day, presently: 25 वर 5९६ र १९६६ वर्ष १९ १९६० वर्ष १०० वर्ष larly to-day the ministers are more lazy than before (Hôrom, 41).

\$ '\ do-ru 1. a stage; a courtyard where dancing is performed = astar<, মুন্ধুব জ.
2. an enclosed pasture land; a lawn.

Ki do-lo or Kin: King made of pearls or precious stones (worn hanging down from the neck); an ornament hanging down from the aboulders (Jig.).

ই'বৈপি De-log a kind of worm: গুৰুষ ইণ্ডু ই'ব্ৰুছুই in future life (he) would be born as the worm Dolog (Yu-sel 7).

K-Pi do-çal un, waun, un neoklace.

Syn. 3-34 physh-phrul; and se-mo do;
grays brah-gi egyan (Mhon.). K-9-44
do-pal-can 1. one wearing a neoklace.

2. n. of the residence of Vaijayanta.
K-9-3-4 do-çal physh-pa unun half-length string of pearls, &c., or half sizo neoklace.

KET

বিশ্ব doy l. clod, clump, lump, loaf: বৰ্ণ ব্ৰথক a lump of sugar. 2. capsule; জনপুৰ ব্ৰথক capsule of the cotton plant (Ja.). 3. for ব্ৰথ doy-ps narrow.

ইন্দেশ I: dog-pa 1. আৰু capsule: মাৰ্ ক্ষুত্ৰত capsule of flower, i.e., flower seed in one pod. 2. ইব bundle, akein, i.e., of wool, as much as one can hold with the hand; ব্ৰাইন handful. 3. অনুৰাপুৰুত্ব as a neck ornament. 4. ear of corn হ্ৰুব মা: মান্ত্ৰিম্ব স্বৰ্থী মা: মান্ত্ৰিম্ব স্বৰ্থী চাৰে; মান্ত্ৰিম্ব স্বৰ্থী চাৰে; মান্ত্ৰিম্ব স্বৰ্থী

মৃত্য II: al-o মুখন or মুখ্য 1. narrow, narrowness: মুখ্য মুখ্য it is not narrow; মুখ্য মুখ্য মুখ্য it is not narrow; মুখ্য মুখ্য মুখ্য it is not narrow; মুখ্য মুখ্য মুখ্য it is not narrow; place; মুখ্য মুখ্য মুখ্য it is not narrow bounds (Gir., Jū.).
2. strict : শ্লিকাম্ব মিrims doy-po strict justice, also hard punishment. মুখ্য মুখ্য not narrow, wide; মুখ্য ৰ email narrow house; মুখ্য মুখ্য

\$49 don-ps, v. 4\$49 to bring out; F444 \$49 ejaculated; \$444 \$49 brought out by the door.

- + + * dog-ma = **5* front, fore; also,
 resp. for ** (Lex.).
- + <q dog-le= () chu-bero-wahi
 enog acc. to Jä. an iron pan with a handle.

देवारा दे 1: doys-ps for ब्रंबन व 1. त्रयोक्त necessity, usefulness: का ब्रंबन usefulness; ब्रंब्ब-केर व useless, without usefulness 2. fear, apprehension; क्रंबन what fear! do not be afraid of; देवन विवाह fear having arisen: Kon open or Kon office & for 435'4 to remove doubt or clear misapprehension : (4.34.44.4.14.34.34.3.14.44.44.440. Kam age ein og gam enn bi guige in a draft containing matters of some importance the points should be written carefully to avoid all that may be misapprehended (D. cel. 20). र्वमायकेर or र्वमाकेर समझ जिल्ला without fear, fearlessly; * Kan hope and fear; Kan a trace a date, was with apprehension; Kanas was a dread of suspicion. 3 .= a seruple, doubt; Kanaan in colleg. scrupulously, doubtfully; Kanne the limit of doubt (A. 50); Kan K scrupulous, also to take care, take heed, to be cautious and was sking he heing a king he should be cautious. Kam'dam'a dous-slofispa to raise scruple, doubt; also to make another apprehensive, doubtful (D. cel. E 20).

hole, pit, trench: "Krafarant fr. 3 a deep hole, pit, trench: "Krafarant fr. 3 are not be earth into the hole excavated, it will not be even with the surface (K. du. 5 215). A Transfer a firepit; see. to Sch. crater; "Transfer a hole



in the ground; $\{\xi^{\epsilon}\}$ a well, a deep cistern; $\{\xi^{\epsilon}\}^{q} = a$ snake. 2. depth, deepness, profundity $(J\ddot{a})$. $\{\xi^{\epsilon}\}^{q}$ deep, full of trenches; $\{\xi^{\epsilon}\}^{q}$ not deep, shallow (Cs). 3. v. $\{\xi^{\epsilon}\}^{q}$.

Kind don-ka afters the tree Pterospernum accrifolium. Kind all a afters you flower of Karnikara. Kind all a after a first anning the fruit of donke is a cure for liver disease and is a mild purgative.

Syn. के देव ब्यूट a me-toy phrin-ica; के क esc. lo-ma-bath; वर्द बीक्स may-hjoms; वर्षद के es hkhor-lo hdfa; वेडी5 shi-byed; कर मेचने व vor-mo bahi-pa; वृद्ध विकेट gyyal-pohi çin (Mhon.).

६८ वर्षा don-kha पाडीर [a kind of radish]S. १६१ वर्ष वर्षा पाडीर व medicinal fruit.

+ KE' lon-ste = ME' son-ste.

६८व don-pa padlock; ६८व वहबाव to put a padlock on (Ja.).

ξε doń-po=1. ἔε ε tube, any hollow cylindrical vessel. 2. Ε ζε a bamboo tube used as water or milk vessel in Sikkim, Bhutan, etc. Δε ξε a quiver (generally made of bamboo). ΕΨΕ ζε iron tube; Δε wooden tube.

ξε'a doń-ma=4ξ'a, ξ'a 1. to proceed, to go (Mňon.), v. 4ξε'a. 2. την a quiver.

 $\xi \in \mathbb{R}$ doft-me or $\xi \in \mathbb{R}$ a small churn for ten-making = $\P^* \P^* (Ju)$.

\$\int \cdot \delta \del

Kail don-ze wasp, acc. to Ca.

र्ने dod 1. definite; अर्दा indefinite. 2. a substitute; an equivalent : देवे-दर्-देवर्-वेद

what is the equivalent, what shall we get for it P 8'55 adopted son: 25'9'98'55' was pray, suffer yourself to be adopted by us. 4535 verbal equivalent, the original of a translation, a synonym; \$5.5 as an equivalent, as payment for, instead of, at, e.g., at a moderate price (Jä.); \$5 4 dod-po one in the place of, a substitute, a representative; 55 55 84 = 47 84 represented, acted as a representative : म'हर् योभारवर तमा दवा वर्षेत्र य देंद दिय प्रमाने दे या हाद है दिर्देश माधित पदा देंद दे चित एस both the mother and son being pleased. substituted the yogi, though he was not really the cow-herd, but one representing him (A. 60). 35 45 843 dod-por byag-te acting as a substitute (A. 59).

ব্ৰ don 1. particle signifying: more than, over; বহৰ স্কাৰ্থ বিৰাধীৰ one over seventy; বহৰ বিৰাধীৰ two over seventy, etc.



Karkar do think over the meaning of this (Mil.); \$54 95 col. in truth, in fact, really, surely, indeed! 2. reason, purpose, profit, advantage; object; Mc.Mc. of the going on is to no purpose; alfal an a hyro-wahi rak-gi don lab tell me your reason for going : The \$ 54.45. \$5 92 am what has been his object in coming? \$4.300 don agrab-pa to gain one's object; \$4.945.484 don gnad-rnams real reasons. 3. in a general sense: affair, concern, business; < 4 7 4 one's own affairs, one's own interest; 944 \$ 55 interest of others; Kracom on account of much business (Dzl.). 4. welfare, advantage, the good of a person: Al \$4.85'4 to promote a man's welfare: all'sa 14 95 4 to work for the welfare of all living beings; 45'48'54 a useful thing; of of the gift of fortune (Ja.). Starger ANGULA the substantial benefit of the highest perfection.

₹¶ III: a document: ₹₹¶ 1. a special request or object (in writing a letter to a subordinate or one in subordinate position). 2. a written contract, agreement; also a letter to an inferior person. ३ ६५६ the certain or real meaning, also positive order or instruction. ६ ६५ the proper or plain meaning; distinct order or instruction. ६ ६५ application, petition, request. ६ ६ application, grammatical signification.

44 and a don-in gyef-us to change or divert the thoughts from the three causes which disturb the mind.

५१:पुत्र don-kun सचाने the interest or well-being of all; public good, cause, object, etc. ५५:पुत्र-पुत्र व don-kun grub-pa सचाने चित्र 1. to accomplish or fulfil all objects, purposes; one who has done them. 2. the

early name of Buddha S'akya-Muni which was given him by his father. 4434344 don-kan sygnb-pa until-mun one who performs service for the good of the public, i.e., does public good.

द्व है विष्य प्रताय don-gyi khog-phub-pa as in हैद ब्यू पा है दर कर्की; हैस देन है विष्य प्रता (G. Bon.) to penetrate into the real import.

4431 don-gyi spyi winnen general sense, ordinary meaning, common object.

1. Amoghasiddha, v. ६५ ६६ ५०० kun-grab
1. Amoghasiddha, v. ६५ ६६ ५०० २. २.
६६ assemblage. 3. common personal name in use in Tibet and Sikkim.

Kaaaa don-hyal=Kahaaaa don-me methun-pa contrary sense, opposite meaning, going against the purpose or interest of (Mion.).

\(\forall \) don-l\(\int \) in anatomy the five functionaries of the human body: (1) \(\forall \) a \(\int \) is fix the heart; (2) \(\overline{\

६२ व्य don-can = ६२ इव don-ldan चरित्र ।. useful, meaningful, profitable, expedient. 2. enjoying an advantage. 3. having a certain sense.

६६वर्ड don-grod or ६५वर्ड६ don grod-pa (६६ व्यवदेश्यम don-thay grod-mkhan) one commissioned, a commissioner; one specially appointed for the performance of a certain object: ६५वर्ड६ प्रमेश्य व्यवदार्थ क्षेत्र कुरit necessitated the going of a commissioner (Etsii.).

failure, ill-success; also the decrease of interest or importance (Mon.).

द्वान) a don-gaer (धन इ.व.) जावेग, पार्वज 1. prayer. 2. the care-taker of a place, the custodian of the property in a temple.



१६ नीम don-guis in Budh. १६ मे १६ काला for one's self, one's own affair; नवा है १६ वर्ष कार्या कार्यात कार्या

Kair don-piid or Kair at the real object, the chief object of a petition or prayer, etc.

Trique don riogs-pa= 14 44 to comprehend the meaning; also to reflect on the sense of a term or passage, or on any subject.

47 184 don stof-gi tshig a word of empty meaning, nonsense; a meaningless expression.

देश कर don stoft-pn = देश के देश or देश कर विश्व कर देश कर कर के void of meaning; for nothing (Mion.).

द्वाने विश्व don-med behin-du without seeing the use of it, without understanding the purpose (with the genit. of the noun).

र्भ अपन don-mithun lit. one having common interest or purpose to serve; originally a number of traders who would make a voyage to Coylon for buying pearls, &c. पुनस्दुन्द्वव्या के वार्षेत्रण merchant (generally those who make sea voyages), hence a boat passenger (अर्थिका). द्रभावन्य don mithun-pu = द्रभावन्य (अर्थिका) समामा के वा assembly having a common interest. 2.

4559 don-dag lit. good or pure intention = purpose, object, interest; commission, business, affairs. द्वद्भ don-dam 1. the true sense; subjectively: good, earnest; col. in. W. अध्य बच्चद्द्द्भ भी दां is not said in jest but in right earnest; objectively; दिद्दभव दुव्द में in truth, after all, upon the whole. 2. = वर्ष omancipation, liberation (from worldly troubles) (Mion.). But दिद्दभवदेव व्यवस्था bden-pu or दिद्दभव वदेव व्यवस्था = absolute truth, i.e., भिष्ठ दे प्रशास कर्म व्यवस्था emptiness, voidity.

Kasara don dam-pa usara (the highest truth]S. 1. देल 4. अनुस [ensence, the very truth]S. 2. we say we was manife [the culminating point for all beings; voidness, vacuity, absolute nonentity) 18. 3. 3.344 35. AWAT: [that-ness, true essence] S. 4. M. X. x. 4.0 4 34 चर्नीततचता | unmistakable truth]S. 5. बाबन अधिव व दे विवेद हेर्. जानवासकता non-alternate truth S. 6. # 435, man Comptiness itself | S. 7. 34 25854. undurn the essence of existence S. 8. Xu. D. aga. व भे, पनी व्यवस्था [unalterable entity] 8. 9. काम है में तुव वर्ष द्वेदम, चचिकाचात ! unthinkable entity S. 10. 24 8 m 44 ut alian, wife-पर्यासनकता irreversible truth | S. ; 11. की म क ara, wefer [non-separable]S. 12. 494 शुद्धदाओदाय, चहें भीकार [non-divisible] 8. 13. In man u'35, unimin | substratum of existence 'S. 14. Xu'f cara facultica a mana 35°K. 15. देववेद ५८ वर्दे में खडेगाय केद र. 16. इम. मुद्दिशः बहुम ध मेर परम रहे र मेर य मामाम चहचेंद [indestructible essence of existenne N. 17. वदे ने की भा मु ओद दे की भा साद है व של שב שי א יכל ל מצל ב ישל

45 don-do postp. c. genit. 1. for, for the good of. 2. for the sake of, on account of; c. genit. of inf. in order to, that. 3. rarely, in the place of, instead of, for.

र्दर्दर्ध don dod-pa (धूर्म) a needy person, a heggar (अतिका.).



द्वस्य don-iden with some object or design; in Budh. abbr. of व्यक्तप्रवेशद्दः स्वयं possessed of religion and piety; विश्वस्य द्वर्य कृष्य क्ष्यं आहे. या अर्थ make it essential to acquire while you are a human being (Rdsa. 23).

14 14 15 14 445 don-dpyod shon-gnah the pioneer investigator; the first man who inquires into any subject or case; 14 15 14 don dpyod-pa an investigator, inquirer.

देन के कुल don-med glam विश्वाप vain, idle talk.

Syn. Eq. 484 484 hay-hehal glam; \$4 \$6. 49 don bral-tshig;

448 don-rtsa (449 84) the real meaning, reason; also result.

44.44 Don-shage seems to be a Tantrik manifestation of Avalokites'vara. र्न कर ने नेपाईर विशेष्ट्र don-band ye-çes इसंत-pohi ryyud n. of a Bon work on mysticism.

1445 204 Don-yof grab-pa whithe lit. one who does a real work successfully; n. of the fifth Dhyani Buddha, the ruler of the heaven situated to the north. In Tautrik ceremonial he is generally painted green and is often represented with a Khadoma fairy as his Sakti (Tib. 242). Is styled 1420 Don-yrab for short.

₹9 ₹9 dob-dob 1. one who dresses tying his breeches above the knees, in the manner of a Bhutanesc. 2. stuff, non-sense (Sch.).

Urans prainteness of Blyth, found near Liama and clowhere: মেণ্ট কট আছুল মুখ্য বুল মুখ্য কৰিব আছুল মুখ্য কৰিব চলচ stope bleeding; মেণ্ট মুখ্য আৰু মুখ্য কৰিব চলচ of the bear's brains head stores on the head; মেণ্ট ন অন্ধান মুখ্য মুখ্য কৰিব bear is useful in the disenses caused by evil spirits. মেণ্ট্ৰ dom-nakhris bear's bile (it is used as a medicine).

Syn. भ्रष्य yn phay-ñal; भ्रेषाश्चरं वस रूप आयुgman lag-can; दृष्य दृष्य ह्या प्रक्षिण स्थाप-इसाँगे; ब्युक्टद्वचे श्वर 34 glum-dray she-इतिकेट्या; देव वर्ष क्षेत्र इतिकृष्णको tho-can (श्चर्यकार).

K dor a pair of draught cattle; as:
K glas-dor a yoke of oxen (Ja.).

Kagen dor byed-ma=5=86M dur-byid-mun.



₹QI: dol 1. §§ fishing-net (Man.); § देवव a fisherman, cf. वृद्धव gdol-pa. 2. W. stew-pan (Jd.). 3. in देवव्युव to split, to cleave (Sch.).

THIS II. In. of a place in the province of Lhokha in Tibet: Tawkars 347 and and a start and the he blow the conch-shell (trumpet) (A. 90). Tay ake y Dol-gyi dod-gan in of a village in Dol (Deb. a 34.). Tayangar Tay Dol-gunar gyal-dook the head-quarters of Dol (Resil). Tayangar an active or resident of Dol; Tayangar and Dol-gunar in-po-che in of a celebrated lama of this place (Lob. a 3); Taga Dol-bu-na the name by which that lama was usually called (Ya-scl. 37).

44.44 dol-bon a sect of the Bon (J. Zed.).

THE dos or THE MET a load that is carried by man or beast; **khal-dos per The load carried by a beast of burden; **The load of tea carried in this manner; THE AND THE TO LOAD, TO PARK TO LOAD, One in charge of loads one in charge of loads carried by beasts of burden and walking behind; **PERMENT HERE TO LOAD TO LOAD THE LOAD TO LOAD TO LOAD TO LOAD THE LOAD TO LOAD THE LOAD THE

इंश के dop-che = वर्षद के व hbor che-wa or दिशारेण (Jig.).

KW59 dos-drag=#59 tsha-drag (D.R.)
= V&94# Aa-cal brel tsha-evo urgent,
impatient; calling for inquiry.

Kuigua des drag-ps 1. hard compulsory service. 2. severe in exacting it, e.g., a feudal lord (Ja.).

5 drs signifies (mystically) 3 % skyes bu a person, a personage (K. g. P 179).

5 dea-ci or \$4 dead-ci in Pur, a flat basket (Jū); \$4 dea-chus a small bag made of net cloth (Ca.); \$45 dea-phag a bag of net-cloth.

135 dra-phyed 1. with half-necklace, half-chain. 2. half-lattice-work; a kind of silk ornament.

5 I I: dyn-sea 1. a tailor who cuts robes, shirts, etc. 2 to cut, clip, lop, dress, prune, pare with knife or scissors; also fig. 42 14 15 borrowing (a syllable) from the father's name; भाषा cloth cut out for a garment (Cs.): वा स्थाप cloth cut out for a garment (Cs.): वा स्थाप cloth cut for a garment (Cs.): वा स्थाप है, स्थाप (state in handicraft (he knew) tailoring, cutting and sowing (A. 34); % 55 scissors (Sch.). 3. a small copper coin used in the Western Himalaya; called also Dabu.

5 व II: sbst. 1. स्पर necklace (of pearls, gold etc.), chain worn as an ornsment. 2. स्पर web, net, lattice, grate, net-work: स्वयान्य स्वयं (the veins) are spread throughout the body like net-work (8.g.). द्वी स्वयं वृत्यं त्यां की स्वयं प्रतान की सेन्द्र न राज्यं प्रतान की सेन्द्र न राज्यं प्रतान की सेन्द्र न राज्यं प्रतान की सेन्द्र सेन



duck, swan. 2402 3 the frame-work of bones, the skeleton; 2413 iron lattice; 33 wooden rails, fencing; 2413 3 lattice-work of rays. 3. 443 [a club] 8.

इ वब्रेंब व dra-rea hkhrol-rea= इ मेन ब्रेंबव

হ্বতন dra-ica-can 1. আৰক latticed, grated. 2. met. a spider. 3. = স্থান a coat of mail (প্ৰতিচ.). 4. = স্থান a gourd (প্ৰতিচ.). হ্বতন dra-ica can-ma (মুং নিহ্ন ব্ৰংশ) a clever and skilful woman (প্ৰতিচ.).

5.2.24 dea-wa-hdsin met. a fisherman, one who holds or uses fishing-net (Mflon.).

5.44 dra-ma 1.= 4.544 nobility, generally applied to the farmal Licehabi race of Vais'aii. 2. experienced, practised, learned. 3.=\$.45 risi-risi a board or slate for counting and writing figures upon.

इत्यक्ष्य विकेष्ट Dra-ma sprul-pahi glis n. of a fancied continent or island.

\$'Aq dra-mig or \$'a\$' Aq the openings or "eyes" in a net-work or lattice.

dray seems to be a rost with two distinct significations: 1. advisable, better, best; where two or more courses offer, that which is the more or most expedient: 4449 hyro-na dray it is better to go; 4449 adol-na dray better to sit, to stay (Maon.); 5484 8449 what course would be expedient? Also any improvement may be expressed by dray: 4484 has improved, become better; 548445

The state of the frequency of the powerful and solution of the powerful and solution of the powerful and solutions of the powerful and violent aspect of certain Tantrik deities; other compounds of this root, however, are being more frequently employed.

হৰ বীন drag-gis firmly; হৰ বীন বং to believe firmly.

इन्द्रम्भवद्रभाष है है अब बुद n. of a Tantra used by the Raid-ma sect (K. g. न ३५७)

६९ अ. dray-can तीव, जब strong, vehement. Term applied to terrifying deities.

६व ag-chur श्रीकर heavy rain, heavy rain or downpour.

square drag-hjid n. of Indm's horse (Serig.).

રવેદ deag-tu = દ્વાયા કે વ જ શાળ વર દ adv strongly, earnestly, vehemently, violently; moreover: વનમ વધે પ્રદુ દ્વાયા કુ તેમ વર્ષેત્ર દ્વા દુ તમ્લ અ he implored him to stay in that place (Hirom. 106). દ્વા દુ વર્ષેત્ર વ deagtu hthen-pa to pull violently, with great force.

इन हेम्प diag-sidely = के इन पास्त्र है ज्ञान ank or class of better people; higher class or order: वस है द के अनु इन हेम्प या है अ विन है स account of monthly allowance to the better or higher class of domestic servants and workmen (Etsii.).

\$9.45 dray-and a serious illness, gen. = \$9.45 dray-and gout.

59'4 drag-pa 1. from the root drag and thus signifying: the better sort of persons, and so: noble, of noble birth, superior, respectable, of superior quality



or order; \$ \$4"a a nobleman, gentleman, respectable man; \$5"4"a" nobility, gentry; \$4"4"\$4" nobility, gentry; \$4"4"\$4" to raise to nobility; \$4"4"\$4" to become a nobleman. 2. vehement, powerful, severe; a\$4"\$4"\$4"\$4"\$4" unbending, unwearied application: \$5"\$4" unbending unwearied application: \$5"\$4" unbending unwearied application: \$5"\$4" unbending unwearied application: \$5"\$4" yearning compassion. Dray-pa implies in fact possessing any quality in a high degree; \$4"\$4" yearning compassion.

द्वार्थ ४ अथ drag-pahi chos-pa a performer of Tantrik rites and roligious observances, in which ficres deities are either coerced or propitiated.

इबायर में apag-pahi thad described as के वें कर क्रेमें क क्रिकार an epithet of the river Ganges (Maon.).

इल्ड drag-po also ६९७ वि drags-po (A. K. 1-3), तीय, यो, यय, यय, रोस 1. flerce, terrible, fearful, violent; and is the term specially attached to deities in their aspect of anger as defenders of Buddhism; is thus synonymous with वि व as used in that sense. 2. sbst. any terrific deity; a Bhairnea.

इन् व द्वार क्षेत्र drag-po dwal-slog-can n. of a Bon deity (D.R.).

5,752.94 drag-pohi mig 4514 1. n. of a fabulous animal. 2. species of tree, Electorpus ganitrus; the berry of this tree used for resaries.

5इ धर्वे व्हान कु drag-pohi glang-rayan an epithet of the moon (Maon.).

sq'# dgag-mo 1. THE a fearful woman, an ameson (#fon.). 2. THE Rudra's wife, an epithet of the goddess Durga.

\$9.50.44 drag risal-can=\$9.5 acc. to the Bon, possessing the terrific attitude and nowers of deities.

इन्द्रव बाह्य drag-risub bakal-pa the rough or rude age, a name of this present period of time which is called हैन्स-इस-बहुद

the Bon: in whom are all manner of perfections, good qualities.

59'94 drag-shan strong and weak, i.e., the relative force of sound; also with respect to rank, superior and inferior or good and had.

इन युष्य drag-çul fierce, also frightfulness; इन युष्य की drag-çul can स्वय, रीम frightful, terrible, powerful, cruel; also one of the ten tones of music (M.V.). इन युष्य के drag-çul che, इक्ट स्वय की punh-bo lta-vea fierce, terrible; also like a hero, chivalrous, heroic: व्यक्तिक स्वय स्वय क्ष्य की स्वयं के thou art heroic and fearful (Rtsii. 30). इन युष्य के drag-çul appod a mystical practice = इद्ध

59.735 Drag-good is not, as Ja has it, a single deity but indicates a group of flerce and redoubtable gods, of which there are said to be eight. See Grin-wedel's Mythologic des Buddhiamus, 164. The Mongols style the Drag-ahed group Dokahit; and a special robe and hat are worm by exercists who deal with the group. Each Dhyani Buddha, moreover, is held to have a drag-shed in his retinue.

59 930 Ding-gaum the three fierce ones (the Bon trinity).

च्चाल drugs=डेम'य, श्वयं प or क्या u that-pa ========= : क्रॅंड-इंग्लाव, अ.ज. वर्ष वर्ष ceting in



excess will cause the illness of indigestion: ME 54 man-drags very much, in excess; as adi much, strong, intense, 544'95 dragsbucd win a bragadacio, one who brags much.

55' draft 1. a kind of beer (Sch.). 2. ave honest, straightforward, upright. 55.4 drafi-haro = = , we an arrow, a shot (lit. that which goes straight) (Maon.); SK We plain language : SK & draft-vo www. बरब, बर्मिक right, truthful, straight (अ Eq q not crooked or bent), sincere, honest. 52 an drafi-lam short road, straight-road, straightforward, not deviating from the direct course; upright; *** \$5.75 good actions, righteous deeds : Books Trighteous judgment, justice, 55 2949 1 aller draft behau-ni bzos-sao settlement, good arrangement-also described as and है। अर अत इंकास थ रहा है वा है। या ला सब्दा सद सेटा य return good to one who has done kindness or good service before (Yig.).

55 34 draff-don ordinary signification; 5K K4 KK RW K4 9 B5 CK the difference between the general and real significations: देव र्म (भावाचे) the sense or spirit of an expression or word; 34 Fag.s.quickarassa sq'sa'\$4'5' \$a'a'@q significations drawn from unrealities or phenomena are to come within the term draft-don: \$5.500 al. a.4m.2xm.a.mm.s<.5m.24 s meaning derived from the spirit or spiritual sense is \$= 34 i.e., the certain or absolute meaning. (Behu. 37).

SK-BE draft-por adv. straight; SK-BE. all a draft-por hjog-pa to place, put straight: \$5. Eq. akg a draft-por hdod-pa wishing frankly: 55. 55. 8. 8 draft-por smrases to speak plainly, to be candid, to speak the truth.

Sta draft-un Brain, an 1. abetract noun to 55.4 draft-vo. 2. pf. to 484.4

SK'MK' drah-scon wie, uin, glent; 24 95 194 a recitor of sacred hymns, an inspired sage : originally the authors or rather seers of the Vedic hymns; a saint: an anchorite. Ja. says: at present the lama that offers shyin-areg is stated to bear this name, and whilst he is attending to the sacred rites he is not allowed to est anything but 5 white food, i.e., milk. curds and cheese. The terms cognate to se'Me dead-spod but not exactly synonymous with it are the following: बुवाव, व्यूषानुष्याक्ष, दवदाद्यां बुषाव, क्रेंमावहेंब, बुदानुःस, 44.04.ME #. 54.454.0 M.0.084.0 Ed.0594.0 श्रीत्व श्रमा क्रेयहवानुवामा हत् वह्दा सर वान्या स् रावन gu fen dem un fen ge nem gu atem (MAon.).

SENE 954 draf-sroft boun unfit the seven sages; also the constellation of the Great-Bear. Acc. to Bon the seven are:-(1) \$2.92.8 8 8 (2) @4.82.064; (3) क्या केद देह ; (4) व्याय प्राप्त के नेव ; (5) द्वार देश के नेम; (6) बॅद व्यथव वयद; (7) हृ दश्चव ये नेम (G. Bon.). SENE Rous draft-sron rigs-ben ten kinds of Rishi, acc. to Budh.: (1) **** of Sa Ta Rishi that move on earth; (2) aga and series flying Rishi; (3) swar to be g at said the Richi that walk in a dancing mode; (4) we way of same. Rishi that travel in the sky: (5) # #4.7.4 # ad 3c. #c. Rishi that travel to the celestial regions; (6) grayaryarayarayar Rishi who move miraculously: (7) 4Kw.ga.3w.44.ad.4k.4k. Rishi that can take an enchanted form; (8) ge on all of the Rishi that can vanish in light; (9) 47-34-44-28-52-42-Rishi that can move as embodied forms of anything; (10) garat. 5.44 af. cfr. gr. Rishi who have attained to excellence.



geigeige a deaf-seof thuf-ion mannn one of the 36 sacred places of Buddhists in ancient India, the site of modern Sarnath, near Benares, where Buddha fir-t preached the Saddharma.

SEN drass v. agg u

53'4 dean-pa I: 1. in Budh. 50qura 4 355) the state of the expression of wasa, dependence of a thing upon another, indicating that the mind is free from darkness, 2. 明信, 中町 recollection, remembrance, memory: 54 4 44 de clear recollection; 394 54 35 5 38 4 to lose one's memory or senses; \$4'A5'5'434 4 to swoon. to fall down unconscious; \$4 alfa alfa being out of one's senses (with joy) (Ja.). 3. self-recollection, consideration: and ag ह्रेन य दब दुन य अ अंद हेर insane persons regained the respective faculties of their minds; 54 4 495 4 quickness of apprehension, good capacity (Ju.). 4. we an epithet of Kamadeva.

53'4 II: 1. vb. to think of, ponder; gen. to remember, recollect with 45 €: says to think of, to remember Buddha, Dharma and Sangha: 19 44 4 देश इब 4 विद do not think of, do not trouble vourself about, future evils; @ arax # 54 \$ I do not recollect having taken anything on credit (Ja.); 54484 34 as soon one thinks of it; quick as thought; 24 454 44.85.4 Ejeg-su dran-par byed-pa= \$4.5.44.4. dran-da hjug-pa also to be reminded of, to put in mind of; \$4 14 95 4 to recall to the mind. 2. to become conscious: 54'44'435'9 to recover one's senses, to be one's self ngain; 54 254 unconscious; A 5544 445 after they had become insensible (Ja.).

3. to think of with love or affection, to be attached to, to long for.

54 MET dran-mehog rie desrest sir (Ja.). SA 3000 a dean Kame-pa fa: aut L unconscious, sonscless. 2.=54 4 444 5 as 4 faint recollection: weak-minded.

દુકુલ કે વર વર્ષ ધરવે તેટલમ-મા જિલ્લાન behag-pa bahi चनारि क न्याकामानि the four essential recollections, which are-(1) 84 54 9 34 4444 anagrapum (the body is impermanent |S.; (2) #4'4'54 4 3 44'449'4 केंद्रमा करप्रकार [the evils of sensation]S.; (3) केश्य दुव य के वर का वय विश्व मा मा व्यव (the erauescence of thought]S.; (4) Marsque as व्याप्त व स्थापाल [the conditions of existence | S.

55 I dean-tho a memo, a note for refreshing the memory.

54'S dran-dri abbr. of \$4'4'56'S'A.

SAGE TO dran-pahi ka-wa = \$ 500 or \$ ses the glans penis, the male organ.

54'4'44 dran-pa ben or \$4'4 54'4 the ten remembrances, viz.:--(1) MEM @M EM EM ES CO; (2) अवाहेबासुद्दाव: (3) द्वेष्ट्दाहेबासुद्दाव the constant remembrance of Buddha, Dharma and Sangha; (4) (4) (4) Bum Burg 54'4 the bearing in mind monastic vows of morality: (5) are a larges a remembrance to give away in charity; (6) with gray a remembrance of one's tutelary deity: (7) दश्यमा है। बुरु पुंच देव। सःदश्य recollection of breathing in and out in the practice of voia: (8) चना देश य देश स 54 व the remembrance of the various constituents of the body; (9) 1 ala a skye-wa rjes-su dran-pa bearing in mind that one has to be reborn (in any of the six states of existence); (10) 43 4 (4 5544 the remembrance of death (as a certain and unavoidable fact) (Hbum. 9 93).



54.4 allow Dran-pa kioms wet-will the subduer of Dod-lha, i.e., of the desire of procreation, an epithet of Buddha; also n. of an Arhat, &c.

54'44 dran-pahi khron-pa weguu the female organ of generation.

54'48'58K'E dran-pahi dicas-po 1. = ***** mkhas-na a learned man (Maon.), 2. क्सीनिय the faculty of recollection; memory as one of the five faculities, v. 445 E'S'.

54 वरे बद्धक dran-pahi quan a handsome woman, a beauty (Maon.).

54'44 An's dran-pahi cin-rta were an enithet of Kamadeva or Dod-lha.

54% dran-po we, day awake, one in his senses, conscious.

54 m dran-ma the mind, memory: 54 m ess. good memory: 54'44 dran-las with: from memory, from consciousness; conscious state: 54'45' 34'4 dran had-kyi sinus sudden recollection: remembering all on a sudden.

59'-9 dran-ga the meet of an animal that was slaughtered three days ago; the flesh of an animal after the third day of its death (consciousness is said to linger in the body until life has been extinot for three days; it is therefore that the human body is not disposed of until after the third day of death in Tibet).

54 and dem-sems in W. love, affection, attachment (Ja.).

5/4 deal 1. v. grid. 2. v. again. 3. for To aral.

PALE GENT-DO (BELLE gant, Ziel le dat at abr. 4'34'34) (Risii.) grain or peas that have been split by beating.

54'4 dral-wa नेदा, दिशाबेको to split with a blow : 44 44 54 a to split assunder, splitting. rending: 484 4 54 4 one whose observance (of a religious study or vow) has been broken: 54 Jugu al Bu ala la dral-quis shus-paki rjes-behin kho-na ru scar or mark left on human body by striking (D.R.).

543 drul-tee a kind of courier or messenger (Cs.).

su dras Mu Mausurda cloth cut out for making a robe or coat, etc., v. 54 dra-wa.

🕏 dri 1. चानोद, नव, ज्ञाद odour, smell, scent; 3 34 sweet-smelling; \$ 24.0 dri Ann-pa when bad smell, stench, offensive smell : 3 th dei-med farlar without smell : odourless; bright (A. K. 1-2); \$ 35 4= a water (Maon.). 2. we ordere, for gin, ginglight m of a secred shrine at Lhar-tee in Teang (Jig.). 3:35 45'44 n. of a work (Ya-sel, 34), \$ 45 ननेम नोन विजयानिय n. of an Indian pandit who worked in the Buddhist propagands in Tibet in the 8th century, A.D. 3 35 and n. of a Bais-ma lama (S. kar. 182).

दें के dei skye-ma बन्ध-जनजी produced of smell, a kind of insect come into existence from dirt or 44.35 moisture and warmth.

3 dri-Aktor changing or fading of colour of a dress by use or age: भूग न्यूपर. ववसादराष्ट्रे वृद्धिः वक्षा देशया वृद्धाः (Rtsii.).

S'ang an dri-mayogs= 100 \$ spos-dri unuwas strong scent; incense; \$ " q dri-figsee had smell; \$' & a sh'a factores odourless, free from bad amell.

3'45 dri-fad vapour, exhalations: 8'45' enna dei-Aad hjam-pa ugafau very agree-



है देवे बद्धा अवस dri-flahi hdab-chays met. the hoopes (Milon.).

\$2 dri-16s the five perfumes used in offerings to saints and gods.

\$ 34 \$ a dri-can Pe-wa = \$ \$ a pod of musk (mystic) (Mist-rda. 3).

§ 44 dri-chab scented water; scent, perfumery.

\$ \$ dri-chn = 734 We urine, also abbr.

\$ ** dri-ms* ordure and \$ urine; \$ water
when written with \$ conveys the meaning
of urine.

दे इ व्योध क dei-chu guil-wa = का व्योध or वर्डन वृद्ध व to make water, to pine (Nug. 68).

3 34 dei-chen=344 gelfe ordure, filth, dung (Smen.).

NEW dri-mehoy, \$ 149 when excellent smell, sweet scent, fragrance (Moon.).

देशक व dei क्रमंत्राम-pa सममञ्ज of uniform smell as of incense-sticks of China.

\$ aga dir-htul=\$ x445 aa suppression of stench.

है दर बहैर तथा शहर य dri-dan hybren-was mehod-pa समामार्थन महीबते worshipping with offerings of gurlands and frankincense.

শুৰু d_{li-ldin} 1. সন্মিৰ having the smell of. 2. হাজপুর a gunder or হয় কোন (Mion.).

देश्वय dri idan-pa there are see. to the Bon cult seven classes of scent:—(1) अर्दे दर ह्व य स्ट क्षेत्र Gearthy sincil such as sulphur; (2) ह्वे. दर व्हाय व्यव है योड श्रुष्ट; (3) अर्दे देश इव य युक्त पुरुष्ट; (4) वृद्दे स्ट वृष्ट व्हाय है श्रुष्ट देख्य म Dri [dan-ma (भाक) मन्द्रवती n. of a place in ancient India.

है हैं क्षा dri snom-pa pf. पहुल्ला bename = इत्रमा नेत u to smell, to inhale an odour (Mion.).

\$ 149 dri-phog gen. \$ 144 494 clothes soiled with spots and bad smell (Rism.).

ইপুৰ dri-bral or ই মুখ্য dri-ma-bral ক্ৰিছ free from bad smell; that which is not soiled; fig. = টুৰ নিং ব skyon-med-pa blameless, without any defect (A. K. 1-2). ইপুৰ পুৰুত্ব ক্ৰম ইন্তুৰ চুৰ বুল ইন্তেশ্য ক্ৰমেণ্ড ক্ৰম

इस dri-ma बाबब, जब, पुरोब filth, excrement, manure; है इma-dri nose-mucus; इस मुद्द इद्युवन dri-ma kun-sad-nas after all impurities have been put off; है अद्युवन dri-ma dku or दे के केल ब बहुब bad or offensive smell; इस व्यवकाय दे द्वर्ग-ma dgags-pabi and the disease of obstruction of the bowels. है अद्युवन dri-ma-can 1. dirty, sluttish (as to dress). है अद्युवन dri-ma dri brat-sad dan boa-pa काल with smell, stain or defilement. है अद्युवन dri-ma dan brat-sad (दे पुत्र) washed, bleached, cleaned—इस क्षेत्र काल काल काल brates and है अद्युवन signify the same 2. सकाल interlocutary month in the lunar calendar (Moss.).



देश्यक्त अ dri-ma him-ma= श्रु अद्र वर्ष द्वा अ a voluptuous woman (Milon.).

देश बहै की अब dri-ma hphyl-wahi ma-ma बबाद की a child's wet-nurse; a woman who attends to infants' cleanliness.

દુષ્ય મેં સાથ defi-ma mi-nand પામ not touched or affected by filth; unblemished, throughly pure.

ないなり dri-mu med-pa farm 1. the third stage of Bodhisuttus perfection or かりゅうしゅう pure as smell of flowers; fooder without defilement, an epithet of Buddha (M.V.). 2. far pure, holy, all-good; clean, cleanly.

द्विभ अद्धि देश बद दिन्द देशे ब्रेट व स treatise by Acharya Amogha (Tan. d. च 117).

द्वे अ अन् पर पूज्या प्रथा व्यक्त पर्वे भई विशवकीर्त-जिल्हें स n, of a Sutra (K. d. 4 224).

દું અલ્લુસ dri-ma-gaum the three impurities or filths:—વન્દ' ordure, વર્ષ urine, દ્વ rhul sweat (Sman.); fig. મેમ વર્ષ દેખ also દું પ્રદેશન વર્ષ દું માં માર્ગ દુંખ.

देशभा देवभाव dei-mis nogs-pa blemished, stained, spoiled.

Syn. 4979 nag-nog; \$44 dri-ldan \$1854 dri-ma can; \$1864 UA' UA' dri-mas sanphyan; \$1879 dri-ma gos (Mñon.).

दे वहर क्ष्य dri-gtsus khas सम्बद्धीर, समोध prob. समाध्य a sacred place, the principal chapel in a monastery.

Syn 454 44 fee gtsug-lag khañ (Hôon.).
+ \$ 454 dri-brisañ = \$ 445 good smell, fragrance.

Salle gu dri-bdein skyes = pa gu dur

3.4575 dri-shib dkur clear and definite instruction or direction.

\$ Para dri shim-pa or \$ Para 1. an agreeable smell, sweet fragrance; adj. fragrant. 2.= 35 34 Bugs saffron.

Syn. of I. and the promised by irspos; be and builded dri; ga hat and bush dri; ga hat and bush dri; ga hat and bush dri, ga hat and bush dri, ga hat and and and bush dri, ga hat and bush dri, ga hat and bush; bush bush dri, ga hat and bush; bush and bush; bush and bush; bush drift hat and bush drift hat and

दे नेम हम dri-shim byas वाचित्र perfumed, scented.

IMA dri-shon waste met. for wind (Maon.).

R's dries mand lit. eaters of amells, a class of demi-gods supposed to originate from the zone of scents in Gandhamadna in the Himalayas; are also celestial musicians. Acc. to Jā.: "the Driess are not only supposed to be fond of flowers and other fragrant objects, but also to visit dung-hills, flaying places, shambles, etc. The insects swarming about such place, the Tibetan believes, to be incarnated Driess." The age of the driess gabur mesho-can the section of two species of regetable medicine black and white (Gman. 109).

दे की ब्रिंग कि dri-sabi grod-khyer a mirage; explained as केंद्रय सम्बद्धाः का द्वानाय as a reality: कि स्वति क्षेत्रकाल क ppearing as a रिकार के मेन्द्र अपनेत्र स्वति, दे को ब्रिज्य रे कोन्द्र दे कोन्द्र दे कोन्द्र स्वति, दे कोन्द्र स्वति का केंद्रय समुद्र स (Buddha) has said that like as a dream or illusion or in the manner of a mirage are we born, live, and die (Theg. 44).



दे वर मुख्य dei-zuhi glu-dhyañs सम्बन्ध, स्वीति melodies of the dri-za musicians.

देशका dei-bria skyes lit. born of fragrance; an insect; the rose-bug.

देशका व्यव dyi-bani khan-pa पण lotus flower (अतिका.).

देश वार्क dribi srat-po a kind of insect believed to grow from smell.

Syn. # Mu spafl-spos; agriba zwu khynk-pohi ral-pa; g 84 spu-cin (Ийоп.).

Rest dribi bond flower, lotus; the virtue or nutriment of & seent, smell; substances like camphor, assafortida, &c.

THE dri-blas-wa we to smell.

kri-li bkhor a bee, that which roves round or is attracted by fragrance.

A dri-wa for a pf. a dris; = a a a a a construction, inquiry. The a a a a construction are a construction and a construction are a construction.

I a a a a a a a construction are a construction and a construction are a construction.

I a a a a construction are a construction as a construction are a construction.

\$\(\frac{deia}{deia} \) 1. looking to; care, regard; dependance upon; ==\(\frac{m}{m} \) or ==\(\frac{m}{m} \) or ==\(\frac{m}{m} \) or if you place no regard in others, if (you) do not care for others. 2. soc. to \$Co. = \(\frac{m}{m} \).

Adrin resp. and a rarely \$14 kindness, favour, grace; \$4.54 drin-can kind, gracious, benevolent; also benefactor; \$4.54 whe the parents, the benefactors (Ja.); ጓጓኝላግ vb., to acknowledge a kindness, to feel obliged: ጓላኝላግዛ as I shall always feel greatly obliged to you; ኛሩ ግባዊ ነፋ ነፋ ነፋ ነው shim; ጓላ boing now full of thankfulness to him; ጓላኝላግ to forget kindness received, unminiful of obligations.

મે તેવ drin che-non or દ્વારા very kind, great boon, the great or greatest benefactor. વજાર દ્વારા કે bkub-drin-che is a very frequent phrase of thanks equivalent to our "most kind of you," "many thanks"; it is often repeated twice and is a common expression of ceremonious thanks in letters. વકુત વ દ્વારા દ્વારા કે તેવાર માં માં માં કે છે જો જો જો માં કે છે જો જો જો માં કે પામલી out the greatest benefit for Tibet; જા માં દ્વારા કે માં કે પામલી આ the greatest benefit for Tibet; જા માં દ્વારા કે kindest mother.

ইৰ কাম a drin geo-un or ইৰ'ড কাম a to show one's self grateful; ইৰ'কাম কিম্পুত shall not have done it for nothing.

દ્રેન an agin-lan gratitude; દ્રેન લગ વ to be grateful; દ્રેન લગ દુ in return for kindness received; દ્રેન લગ દેલવા ingratitude, ungratefulness: નગ દ્રેના લગ દેલવા વાં પ્રાપ્ત કર્યા કરા કર્યા કર્યા

देव ने drib-gil acc. to Ja. a corrupt form for देव स्वयोग in Ld. = व्यवश्रा

\$31 drim stump, trunk of a tree or plant; pollarded (in Ld.).

33 dribu v. 3 dre; prob. for 3449 a young mule.

a roll of paper. 2. for \$48 a bell.

ইণার drid-bu ব্যয়া a bell; ইণার্থ one who rings the bell. ইণার্থ a member of the S'akya race whose daughter was married to Siddhartha (Yig.). ইণার্থনিং কিন্তিনী, আন্তর্ভাব তালিকী, আন্তর্ভাব sounding like a small bell.

The dril-khaft bell-tower, bellry; and the sound of a bell. In a warden we dril-spra las begrage-pa usuraten proclamation by ringing the bell; to publish by ringing a bell; and a dril-lee the tongue of justice (Mion.). In dril-lee the tongue of a bell, the clapper; and dril-steps a bell stand, or a piece of cloth on which bells atand; the frame of timber in which bells are suspended.

34 a dril-ma, v. 434 a haril-ma.

देश म dris-pa, v. वर्ष a hdri-rea. देश dris घर, प्रमा asked, an interrogation. देश दश परिदक्षा having asked; व्याद्विक सम्बद्ध well asked; asked carefully.

देश य कान व का drive pa gran-la phab [श्रम-विश्व decision of questions]S.

देशायवे वें drig-pahi tho बुद्ध ;= श्रु कद्देशायवे वें.

₹ dri-ho an enchanter, sorcerer, magician; ₹ # dri-mo enchantress, witch (Jä.).

देशाम drig-ma प्रद्यान one who has asked; having saked.

देवालन dris-lin प्रकोशनर answer to a question.

3 dru-gu a ball or skein of thread.

3'S dru-bu a clew or ball; #5'0'Eq a ball of thread or of wool; \$10'aku u #2 symmetry like the clew of a thread mixed up or confused.

59 deng 1. 44 num. six. 2.=44.5 good. 3. symbolic of \$4 the kinds of taste which are six, also of the six quarters (sedars), i.e., the four cardinal points besides above and below; also that of the six ornaments or 44 (Rtsii.), 59'595 drugdkar a superior kind of turquoise. 19:00 drug-braya six hundred (600) 54 drugsara in Gram, the so-called article presenting itself in the following six forms; 4, 4, भ में में में, अने क्षित drug-cu or क्ष्म के काय विक the num. sixty (60); 543 4 484 एकवर्ष num. sixtv-one (61), sq \$ \$\cdot drug-cu skor the Vrhaspati cycle or the cycle of sixty years. 54 a drug-cha one-sixth, one-sixth part; sa fr. drug-stos six thousand (6,000). क्ष्य अ drug |dan-ma पत्री an epithet of the goddess Gauri (Mhon.). 194 drug-pa or and drug-po we the sixth one, sayour drug-dmar a very fine kind of turquoise supposed to be one-sixth part red in tint. My drug-sho six khal (mule load) of barley grain for one sho (Rtsii.).

হুৰাই drug-sde বছুবালিক I. the early disciples of Buddha:—ব্ৰুগ্ৰ লকঃ টুব্ৰুগ্ৰ বুলাঃ বুলাই বুল

\$9'ak drug-mdo back joint, spinal joint; hence \$9'ak a=ga'B'g5'ak a follower. (Mon.).

हैं dan resp. 1. निष्या स्विधान, सभीय adv. and postp. near to, beside, at, to; हुर न्या की त्यान नाव हे के क्षा चार्चिय : drawn from near; विद्या के हुए स्वार न य दे य देव में के baving alighted on the place before the palace. But the ordinary form in which the word is found is as the postp. and adv. हुए दे नेवाहिक

at, near to, in front of, before ; 44 45 55 to the king, before the king; \$5.5 44 to examine personally, face to face: \$5 and to go near or up to; Achieves near or under the tree. 2. a title or address of honour generally intended for the sons of noblemen; MARNET Your honour: mas honourable miss. 3. civil officer, official; &c'34, &c affer 34 5 high official; & an druh-yig private secretary; & 534'4 deuf dkyap-ma an inferior official, a common clerk (Rtsii.); 55 ans drug-hkhor gen. lay-officials under the government of Tibet; & 4544 drud gunspa a companion, an associate : \$5.000 c. drug bbrig-ma or graffe age a middleclass official (Rtsii.) ; W drun-spyi civil officers in general.

officials under Phag-mo Grub hierarchy.

at 14 dend-deng superior rank of officials: \$4.54 at 3.54 at 3.54 at 3.54 at 3.54 at 3.54 at 3.54 at 15.54 at 1

ELAN drus nr-mo wing imminent, very near, close to, impending.

Byn. 44'3'4 thag ñe-wa; 3'44'4 ñe-hkhor (#Aon.).

gr.qu. apr. on. i Druk Num-mkah bash-po (Los. a 15) n. of a Government secretary of Lhass.

secretary, lit. one standing near, waiting in the presence of a great man, an aide-de-camp.

clever, skilful. Acc. to Ja. prudent, wise, judicious, sensible. 2. sincere, candid.

State druk hisho-wa private physician, physician in ordinary (Ca.).

क्ष-भिष्य druh-yig-pa कावक a clerk, apecially the clerk of a superior officer, a writer.

JEN drußs root (of misery, sin, disease, etc., also that of a tree, etc.).

SEWAUSE WAY exterminated or destroyed from the root; radically cured.

558'4 drahs-pa 1.=54"5 bright, sparkling. 2. sec. to Cs. clarified, clear.
3. beer, resp. 44"54" beer for the use of a great man.

55 drud v. बहुत व विशेष कि 1. divested : बाधेम कृष वसद, दाधेम कृष में हुद the father killed a tiger, the son pulled off its skin. 2 हुद्दु drud-drud a pelican (Sch.).

+ 50.0 drub-pu or gown v. again=

5.N. I drum-pa or and an passion; acc. to Sch. to have a strong desire, to long, languish, pine for.

5N' Al drus-ma 1. in foal, as a swa a cow about to bring forth. 2. millet (Sch.).

5 dre acc. to Jä. a mule; prob. col. of \$4. \$3, \$3 she-mule; \$4, \$5 mule.

3'd dre-wo in W. the elbow (Ja.).

र्मा dreg-pu grime, incrusted dirt, soot: भूगोन syron-dreg lamp black; स्र १५ stin-dreg soot on the frying-pan; १५४६ or रेम इस dreg-grum gout; १४६४ dreg-idan स्वतेष coating of dirt on anything; १५८६ स्थ dreg-byed rdo-ses (?).



boasting (Maon.). 394 44 m dregs Idanma = Pau ga wa vouthful female, a damsel who on account of the charms of her vouth is proud. In Budh, fifteen kinds of pride are mentioned :- (1) (4) (1) (4) 3944 the pride of moral purity; (2) In an 344'a pride from much hearing; (3) You unique or pride of courage; (4) }5 unique pride of acquirements; (5) and and a pride of honours: (6) रेब्र्यूब्स स्थान वस देवस व pride of intellect; (7) 504 944 34 344 4 pride of residence in solitude; (8) and ud. ৰ্দ্দ ব্ৰথ ব্ৰথ pride in attainments; (9) জ 85'34'44'344'4 pride of having few necessaries of life; (10) बहुब्ब कार का देवस व pride of personal appearance; (11) ब्राम क्रिके देवमाय pride of wealth; (12) दवर केवमादेवमाय pride of power: (13) विषय क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र pride in possessing many servants and retainers; (14) समझ अड्ड अटॅड नेम प्रेम of dhyana and fore-knowledge; (15) क्षा व्यवस्थिति वस 394' pride from the praises of gods and naga. (K. d. 4 78 and Lof.).

34435 dregs-byed met. for a devil.

\$\frac{5}{3}\) dred, generally \$\frac{5}{3}\) dred, mo, indicates the red or snow bear (Ursus isabellisms); but is often indiscriminately applied to other species found in Tibet.

55 ব dred-po 1. a wild-man, a savage; one who is brute-like and irreligious. A 5: বুৰা ক্র বুরা ক্র ব

Sim dred-mo 1. one who has gone astray from a religious life; one who has abandoned a righteous life. 2. a yellow bear.

3v M dred-mo species of bear péculiar to the mountainous plains of Amdo and the Kökö Nor region, the Ursun layomyarins of Prejevalski. It preys upon layomys and maumots, as described by "A. K." in his Report on a Journey in Tibet and Mongolia.

र्दे diche प्रवार, देशर a young or small mule.

+ \$3 % drehu-rhog; \$3 % % 1. the mane of a mule. 2. = \$4 % a spotted seat, or cushion. 3. a kind of long-haired cloth.

FU drel a full grown mule. 34 454 = 344 drel-ra stall for mule, the rope for tothering mules (\$856.).

5

5 WM dreg-nut a kind of grass, of which ropes and shoe-soles are made in Tibet. Runga the filaments of Sun; Sung dres-blown the section of Sun grass; Sung dres-blown rope made of Sun grass (Risii.).

Yan dro-hjum (col. tonjam) tepid.

3.35 dro-dod=comfortable accommodation (of travellers) under road-bill.

\[
\begin{align*}
\begin{align*}
4 & dro-wa & 1. \quad \text{vb. and adj. to be warm;} \\
\text{warm, as distinguished from hot. } 2.=\begin{align*}
4 & \text{bro-wa of which it is an incorrect form.}
\end{align*}
\]

इ.व.इ.व dro-wa rnon-po तीच्चरत very

\[
\begin{align*}
\begin{align*

5 98 drogs (Sch.) packed up, made up into a pack or parcel.

Ke dron or Ken drons v. 8844 haren-pa.

55.34 dron-ma a large basket or dosser provided with a lid and carried on the lack.

55 deed আলা 1. sbst. warmth; ল্পা দুৰ্গ্য warmth (derived from clothes); দুৰ্গ্য warmth from fire. 2. animal heat. দুৰ্গ্য লুইল a small piece of food=দুৰ্গ্য, prob. for দুৰ্গ্য enjoyment of the mouth. (Ju.); ব্যুগ্ধ deed-can আছা possessed of warmth, warm.

+ \$\frac{1}{2} \quad \text{drod \text{\text{\text{min}}} = \text{\text{\$\frac{1}{2}} \text{\$\exitit{\$\text{\$\exitit{\$\tint{\$\text{\$\text{\$\text{\$\exitit{\$\text{\$\text{\$\text{\$\text{\$\e

in warm season, i.e., the spring (Minon).

হৈছেন drod-sman = হৈ ই হৈছে atimulant; হৈছেন অংশ বৃহন the three stimulant medicines are Piper longum, cardamom, and a smaller species of cardamom (Min-rda, 3).

Kylica drod-bons warms the coming of the hot season, the summer. Kylica drod yal-wa the vanishing or diminishing of warmth or heat.

হৈ ইৰ্ a drod rig-pa লক্ষ্যৰ the science of mysticism, occultism, charms. Ja. has: well-versed in measures.

दे ज़िने drod-ger चेकं 1. sweat, perspiration. 2. acc. to Ja.: warmth and moisture. दे ज़िने वव है व चेक्ट प्राप्त vermin, insect, etc., produced by heat and moisture.

344 dron-po col. for \$4 dro-wo.

有機 dron-me of 気が gentle warmth, gen. equalling 気性 dro-hjam 無気を warm food; 異写気が khrag dron-mo warm blood. (Hbrom. 41).

Fal drol v. asaa jugol-wa.

I : dros (Sch.)= \(dro, \) with noon, midday; \(\) when it is getting warm.

34 11: sometimes written for 34.

इस्प dros-pa 1. अवस्य heated, grown warm, esp. of the ground by the heat of the sun or of men by warm clothing. अइस्प Ma dros-pa अवस्यत is the n. of a lake, i.e., of Teho Mapham, the eastern one of the two Manasarowar lakes in S. W. Tibet; also a Naga king. 2. (अवस्य) cutting cloth to make a dress.

মুখ্য gday or মুখ্য gdays 1. fut. of মুখ্য মুখ্

क्रिक gdan-ica pf. क्रिका gdan;-pa क्रा ; Fक्रिक to gape, to open wide (the mouth and nostrile), to stretch; अव व क्रिक stretched apart the arms; व्युक्त की क्रिका gani gdan; cured of disease.



বৃৎ অধ gdań-yas n. of a numerical figure (মুন্ন): কৃষ্টি কৃষ্ণাধ্য ধূর বৃৎ্য অধ্যান্ত । (Yu-ael. 57).

স্থান gdans prob.= হ্ম duans (মুণ্ডুমেন্ট্র as of the voice), or মুখ 1. the tone or pitch of one's voice (Situ. 54). 2.= সুমোর মু gdans-sān music, harmony, melody; সুমোর হ্যান কল music (Jā.) 3. resp.= হ্যান the forehead (Cs.).

नुद्दमाय gdans-pu 1. v. नुद्दम gdan-ca. 2. = वैभाग 205-pu or भदमाय आतंद-pu, also resp. for द्वाय druy-pu to recover (from an illnoss); पुद्दानी नुद्दमाय one recovering from illness, convalescent.

णाइ gdan = १५ अता चासन, 100p. व्हन्य नद्द a low seat, a divan, cushion, a bolster. Tie gdun-khri a throne, a high seat (Rtsii.); 455 29 gelen-leon abbr. of 455 52 24 a cushion and a small table. 454 a gdon-cha a suite of cushions; seats (for the use of a party including a great man, his attendants, etc.); ar and a man de thab-gdun-cha sogs sprod supply seats, fireplace, etc. (Risii.); 454 284 adun-hina cushion-seat and small table, ton, etc. (Blail.); MARTER adm-stay hjub a tigerskin rug lined with satin placed on a stuffed cushion for the use of great men or respectable lamas; THISK AS MISS PRINCE. ex 24 464 44 3 4 1 on the first row of seats spread tiger-skin rugs lined with satin and (place) wine-glasses and large silver cups (Rtsii.). 454'43'44'4 gdan hilens-na to take leave, to withdraw, to depart : 953'955'4 gdan hdren-pa=44 34 to invite, to go to meet.

TITE gdan-pa TIMPA one scated on a cushion, one occupying a seat, a chairman.

abbots in a Buddhist monastery.

মুক্তি gdun-sa 1. place of residence;
মুক্তি সুক্তি বা the seat of a chief lama;
বিশুক্তি সুক্তি a place of festival. 2. situation, position, rank; সুক্তি কাৰীৰ the chief or
central residence of a head or ruler;
n. of the capital of the Phagmo-gru
head-lama in Lhokha, the province to the
south-east of Lhasa and east of Sam-ye.

ক্ষেত্ৰ gdab-pa, fut. of মইবলৰ, but apparently is often considered as the pres. 1. to put, sow; কাৰ্য্যাৰ to plant seeds, grain (Rdo. 46). ইন্ট্রিট অননা স্বাধান ক্ষেত্র ক্ষা (Rdo. 46). ইন্ট্রিট অননা স্বাধান ক্ষান্ত ক্ষান (Rdo. 46). ইন্ট্রিট অননা স্বাধান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত

numerical figure (Ya-scl. 57).

বার্থিশ gdam-ka or ক্ষেত্র = জ্বার্থ choice, election (Nag.).

न्यादेन gdam-hay चरदान, चादेन, उपदेन advice, counsel.

Syn. Ma'za man-hay; asma'a gdama-pa (Mhon.).

ৰুষ্ণান gdams-pa 1. technically fut. of ব্যালা ব to advise; hut occurs as present: হাৰ্থ প্ৰাণান বি বা advised this; বুলাই লা প্ৰাণান বি কিছিল। বি কিছিল কৰিবলৈ কৰ



Syn. 474 92: bkah-lah; 44.59 man-hay; 45444 gdami-hay (Mhon. and Nag.).

45.35 gdah-gun = 45.3 gdah-nhi and 35.34 gnh-thiyi the congregating of monks for midday meal or dinner.

ৰ্বি ব gdal-wa encompassing, diffusing (Yig. 25).

4 45 41 gdas-pa = 14 4 smras-pa said, stated.

मुद्दि न gdin-un शका, अवाकाय 1. the rug or carpet which a monk sits upon and which he carries on his shoulders: इ.सं. बुद्द ब अदित अदित अपात spreading (floating) his rug upon the river Ganga he proceeded (A. 28). 2. as vb. another form of बद्द व Asis-us.

45.4 gdu-un pf. 454 gdus wit. 1. to stir up together, to mingle, mix up, to mix up drugs; 344454 to make up into a broth. 2. to covet, to hanker after; 354 45 rācd-la gdu love of gain (Zam.).

The plant of the property of the particular of the property of

মুন্দ yduys=) স্বৰ্ণ কৰা, resp. গ্ৰহ্ম 1. parasol, umbrella: গ্ৰহ্ম হৈ প্ৰ ক্ষুত্ৰ 1. parasol, umbrella: গ্ৰহ্ম হৈ প্ৰ চল্ডানিয়াল কাৰ্য্য কৰা কিছুৰ were hoisted Syn. কৰ্ম কি taha-shyob; কৰাৰ taha-sa synib; ৰুম লব্ধ thur-ma bṛgya-pa; গ্ৰহ্ম ক্ষ্ বল hahar-lohi lus; কৰ্মীৰ chur-skyob (ইনিজন). প্ৰশ্ব প্ৰস্কুত্ৰ প্ৰৱেশ কৰাৰ্য the ribe of an umbrella. 2. any canopy or awning (Ja.). 3. eleg. midday, noon; গ্ৰহ্ম ক্ষ বলাধ্য-যেনিত্ৰ নিম্নালয় ক্ষিত্ৰ ক্ষিত্

भुत्रभ निषम gdays-khebs = नेर हुन्य द्वान staypa the birch tree (Mom.).

755 gdus honorific term. 1. bones or remains of a deceased person; \$1755 the



455 44 gdus-skyob umbrella.

न्द्रभेद gdus-ren funeral pyramid containing relies, of. ब्याँड हेद mehod-ren.

455.24 gdust-lden €214 kind, merciful, compassionate.

ন্দ্ৰ না : gdun-ma vb., pf. ৰহ্ম gdung aq. নাৰে, বাৰল; to be pained by physical causes, to be tormented, to be scorched: সু কাম সুন কাম বাৰ ৰাজ্যৰ he was scorched by the sun or by the burning heat of the day (May.); এ মুখ্য মুখ

sive desire, passion (for any enjoyment): lust; প্র- । deensual) desire subsides. 2. love; স্পান্ধ প্র- । ব্যক্তি কিন্তু immense veneration and love arises (Jā.). 3. yearning grief, distress, torment, pangs: গ্রহ্ম gland-dhyanta a song of longing grief; প্র- এই আরু gland-dhyanta a song of longing grief; প্র- এই আরু gland-wa mud-pa আমান, বিশ্বনি, আনবার unafflicted, without troubles or anxisty; প্র- এই ব্যক্তি ব্যক্তি ব্যক্তি বিশ্বনি, without troubles or anxisty; প্র- এই ব্যক্তি ব্যক্তি বিশ্বনি, without troubles or anxisty; প্র- এই ব্যক্তি ব্যক্তি বিশ্বনি, and fired from sufferings. প্র- এই ব্যক্তি ব্যক্তি বিশ্বনি, and the mind of others.

ৰহুত 35 gdus-byed 1. as met. the sun, also = স্থান বিষয় the sun's rays. 2. গুল বা cought (Mion.). 3. ১৭৭ টা কৈ n. of a tree (Mion.).

न्द्र दे अपने byed-ma यनना an epithet of the river Yamuna.

TSEM giluh-ma v. TSEA

 $\P59''' gdub-pa$ 1. $\P59'''$. 2. adj. frugal, temperate (Ja).

নি বি g gdub-bu v. পা; ও ডুজার, বৰক ring, bracelet; পা পান্ত or পুশাস্ত bracelet; কু পান্ত কলিয়া an ornament for the toes of the feet, foot-ring; জংগান্ত also পান্ত ইং finger ring; কুলা পান্ত golden bangle.

বাহ্য ব gdum-po 1. = প্রণ হ. 2. a piece = 5n dum.



मरेम gdeg र. बरेममय: मरेममय:मेर्य चम्रत-प्रचेषा (Nag. 38).

3

ब्देर व gdeñ-ver pf. ब्देर व gdeñs = ब्दुर व to raise, lift: बब ब्देर व to raise one's hand; इ ब्देश वेर a bird with its wings raised and spread (Mn.). अवितः ब्देर व to brandish a weapon, to flourish it (Nag. 37).

प्रतिस्थान gdeng-kr प्रका, प्रका, भोन the expanded hood or neck of the cobre; क्रेट्य नुद्वेद प resting on its lifted neck, standing in a proud posture; क्रेट्य नुक्ष कुर्व श्री के क्रेय-ट्यम द्वेद प्रका, साम the fabulous hooded dragon with eight legs inhabiting the snowy mountains; a hooded snake; क्रेट्य नुक्ष क्रियम निविद्य कार्यक्ष कर्मा क्रियम क्रयम क्रियम क्रयम क्रियम क्रियम क्रियम क्रियम क्रियम क्रियम क्रियम क्रियम क्रयम क्रियम क्रयम क्रियम क्रियम क्रियम क्रियम क्रियम क्रियम क्रियम क्रियम क्रय

ब्देदण्डम ६व्यः *Gdehş-can dbah* जोनीच Ananta Nāga, the king of the serpents.

न्दिश्यक्ष भू gdess-can tha-mo 1. Vasuki, chieftainess of the makes. 2. the goddess with the dragon's tail= अध्येश मध्य स्थाप क्षेत्र क्षेत्र के the ninth lunar mansion; constellation of Scorpio.

हैं gdos or वर्ष में dos-kha the resp. form is वर्ष वर्ष चान, वृष, the face, the front: केर केर वर्ष पत्र वर्ष का good one with the lion's face, n. of a goddess; \$2.944.54=\$2. aff a Bon god, one with a dog's face or head: 44 3 4 5 4 5 4 the pig-faced-such are names of Buddhist and Bon deities of Tibet: "KE a pale face; "KE SME redface, is the n. of a cannibal hobgoblin with red face; न्द्र-द्वर वद के नुष the country of redfaced demons, i.e., Tibet, all services 55.24 a round face indicates possession of religious naturo: 955 garage a mask a and a dry hollow face indicates garrulousness and thievishness (Mi.): 955 A Ta gdon khyihi Ita-bu his face is like that of a dog. The gran adon-gi phyogs the cheek. The shout (of a pig), the pointed part of the face. AKE gdoA-squar changing of complexion of the face out of shame or anger.

ৰ্থিত gdos the pa = প্ৰাপ্ত প্ৰাৰ্থ কৰাৰ কিছ or "the five-tufted one," an epithet of Mahadeva.

a shameless person (Mino.).

- ΨΚ-ξη gdon-drng man 1. the river Ganges which is said to have issued through six heads, i.e., has six sources. 2. Ψητισι an epithet of Kartika, the son of Mahadeva.

ৰ্থন gdoA-chuA dejected, diaheartened; দ্বিশ্বন্ধন স্থান not being impudent and saucy.

The gdon-la adv. in front, in advance;
The gdon-stad just opposite.

attracts the eye, e.g., address on the cover of a letter, front inscription, sign-board.

वर्षस्थः gdod-rid शोवेद्य long-face explained as वस्त्रेवभिन्नेश्ववद्यस्य, वर्षस्थित्रेव इ.कोरणस्य (Tud. d. व् 220).

बहर वरंदिय gdoń-La ded-pa to push or press forward, to urgo on, to haul a culprit before the judge; स्ट वर्षाद्वर देदय to pursue one's course regardless of others. both in good and in had sense) (Jü.).

मार्देज I: adon or गर्ड वनेनम वच्च, चनचर; an evil spirit, a demon causing disease. There are 360 kinds of spirits which do mischief to living beings; out of which eighteen are very powerful and dangerous; fifteen kinds are said to attack children of either sex. The names of some of the chief. ovil-spirits are: (1) अवित्वर्भ देवसक, (2) अवित्वर्भ मामग्रह, (3) अभिभिन्ते गर्न दानवग्रह, (4) हर अवि मार्ड प्रवासक, (ग) इस सम्बद्ध हैंद वी बार्ड म मरकसक. ात दे अदे वार्त श्रमवंशक (7) मे वम है जे वार्त्त क्रियरस्थ, (अ) भू व्ये डेन यदे वर्ष कर्मास्थ, (9) वर्ष वेद के कर्ड सबबक, (10) केंड हिने क्री सक्तारक, (11) ब्द्रदावि वार्ड अत्तवक, (12) भे द्वाभाष्ट्री वार्ड पोतनक: (13) नामधे मूर्य, (14) मुक्त पुरु कु क्रिक सबस्वक, (15) स्वाधिक वर्ष, (16) श्रमस्व धिक वर्ष, (17) क्रमाध्य में वर्ष (18) यह प्रेप के वर्ष (19) के व्यवस्थ ने बहर (20) कें केर के नहर , (21) नहर देवे नहर , (22) 柳阳 剪环管用笔有。 (23) 有所實管用笔有。 (24) बन्देश बहुद, (25) हुवे बहुद, (26) अ में द्वार वर वुद्विक्ष्यंत्, (27) गुनाकुविक्षं वर्वे व्यक्ति, (28) इदास क्र्रद्रविक्र्रद्, &c. Generally, all gdon are divided into three great groups, viz., at at evil-spirits of upper regions, to ata hoy-gdon those of the nether world, and কংশ্বৰ bar-guon those of the intermediate regions. Again কুম বৈশ্ব শৈল্প বাধ stat-boy-yi guon the evil spirits of the higher and nether regions are called পুত লাব্ৰ sthati-guon. পুত লাব্ৰ share a gas জন্ম কুম আইন কুম আইন

मिंदी II: 1. fut. of बर्दन थ (श्रे.सु. 37). 2. व्यक्त व्यव च के में मध्य प्रतिकृत क्षिण्य certainty, surety (श्रे.सु. 38) as in दे द्वर व्यव प्रदेश में में there is no doubt of such a thing having happened. As adv. व्यव में मान च व्यव प्रतिकृत कर्म मान च व्यव प्रतिकृत कर्म मान च व्यव प्रतिकृत कर्म क्षेत्र क्षेत्र क्षेत्र क्षेत्र कर्म क्षेत्र क्षेत

Tartar; the fierce, impetuous. Among the Mongols there is a tradition to the effect that India was the original home of the Mongol tribes. 2. the lowest and most despised class, a fisherman; in W. T.b. and gdol-pa.

Syn. given in Maon.;—可如 glam-pa; 可如 g glal-wa; 都 可 黃 mi-dye spyod; 多面 m-tshe; 西 南 chos-me d; 實可 u sh sdiy-pa-cau; 是本 a rlahs-pa; 如 可 m-bs-yan skye-uc; 如 Sa u m (-yans-pa); 如 可 5 85; thab-chodcau; 東 在 g hin-po (阿爾斯).

ৰুষ্ণ ব gilos-pii = মানু ব 1. a boat, a ship; ক্ষ্ণৰ gilos-thay a boat-rope. 2. a mast.



Syn. at and I am'a rlun-gyor thous-pa; TREST REST gruhi dar-po havin-pa (Nag. 38).

महामापारीहर्म ados-pa hasin-pa= मूर्व मार्के प where lit. the holder of the boat, the steeraman of a vessel.

+ MENG ados-bu 1. Maghen frage ex or acand rlun-gyor the sail of a boat or ship; ata grafar to set sail, to fix the sail on the mast. 2. balls made of tough or soft materials such as cotton or wool with which monks keep off sleep during the time of study or meditation, "3, acc. to Sch. an oar.

\$

मुद्देश केंद्र gdos-med or मुद्देश पुत्र gdos-bral immaterial, unsubstantial.

प्राची bdag stars 1. solf, one's self; as a se and a weather for the good of one's self and others (S. o.). 2. = F kho-uo I. I mynelf: बदवावीभावादम ग्रेप्ट्रॉडन्न्द्र ग्रेभ belay-yes gtam-yy, hphro-bend-kyis let me relate the remainder of my story, i.e., I will relate the remaining portion of my story (Hbrom. 116). Common in polite talk; also in personal narrative. अत्वाने bda :- ता सम mine, one's own, my; क्या मेश्रम व हार हरproving one's own self; ज्य ने तुम में मूद पुरू decorated my own body with gems (K. du. 221). 3. the shat. 4. the I, the ego = 45.34 (Was. 269). 5. for 959 4 master. 6. in natural philosophy, the element of solid matter; also met. for air. 4545 acmu bdag-tu rmons-pa wante self-illusion; वर्ष कृति चार्याद्वि insight into self. 5 E 44 TRIMM egotism. 959 95 bduybytod self-praise: afquidfy 3c qua u g 35 praising shis own self and slandering others. 454 To bdag-thob one's own share of property.

Syn. 45495 bdag-nig; 🗫 shin; 1449 skyes-bu; at d gtro-wo; at a gan-sag; at ran; 夏中首 skye-wn-po; 科(中有 ced-bdm; 科(g ced-bu; Acan an crd-lis-skines; 3x and ner-bakrun; MISTETES mehod-abyin abyur (Mron.).

প্রশাস bdag-rkyen recognition of one's services by one's superior, with promotion, etc.; appreciation of merit by an official superior (Rtsn.).

यद्भ bday-skyes चात्राज l. an epithet of Brahma. 2. born of one's self, i.e., a

Syn. Wagarau thu-chen tshuns-pa; ex-वशत्रम rafi-lis skyeş; वर्ष phru-ga ov पु⊀ bu-tsha (Mnon.).

अर्थ के प्रकेर व निर्मेश: without egoism, an epithet of Buddha (M. V.), अत्व वेश मामकी n. of a goddens.

वद्याचीय सुभ व bdag-gir byas-pa = व्यास्ट्रम व 1. promised, undertaken : 459 98 354 to undertake, to promise. 2, sec. to Ja .: वद्वद्दः दद्वावीर वर्षेत्र व attachment to the I and mine.

क्षान् bdag-rgynd= क्षेत्रभ ran-gr-nems one's own mind or self : है बहुद अ ब क है के हरा र वर्षे, म्राप्तामपुर देदा हेरा महामानुदायहवा दावर्ष go to the venerable Avadhuti and, propitiating him, enter into the disciplining of the mind (A. 13).

क्ष देव देव के Blag-chen rin-pu-che (अ म The title of the head of the Sakya-pa school (Yig. k. 12-14).

45935 bdog-nid=459 1. I myself, thou thyself, he himself: as 935 a 945 39 listen to me! 44 1 254 35 the king himself: 1 34 नै यदक के द्रवा कु बच्च वद का का some ask for the permission of becoming priests themselves; 95935 and only for their own persons. 2. shet, the thing itself, the substance, the essence: ar an the

+ \(\mathbb{A}\) \(\mathbb{A}\) \(\mathbb{A}\) \(\mathbb{A}\) \(\mathbb{A}\) \(\mathbb{A}\) \(\mathbb{A}\) \(\mathbb{A}\) \(\mathbb{A}\) over the grow doings, self-laudation. 2 met. the crow (\mathbb{M}\) \(\mathbb{A}\) \(\mathbb{M}\) \(\mathbb{M

ANY hodag-hid che = The war oblikhog yahi-pa or The blo-che-wa magnanimous, generous; one with broad views and principles (Mhon.).

+ ज्जू भूज ज्ञान hand-fid-le heave-pe one weeping at heart for failing to practise religion, self mortification.

তাৰ্থ hdag-po um 1. lord, master, owner, proprietor; টুল বৰ্ব khyim-hdag মুখ্যনি a house-holder; বুখাই বৰ্ব thugs-riehi hdag-po the lord of grace. 2. in grammar: an agent; বৰ্বই মু the word denoting the agent. 3. spouse, husband, companion for life. বৰ্বই মুখ্য dag-po byed-pa to take possession of, reign over; বৰ্বই মুখ্য কৰা মুখ্যনি আman. ব্ৰহ্মী মু hdag-pohi-rkyen ব্ৰথমিক্সৰ [dominant or defining cause] 8.

voidity, emptiness, that which is not absolute, the quality of being not absolute. 2. unowned, for lorn, friendless, a vagabond.

क्ष्म हेन्स Bday-mo chen-mo सङ्ख्याच्या n. of a Buddhist goddess.

হৰ্বছ: hdag-hans claimed property, property of which there is an owner or claimant; হৰ্বছাই উব্ वह सुर केद a woman that is married, i.e., who is claimed for the wife of somebody; व्यवस्थान बाह्य वह self-attachment (Bissi).

cayangs. bdag-ins byna lit. the self-born one; an epithet of Kamadeva the god of sensuality (Maon.).

system bday-srun or engine bday-srun-us, 1. a hermit, one who watches his own actions, i.e., his self. 2. self-defence, self-preservation.

प्रदान bdas-na बाह 1. adj. delicious, savoury, well-tasting. 2. vb. to drive, to drive out== अनुवा कुर देश्य to chase, to put to flight; ब्याई कुर वेश्य द्वार कि dus-kyi clus-gis bdas-nas being impelled by the



wind of karms, i.e., in consequence of one's works or certain actions. 3. to bear away, along, or off, to hurry off; ६ वंबर व्यवस्थि land, carried away by water (Cs.). 4. to call in, collect, recover; दुःबंद् व्यवस्थ to recover money lent, to sue for the recovery of a loan.

म् प्रियम् dar-ica or दश्य rdar-ica 1. to adjust exactly or in a very accurate manner; वर्षण्यवस्य = द्रायम् वर्षण्य (depose the truth. 2. to pray earnestly (in casting lots and in divination). 3. to grind, to polish, rub, file; अवस्य क तीव; अवस्य क resp, also sandalwood; वृष्ण्य वर्षण्य क तीव; अवस्य क व्यवस्य to fine powder (Nag. 38); वृष्ण्य प्रत्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; वृष्ण्य क brush the teeth; to grind the teeth; a serious and the teeth; a serious and the teeth; a serious and the teeth of the teeth; a serious and the te

হৃত্য বিজ্ঞান had l-va 1. to spread forth, to expend; স্থান্ত are to give away riches, to lavish money, to scatter plenty (Siin. 75).

২. ৮. ব্যাল radi-va. ব্যাল্ডিয়া না of a Bon religious work কাৰ্ডিয়া ব্যাল্ডিয়া ব্যাল্ডিয়া বিশ্বাস্থিক বিশ্বাস্থ্য বিশ্

बद्ध bdas, pf. of बद्दा bdas-ra, कुष वेस बूदद्दा बुद्ध प्रस्ता कुष्ट कर्म समावित कर कि the suburbs of that city the king drove five hundred oxen and gave them grass (K. du. 261-306).

and dang-pa 1. vb. pf. and dangs to furnigate, to burn incense, to swing the senser; garage and that la spostky is dang-

ps to burn incomes before a god; \$\alpha\qq\q\ bdr_c-la gu-yul-gyis bdug-pa to funigate demons with the incomes of gugul. 2. sbst. the burning of incomes; frankincomes: \$\alpha\q\alpha\q\ ddug-goos bthut odours of incomes arise (\$\sigma\alpha\).

454.4: hdug-cis=844 cug-pa; Juniperus excelsa, called by the Hindus Excels or the decodar tree.

45.54 hdus-wa 1. pf. 45.55 hdus-25.47.
43.45.49 shu-hdus-43.47.47.47 bent the bow
by pulling the string to shoot an arrow
(Nag. 38). 2. vb. -5.54 rdus-wa.

455 bdud and the chief devil or antagonist of religion; the personified evil principle; the evil one. There are four bdud devils :--(1) धर विके वर्ड कामान the devil originated from the aggregates, i.e., the constituents of the living being; (2) इन्संदबः पर्वे वर्द्ध क्रोजनार the devil ruling over sufferings and diseases; (3) 48 45 47 1055 वस्प्रतिकार the devil of death, the messenger of the lord of death ; (4) ga ga as a square बार, (बाबदेव) the Justful god or Cupid. The first two are classed under 44 44 \$4 47 455 as devils of imagination or Vikalpana, the last two are figuratively called A. a. 34.44. 755 the demons that are not human beings. There is a second classification of the satanio principle:-(1) \$44.484 \$.454 the avoidable devil; (2) Iquida 3 955 the unavoidable devil; (3) 540 8 9 955 the demon of merriment; (4) } 435 35 3 455 the demon of pride.

नदुरद्वीय वृद्धिः कावा अर् श्रमकर बॉल वर्षे के नेवा है: इन द्वा कर्नेनारमध्यम् विश्वसम्बान सुदा n. of a mystical symbolic rite; नदुर है दिन्देश रहि the concubine of Kāmadeva.

"55'\$ \$ \$dud-kyi-sde array, mrcan the troops of the Devil.



bdud-kyi-bdag the arch 444.8.44 demon.

man by bdud-kyi-bn = att mag the son of the god of sensuality (Maon.).

25 19 8 bilud-kyi bu mo the damsels of Mara who are:-- \$5" ered-ma 4", squiggin dgab byed-ma the and squiggin daah spuod-ma Atfa or alfa (K. d. 4 72).

455'ge bdug-ryal man, steffen the conqueror of Mars, the archdemon. 355 aga boud-hthul or assass boud-helul arefor he who has subdued the evil one: an epithet of Buddha. 455,454,454 dud badul-gdun yn the grass Kus's (Minon.); a seat made of Kus'a, grass sitting on which Buddha vanquished Mars.

ang figer se bound solig-can = 594. 28. 504. 34 dadh-rab dwall-phyug win, me Mara the sinner; also Kamadeva.

assign sasia boud-nag bbar-ion a god of the Bon pantheon resembling in his attributes Present Manju S'ri.

बद्ध है हेर्बार्ज-हों बीव्य, चयत, हवा 1. the food of the gods, nectar, the potion that confers immortality : 34 3 955 2 the nectar of dharms, i.e., of the doctrine of Buddha. 2. a laudstory epithet of medicines; age 3 green the fragrant juniper; an elixir prepared of a decoction of five holy plants, vis., a'd ba-le a fragrant dwarf species of rhododendron, all's attake-ma, per a kham-pa, and tag hom-bu. N.B.—Really only four, but according to the absurd method of numbering in Tibetan styled "five," because the whole taken together makes five. 3. Myrobalan, Terminalia. Offring. 4. a polite word for wine. 455 Para band-rini ril-bu wanne olixir-pill, necter-pills. 454 \$2 pc. 4 hauf-risibi khafpam? Is ri-khrod a hermitage; a retreat in the solitudes of hills (Mfon.). 455 Ba dud-rteihi sgo=P or # ad # smra-wahi age the mouth (Milon.).

455 1 an weens beind-ritsi-skyes producing nectar [the yellow Myrobalan plant] S.

ONE PRESENTAN beluel-risi nafis-cam vogetable medicine growing on the snow-line in the Himalays or in Tibet. 455 2 XW 35 bdud-rtsi chos-sman vegetable elixir used as an antidote against the attack of evil apirits.

45. PEN brind-stal sain-po yenst.

Syn. at's chaft-riei, 3c'f nid-khu, fe'ft sñis-khu (Mson.).

255: 3: 44 fc Baud-resi thab-phyor 444n. of a goddess.

ang Pagara Band-risi bum-pa man. of a goddess in the Bon pantheon who resembles in her attributes the Buddhist goddess of the ocean.

and I see a boud-resi amur-po n. of a demon.

बद्द है अब व bdud-rtsi smug-po a cure for congestion of the brain.

बहुद्'के कर कृत baud-resi chur-lan स्थावधी raining nectar, a. met. for the moon.

ann blud-risi hasny= lee that the tongue, the organ of taste (Maon.). a24.3. atd.a bind-tiei bigeud-bin Raidas pouring nectar; also satire; sweet melifluous tongue or language.

ass's bdud-risi or wanges the godwho subsist on nectar. 435 3 an blud-risi ans चन्न पड 1. ambrosial food. 2. चनतीहन n. of an uncle of Buddha Gautama.

455.38.45 band-rtsihi hod (814 slienen) weig met the moon.

ussiai Benin Beintin belud-le skyche-pe ster midend-ma = wild with copy on (Midon.) the



goddess of earth called Batan-ma who keeps certain demons under terror.

455 bdun we the number seven: 455 44 seven hundred: 454 k seven thousand; व्यवः अवस्ति seventy, 70: व्यवः द्वान्तवेष seventy-one: 454 \$ 4 market the seventieth: 454 3.454.4 bdun-gyi bdun-pa #814, W the sun, who has seven horses before him harnessed to his chariot (Maon.).

45.534 bdun-ldun n. of a perfumery. prob. a preparation consisting of seven ingledients.

Syn. alla bail-bdain; Sam dbu-bama; Man'a lpage-pa; and geal; Biring drime med (MAon.).

agara boun-pa=Basa or saids the religious robe of the Buddhist clergy.

954'9 bdun-pa ara, aral the seventh.

454'5 bdun-po of seven parts: €#3' 434 the seven principal parts of the body; viz., hands, feet, shoulders, and neck.

45434 ådun-pårag uni¶ a week, seven days.

454 as bdun-bisas born in the seventh month, a seven-months' child.

4 bde or at a bde-10a 4, 1, 54, 514, awe 1. happiness, welfare, safety, piety, enjoyment, joy, bliss, prosperity. In Budh. there are two kinds of happiness: sq:usu-\$-at-a the happiness or blies that terminates or becomes exhausted. and sand the happiness that is eternal and cannot be exhausted; the first being mixed up with the miseries of transmigratory existence, the latter remaining unaffected by any cause. 47:48. fanafalefage. falebafalacejas penniness is followed by misery and after misery comes happiness, the two revolving like as a wheel (Tsd-na-ka), A Tib. broverp is:--वर् व व द्रायम स्वावह व वका नेवासव ax & longing for happiness, one only brings on misery. 44.4.4MM.94.4K.84.4 सर्वेश्वय-सम्मित possessed of all happiness; बरे व इंब व सबे स्वास्त्र to gain happiness; of or 35 wast that which makes happiness; बरे वरे हर व स्कोपधान the requisites of happinees; at a ge or \$5 what causes to enjoy happiness. at a Bu bde-wahi khrus=4: बरे वरे दक्ष हैंन स्वीसन a merry festival; वरे वरेश्वर mar the god S'ambara fa demon of drought represented as an enemy of Indra the god of cloud S. वरे तक बोलावरीर the human body; वरे वरे क्षें कथ or विंद्ध स्कोपवान resting upon comfortably, a comfortable pillow | S. 93 ad all guarant [basis or sent of happiness S. 2. 3 bdc-wa to be happy or well; also adj. happy, pleasant, blessed. and even beautiful; also easy; & at ? as I am quite happy; at he is happy; at at \$4.4 gone to be happy or to a place of safety; करेकर क्रमण to live happily, in prosperity; at at a second to let another be happy; \$5.00 an age. A Max we shall not allow you to be quiet: 47-42 agr. 444 the source of becoming happy, the state of bliss, paradise; करे बेब्ब = peace and joy (Maon.). वर वर 34.84 or at at ages 44 he happy! farewell! Maria deal at at at at a to be podily and spiritually afflicted; A at at an at a fearless of adversity; A:ad acres to ache (of parts of the body); sequilized an egg a to be unhappy in the womb, i.e., in travail, to suffer the pange of child-birth ; and or I'st or fair cheerful, merry, glad; 54 at peace, a state of peace; at at Mara anjoying the quality of peace or peaceful happiness; 1 at at a the happiness



of rest, a happy tranquility; alarge 1974. q q aqu's loving the pleasures of the world: क्रम भूतम के बदे व a happy situation : अप्र बस बद्दा वर्ष बदे वर्षवाय to attain to the happiness of Niverna. जैन्द्र वर्षेद्र it will be easy to understand: पर में जिंद he is well: अव पर व easy-going person; also well-qualified, well adapted: Fig. 95'4 with good organs of speech: 44'4' one who has practice in working with his hands, skilled, clever; gratike knowing to speak well, being eloquent, well-spoken : 300 (90) H 2 14 a tongue skilled in speaking wisdom; अश वर् म the road is easy, may be passed without risk. As adv. at at happily, merrily; at as at to live happily, i.e., without illness. 3. good order, durability, strength: at pan 3 acc. to Bon the nine signs of at a durability :--- 444 4 454 elasticity, if pressed it springs up: क्षेत्र व wken weighed it is found light; an a selfar a when turned it revolves: and a wid when bending it, it is pliable; and a go b shunna sdod-pa where placed it remains ; 4944 Wa if broken it crumbles away; 4544 all a if scattered it diffuses; again a far if amassed or collected it mixes up, i.e., agglomerates; Requieses it is soft to the touch.

at \$5 bde-skyid we happiness, felicity. बरे वर्ष bde-huro or बरे वर वर्ष सार्ग, समित state of happiness, going to happiness; the kingdom of heaven. Opp. to 44 45 fan-sgro the state of unhappiness. 43.4% 84 bde-horo-can willy heavenly, celestial of all saffard and are to receive a heavenly or glorified body.

4 bde-can well happy.

at an bde-chen abbr. of at a 34 th felicity. consummate blim. 2.34.4 bde-chen-pa werwe great happiness; one in great happiness. बर का में bde-cham-me or बरे केर है n. of a sect.

वरे अर्थेन Bde-mehoy भेनर is a most important gidam or Tantrik doity of the Buddhists. He is the equivalent of S'ambara or Samvara; and in Tibet is usually represented with three faces and eleven arms, standing on two crushed bodies and wearing armour and a necklace of skulls. This is his form as 544 4 Tal-khorlo Dom-pa; but he has several other forms and phases. The Chief Lama resident at Peking is held to be an incornation of one aspect of Bdr-mchog (Dem chog).

Syn. affer a gara hkhor-lo adom-pa : 8'65' u ri-khrod-pa; sand to douh-wo rdo-re: Trust thodon can: 1 198 Trus slanguli chod-pan; we a a a com mkhah-harohi dioah; Cana rdo-rie Akhor-lo (Minon.).

पदे वेशम bde-legs I. = ६वे वेशम dge-legs or MERA MAN mtho-res genes paradise. 2. with, well-being, auspiciousness, blessedness: blessing.

वरे केवम का bile legs-can 1. अधिक muspicious. 2. = 3 domestic fowl (Mion.).

वरे केवथ वर्षित bde legs-brjod-pu benediction, expression of blessing: 44 44 g 24 34 bde lege-an guur-eig wie wir bleseings be to him. at any a gara bde legg-on mynr-pa has become blest; warm performance of religious ceremonies to bring blessings.

बर् ब्यूब bic-hjags prosperity, welfare.

93 915 bde-bried felicitous expression.

at the bole-work abbr. of at a se the ways. happiness and Nirrana.

at age bde-hthus met. for #4 lightning (MRon.).

at som bde-thabs abbr. of at at ann. at my bde-iden the heavens.

Byn, अर्थे देश क्रम mtho-ris-gnas; अर्थे देश क्य

as mtho-ris rayal-stid (Mhon.).



सदेश्व दक्त कुष Bde-ldin dwal-phyng स्था-वहीसर the lord of the Sukhaeati heaven.

यरे इन प्राप्त कृतः bde-ldnu hbras-bbyns स्था-वतीयकोदय the happiness of heaven.

વર સ્થા માણા પણ વર્ષ અધ hide-lidan-ma last hetan-pashi mide, the Satra delivered at the request of Bide-lidan-ma queen of king Bimbisara (K. d. 9595).

ব' বি &de-spyod sensual enjoyment; also a privy (Jä.).

वरे व अ Bdc-ma-am द्ववादती Dewachan, the paradise of the Northern Buddhists which is said to be situated in the west and presided over by Buddha Amitabha It is never mentioned in works of the pre-Christian era of Buddhism. 454 44 के भारत विकास "the plan or design of the Sukhavati" (K. d. = 306) is a work describing this heaven as being full of terraces, lotos-lakes, and players of music, together with swans, cuckoos and peacooks. The Tibetan version as given in the Kah-gyur is longer than the Sanskrit text which Cowell, under the title of "the smaller Sukhavati-vyuha," has translated for Max Müller's Sacred Books of the Rast. The whole work is one of the latest Mahayana productions, probably as late as the 5th century A.D., and in some respects bears a curious analogy to the description of Heaven in the Revelation of St. John, of which the writer may have certainly had knowledge.

ब्दे एम. १३० þde-uar blast स्थोपन the son of Dhrtarastra; the chief adversary of the Pandava brothers in the great war of Kurukeetra.

न्दे वद Aga व de-son blyer-pa स्वी wellmade, elegant, handsome. वरे वर प्रमुख्य के de-sour prega-pa or करें प्रमुख्य समय a general epithet of the Buddhas, one who has passed to Nirodan.

वरे वर्षकेष्ण वर्ष द्वर है = अभि श्वास व्यक्त अ the goddess of Earth (Mion.).

কাইণ bde-byed 1. মছং, জনত্তং, বিদাৰী an epithet of Mahadeva; also অন্তর্গ saffron; a physician; the glans penis: thunder-bolt; the spring season; a crocodile. 2. n. of a Buddhist author who wrote certain religious works (Grub. ন

Syn. for saffron: चुर चुल gur-gum; अट्ड क a-ru-va; क्षर प्रत्येत enun hoñ-len; क्षर च enunpa; अड्ड pho-tiags; च्यु केद अडेंद क केद्रपुश्यbyin mishon-cha; ६०८ द्वा dican-phyng; क्यु के blu-spyi; अस क्षरे चुल 808-k-thi तेन्द्र; क्यु दे Au-stin (Mhon.).

ন প্ৰাপ্ত bde-byed tshoys সময় [a class of fiends attending on S'iva]S.

मरे हेर वह रेक्स Bde-hyed gehi-thogs सकर, पिनाची n. of a deity mentioned in M. V.

करें 35 अब *Bule-byed area* वसामा the youngest son of Mahes'vara.

ad age: bdc-bbyus and 1. source of happiness; an epithet of Mahoe vara and of the city of S'ambhala. 2. as a symbol:

दो बहुद १व वर्षे देवन कृतंत-क्षेत्रण संती-क्षक्रा takoga वर्षा a cowry; also the followers of Mahadeva.

বংশ্বৰ de-dag স্থা felicity, ease, contentment; প্রেম্বর in happiness, happily.

at an ode-gaser the time of war or internal dissension, disturbed state of a country (Shal-lee ch. 1).

वरे नेव bde-çes संचा or मं-चान felicitous knowledge.

Buddha, one who has passed to sternal happiness.



ब्दे अवश्य प्रमुख hde-soys-hday an epithet of Indra (Maon.); व्ये अवश्य क hde soys-mu the celestial queen, the wife of Indra (Maon.).

विश्व hdeh-wei an antiquated form of

and oder abbr. of an ode-neur.

sincore = ब्यु क केंद्र a bela-rea med-pa guileless, not false or deceptive. Also as a vh. to be true: ब्रिट्टें क ब्युटेंद्र में khyod zer-rea bela-no what you say is true, i.e., you are right; ब्यू केंद्र केंद्र केंद्र के belay-yis respen bela-yyis it being true that I committed a fault; रेवन द्रावे के de-shin-du bela-srid it might be true after all; नेस्ट्र क्या के that is indeed true! रेवदेन क्या देश आल is it quite certain that this is true?

স্বাম II: 1, truth, right, in the abstract; but usually something true; true words, etc.

ত্বৈ এপীন belou-pe gñis মান্ত্ৰৰ the two truths: (1) প্ৰত্নতি ত্বৈ অবৈ দ kun-relach belou-pa মানুন্নিমান the ordinary truth which concerns all things or phenomena; (2) ব্ৰংকৰ অবৈ ব বেলাইনমা the sublime truth. এইন শীল অবুন এইনৰ্ম ব্যৱস্থান্ত্ৰমা the Sūtra on the two-fold truth (K. d. # 370).

nदेश वर्षों क hd.n-pa mthon-ua सत्य-देवेन the perception of the truth; to discern, to know the truth; a degree of Buddhist perfection.

কাৰ্য এই bden-pa bshi or বন্ধান এই কৰ্ব কৰা বনাহিবাজীকাৰালি the four noble truths; the four apparent realities: (1) ছুৰ এইব ব চুজ misery; (2) (ছুৰ এইব) সুৰ বহুত ব (সুঁ সিন্ধা) লছু-বৰ the cause or origin of misery; (3) (ছুৰ এইব) মুক্ত্বৰ ক্ষিত্ৰ cossation or prevention of misery; (4) ছুৰ এইব বুলি ক্ষেত্ৰ বুলি ক্ষ লাক the path of salvation, i.e., the deliverance from misery. बद्द वर बेदिय bden-par hdsin-pa to believe to be true, to take for granted; बद्दबंद विषय bden-hdsin shig-nu if the illusion is destroyed; "den-den" बद्दबंद्द very true indeed! certainly.

वर्षायोष hen-pu-nid truth, also १६४४ १६ Çunyata.

and a bden-pa smra-ea to tell or speak the truth; as an adj. veracious.

०९४ वर्ष कृतिक-pahi-hay सत्त्वगङ् 1. truthful speech. 2. as met. इ रच bya-roy the crow (Mion.).

অবৈ ই den-po a true, a just man (Cs.).

কৰি প্ৰশ্ন hden-bral 1. কিন্তান south-west direction; কৰি প্ৰশ্ন কৈ hden-bral-phyoys কন্দানিবিদ্ধ the south-west quarter. 2. void of truth, unjust (Cs.).

ods a belon-sumu wee, wave 1. an ascetic, a hermit (#40m.). 2. one who speaks the truth or preaches the truth.

बदेन परिक्रिक åden-pahi khrima strict justice; discipline of the truth.

বাং জন bden-tship or বাং এই জন = ১০ টা লক্ষ্ম নাৰক্ষা 1. truthful expression, true words. 2. a solemn asseveration, often combined with a prayer. বাং জন্ম বুলা who has spoken nothing but truth during several births, and thereby has acquired the power of exhibiting miracles.



o to be; to be situated: ১ব্ৰাণ ক্ষান্ত বাৰ্থ where is your monastery; অব্ৰাধ্য বাৰ্থ bdag-la phag-pa bdog I have a cavern; ব্যাহার্থ কামিবার্ধ thabs bdog-gam mi-bdog are there any means or not?

to spread, diffuse; applied chiefly in reference to sin and evil. हैन्य अप्रवर्ध कर्मानुकाल कि केट-क्व the increase in the five kinds of बहुत्त degenerations; = कुष्ण व प्रमुख-कृत abundance, exuberance. 2. acc. to Zam. तोच scute, keen. 3. with 4, to hurt, to injure a person: द्वाराध कर्मानुका burt an enemy. वर्ष कृतिक-कृतिकाल कृत्य वर्ष वर्ष क्षानुका कृतिकाल कर्मानुका कृतिकाल कर्मानुका कृतिकाल कर्मानुकाल कर्मानुका

asa bdral pf. of asa a bdral-un and signifies: disregarded, broken, not observed.

glowing embers, cinders. 2. a abit of large unburnt brick of mud or clay (Co.); sequently quadratic and a pit for keeping live coals (for the purpose of melting metals).

evening; अद्भावत or अद्भाविक yesterday evening; अद्भावत maded yesterday: अद्भावत प्रभावत ome only yesterday (श्रिव, 39). अद्भावत madad-sum last night: अद्भावत वृक्षेत्र कार्यक कृतवात-sum badaggi rusi-lam-na last night in my dream, otc.

STATI grade-wa or sex at the place of cremation, the place where the burning of the dead takes place (Sch.).

HEAN midely was, when: 1. colour of the face, fresh looks, healthy complexion;

Second mar-nonly madely ruddy complexion; MSEN 84 of fresh appearance; MSEN 84 bad-looking, dull complexion.

2. brightness, lustre, splendour. 3. resp. for Sen a dyral-wa the forehead.

अद्धान्य *midells hiphrog-pa* चोनोहारियों or तेनोहारियों faded lustre, the brightness destroyed.

क्रदश्रक्षेत्र nudańs-med dull appearance, not bright, ugly.

Syn. METER Milog-film; ANTER bkraymed (Moon.).

arca are madain-bara 1. bright colour, good and cheerful complexion. 2. a hypothetical fluid, the most subtle part of the semen.

बार्जि मिर्ट mdun-kland or अद्भावनित्य (ह्ना) सम्बादित a kind of poison used in medicine.

अंदिए mdah इ.स. सर सायम, वाच, जिwiley I. an arrow: #59'48'4 to shoot an arrow. 37 379 myug-mdah an arrow of reed or bamboo: 494 MA leags-miles an iton arrow; 54 354 dag-mdah a poisoned arrow; ६९७ वर्षे अद्द dpral-wahi mdah an arrow lodged in the fore-head; area me-mdas a gun, fire-lock. 2. any straight and thin pole or piece of wood, e.g., the tube of a tobacco-pipe; garage leage-medat iron rod, a ramrod, etc.; 4 mge chu-mduh a jet or shoot of water; MR. M. skur-mdah a star or meteor. 3. sym. shooting num. 5. 4. ac at see luft-paki medak the lower terrace of a plateau, also " a mdukchu the river or stream running through it. (Ja in part.) = que quelo quelo a case or cover for keeping arrows; a quiver.

Syn. 3434 Sug-phran; Kris drak-byro; Bielgish mi-kkhyog-byro; 412 1844 st. ca-

শ্বৰ বুঁহ' *md-h-grod* মধ্যি, নিখন [a quiver]8.

and get mach-rgyal = अर्थ ई का खुष १ वा दुव ६ maluh-tsha-shan hadur-nas rgyal-ua (Risii), अर्थ कृष mach-rgyag = अर्थ ई का कुला केंद्र

(Rtsii).

लेकर a very powerful effective arrow [a lance]S.

ন্দেশ্ব to about an arrow upwards, i.e., to the sky.

अद्भ पुर milah-khun loop-hole, embrasure.

esse in uncient India who used to live by hunting. 2. an archer, an arrow-maker.

man amow shot.

**S*# mdah-syro the feathers attached to an arrow.

byed-kyi mduh-fha are (1) h 3.3 mg pmyobyed-kyi mduh; (2) k535 J mg ared-byedkyi mduh; (3) ng rincus J mg kuhn-tu rmohs-byed-kyi mduh; (4) nu 3.3 mg kembyed-kyi mdah: (5) as 35 J mg hehi-byedkyi mdah.

of Cupid, lit. the holder of five arrows.

man Mah-hjoms 1. WIVI the great Tantrik Buddhist Sage who was abbot of

Nålendra and from whom Någarjuna derived his mystical knowledge of Buddhism. 2. n. of a medicinal root=5x \$5 84 dur-byid-snun.

** mdoh-ston the notch at the end of an arrow which is placed against the bow-string.

अद्यासम् mdah-belan भार म [a deer] S.

fastened to an arrow with silk ribbons of five different colours, by hooking which arrow into the collar of a bride the match-maker draws her forth from among her maiden companions. Also an arrow wrapped in a searf, with which the head of the bride is touched during maniage ceremony.

अद्वाहर mdah-dan त्योर, बखाप quiver.

a troop of soldiers: an officer of high military rank next to the 5 and \$10 days drow, who has command over one thousand men (Rtsii.)

কৰে প্ৰশাস mdah-lpage a genril, v. সুম ku-uca (Mñon.).

Makh-phu n. of a place in Tibet (Deb. 711).

an arrow with a sharp semi-circular disk at the top-end.

अद्वर्त के mdah-mo-che तीमर=अद्वर्त के [an iron club or crow; a lance]S.

fortune-telling by shooting of arrows.

C mdah-so a vessel made of wood, or wicker work, etc., with which barley and wheat are measured (Rtsii.).

and madah-yab = 4 4 1. balcony under the dome of a temple made in Chinese



इ.प्रद: क. ber. ही करंत. लग्न. संस्था है। शबूच तह हैन. to desire to constructed, i. e., caused to be made, the sacred symbols placed in the balcony of the Jo-wo lha-khang at Lhasa (Lon. 4 17). 2. acc. Lex. = 9'4 pu-qu parapet, railing. 3, a covered gallery on the top of a house.

महत्र पेन mdah-win 1. a kind of arrowpoint character which was used in Magadha on Buddhist statues. This character was brought into Tibet from Vikramas ila in A.D. 1000. 2. letters which are conveyed by arrow-shot are also called Da-vin.

ASE mdus with, we lance, spear, pike: MER or MERGERARY to sting; to pierce with a spear. 454.45c and 484.45c are the two frontal muscles (Ja). * * * * * * mdus bakor-as to brandish, to whill a spear;

MSE Be mdufi-khuim a shade for travellers made on the wayside by throwing a piece of cloth over three pikes or poles; a frame to lean spears against.

ad age. did a spear attached to a sling.

अनुदारम् mdufi-can-ma वाश्विका fa female worshipper of the S'akti principle] S.

an epithet of Kārtikeya youngest son of Mahādeva.

MER THE mount thous or MER'9 1. a spearman, lancer. 2. an epithet of Mahadeva (Maon.).

MSE'55 mdufi-dar a lance with a little flag at the top.

Make mann-rise 1. a spear-head, top of a lance. 2, the religious trident.

अर्द है अध्याद medun-piec geum-pa विद्याधन 1. epithet of Mahadeva, who holds the trident. 2. n. of a sect of the Tirthika in Ancient India who used to perform the rite of leaping over three pikes fixed on the ground (Theg. 33-39).

seggially moduli-holsin waves hornet.

ars all a mdun-so-wa a maker of lances. Mar. Ac. mdud-cin or Mac. & shaft of a lance.

NSS modus also #354 modud-pa a knot; THE SATINGUES the chin of animals: वस्य के के कि the muscles of the body: ****55=#5.*55 srun-modud charmed silkknots used as protection against evil spirits; # 55 skr.i-mdud knot of ribbons holding together the long hair of women in Tibet : क्य धरे अपूर्य knot of strings, fig. बेद बुदे अपूर्य the bond of ava: ice (Ju.); 455 4 4 a mdudpa syrol-wa or again harol-wa to untie a knot. M5544944 mdud-pa hyrel-pa 1. a commentary, a key to unknot difficulties. 2. यजनीयन to untie a knot.

a wager.

#55.55 mind-hira a disease of the membrum virile, prob. paraphimosis.

ess a le a medud-va min-va wealth.

angente mand-basin (egs arg) a string or wreath of flowers or of any other thing.

अर्दे modun (क्ष्य वस) पूर्ण वस the van. the fore-part, the front-side of a thing; face or presence. #54 and good frontage; BHZ4'4 an aide-de-camp; HZ4'3 4H'HP4'4 mdun-gyi nam-mkhah-la in the heavens before him, over against him. Usually occurs in the adverbial forms: mdun-la, mdun-na, mdun-da, mdun-nas, which all seem to have about the same meaning: in front, before, ahead. In this sentence, for example, two forms occur with no varying meaning: 5943 444 1 45444



mdun-jus= 53 34 mdun-byus conference, consultation.

™¶ mdun-hjog a present.

Syn. 42'a phul-rea; A9'a hbul-rea; 34' E' gus-chois; 34'\$4 phyag-cten; 4'\$4 shueten (Mion.).

स्तुत तुन्द्रत्व mdan-da benar-wa नियाच to move forward, towards one's self.

+ শব্ৰংগৰে mulun-bilar = শব্ৰংগ্ৰাকী ৰ'ব or মাজন মাজন বিশ্বান কৰি in the presence of an assembly.

*54.4'वर्ष mdun-nu hdon प्रशेषन, प्रशेषित a minister, a magistrate, a judge, a high functionary.

Syn. As to blon-po; the \$4t blan-dean; Beard of a khrime-kyi kha-lo-pa (Mñon.).

Syn. = 독속 첫째 mdun-gros; 첫째 gros 첫째 덕째 gros-ḥcam; 첫째 등록적 gros byaş-pa (Mñon).

শ্বনাথ mdun-sa নামার, নামা society, committee, association: শ্বন মহামুখ্য mdun-sar hshugs-pa নামানীৰ to sit in committee.

mdun-so trace punishment inflicted by court or king.

ARG machu = MA MR machi machu the pointed arrow-head made of steel in Tibet and Mongolia; the arrow head is made of various designs some with three points,

others like a miniature pick-are. **\$\frac{1}{2} \text{\$\frac{1}{2} \text{\$\frac{1} \text{\$\frac{1}{2} \text{\$\frac{1}{2} \text{\$\frac{1}{2} \text

ある mdo I: 1. the lower part of a valley where it merges into the plain, the place where one valley opens into another; the point where two valleys, roads, or rivers meet; 4"4" upper-part and lower part of a lateral valley: अवर्ध प्रमा the upper or higher part of a country and the lower part of it; as at road-junction; & at riveriunction : MA SE ME street corners : AT ME a cross road; \$ 45 where one vein crosses another vein in the body. MY FREN Mdo and Khims, indicates Amdo, the province of Tibet S.E. of Kökö Nor, and Kham. 2. acc. to Cs. 45.84 prudent, # imprudent. 3. conjunction or meeting place in general: 499 9'8'69'M brtau-sman-gyi mdo; # S 35 au 3 ut sbyon-byed Ing-kyi mido; and susy \$ 145 Bak hiam-remib dpyad-kyi mdo (Sman-risa ch. II. 1).

II: www 1. defined as \$4 as \$4

at in mdo-shob a benediction to the host for his entertainment (Ja.).

nt nt Bra mdo-mdo dyed-pr cocurs in Sureda 14 g augura à ayan Bra, Brud sau, grands 2! at nt Buc Bud (A. 122).



*** Mdo-sds warm a collection of Sütras forming an important section of the Kahayur.

कर है व mdo-sek-pu or कर है बीड mdo-sekhanin सौचानिक one versed in the Mdo or belonging to the Sutrinta school of philosophy of Buddhism.

सर्वित milo-hilain-pr सम्बद्धार a curpenter falso a stage-manager |S.

+ ME Beam a mula-mi dimuh-wi = squ ma a dima muha-wi of high power or ability.

MY multi-lim according to the teachings of the Salrie; is parallel to the term \$5'' an ggud-lim according to the Tuntrie.

अर्थ-व्युश्च मृत्रांठा-देशांतम् सन्येव abridgment = व्युव्य व कृतिक-рा от वद्भाय वृत्या विश्व-рा (क्रिंका). अर्थ-व्यु व भूत्रांठा-देशांत-मा समावतः [briefly, oxllectively]S. अर्थ- व मृत्रांठा-मात्र बंबीयकः in brief.

a cone formed of two small sticks, the ends of which are connected by coloured strings, and used in various magic ceremonies (Ja.).

মাই বি mulo-li দুলি: = ট্রবল khyop; a sedan-chair, a conveyance for carrying sick, incepable, or old persons: প্রশ্বপথ বল অধ্যন্ত আনুষ্ঠান আনুষ্

চাৰী miles or real and colour; complexion; মুগৰি skin-miles the colour of the horly; কৰি কৰা beautiful colour; কৰি কৰা miles-miles colour, a rose (Ca.). কৰি ক্ষেত্ৰ miles-colour. কৰি ক্ষেত্ৰ ক্ষেত্ৰ miles-miles principles of all of uniform or same colour. adapt miles of all of uniform or same colour. adapt miles of all of uniform or same colour. adapt miles-miles gold; golden colour.

अर्थ क m.do,-enu = देव ५५ ६ वर्ग कि 1. wi ite sandal-wool. 2. वर्ग क having a fair complexion.

अर्ज कृत mdoy-ldan 1. (ज्लेव) gold. 2. वर्ष क् camphor. 3. a coloured cloth.

अर्ज मुख mdoy-in-pu or अर्ज वृद्धेन व एक्टचे met, for the taxen (Mion.).

अर्ज हैं 4 mdoj-shyin वर्षेद, चनद a species of sandal wood

মইৰ্মইন *mdoy-mdses* হীমস, বৰ্ষ and মইৰ্মইন³ৰ্ম স্থানীম্ম seem to be names of flowers (K. d. 4 308).

ME a man mdog-gr il a species of gall (Ju.).

white spot, blaze, or star on the forehead of a house or cow. 3. the eye in a peacock's feather; when some set middle middle and peacock (Midon.). Syn. 85 byad; sagaway behin-ras. (Midon.). sagaway middle-fiden 1. peacock (Midon.). 2.=59 khuna.

blind (physically and morally): भेषा attauq attauq aqua to get blind, to be made blind. 2.=५४० व forehead.

attained midons-geolesses 1. = arais; gara gas-brief rygne-par very hight, resplendent, refulgent (Aug.). 2. to make a prayer before the image of a deity. 3. to congratulate, to with joy to another (Cs.).

JISA nulum or altam indumy sometimes written for als a measure (asa's), equal to six feet [www a fathom or the space between the tips of the fingers of either hand when the arms are extended] S.

M mdos a tall thin pared stick or wand provided with small cose-pieces,



and with strings of various colours fastened to the ends of the transverse pieces and stretched thence to the main upright stick; the whole evidently intended to be a rude imitation of the mast of a vessel with vard-arms and rigging. Several of these structures, each 3 to 5 feet in height, are planted in the ground on the hill-side just above the house where some sick person is lying; and various magical ceremonies having been performed over the sick person, the at blan or demons which were afflicting him, and which are reputed to have a great passion for the rigging of a vessel, are presumed to be expelled and to take refuge in the toy masts outside the cottage. The sticks with their coloured strings are presently cast away as 25 glad down the ravine (Sad. Hbk.). There seem to be various names for the masta such as :-- हेव प्रदेश skyel-wahi malos (Nag. 38); W A and with the mobi bekafimolos; ब्रिंग मेरे अभूवा मर्म syrol-mahi gyul-mdos; क्षाम्य rayal-malos; व्यक्तमा blean-malos.

Q59 9 hdag-gn= ** skyo-ma pap, pulp; prob.= ** lde-yu.

 bdag-byar bbul-wa to present clay, etc., i.e., to cover the chinks of the cell of a meditating lama sitting mishama-la as an act of piety. In Pth. 454''a is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape (Ja). 3.84''a (Ja). 3.84''a (Ja). 3.84''a (Ja).

as a more properly as a more properly

QSE' halah v. 955 halad.

्रिक् प्रिक्ति । Hdan-gi-pa (from केंक्क or कि the paddy-pounding implement) n. of an Indian Buddhist saint: अवर्टन वृद्ध । क्रिक्त क

5

२६६ ने hdan-wa 1. (pf. १९६॥ १) = १६ ॥ १० ०० १९ १५ hgrig-pa to be right, to suit, &c.; दश भाषावहः ras-yos-hdan cloth just enough for making a dress or robe, just as much as is required, etc. भाषावहः (to za-ryyu hdan food to be just enough. 2. acc. to Sch. to come to, to arrive at; cf. also ag १९६॥ १६ ы hout or nearly one hundred.

255 head resp. § 255 sku-helid, or 255. helid a funeral reposit.

Q5A had 1. a train (of persons):
ব্লিক ব্যা hkhor-hads retinue (Cs.) 2. fold:
বিস্থাবন gāis-hads = বৰ বীশ im-gāis twice or
two-fold. 3. আই, অই or বিশ্ব b-hads a
leaf, অন ব্যা yai-hads মুখ্য a twig with
leaves. 4. a feather.

aqu's hdab-skyes feathered, bird-boin. aqu's hdab-skyed सारज met. a bird (अतिon.) [prob. a crane] 8.

बद्धाः के hdab-brgya सत्तपत्र, पत्र the lotus.

cock. 2.=3*3** gur-gum. *** saffron.

454 84 hdab-cun leafy; feathery; as met.

Q** **# hdub-chag two-fold fall in the value of a coin or anything; if for one rupee four pounds of butter can be had in one market and again in another market not more than two for the same price it is said of it hdub-chag soā (Rtsii.). **** **Q****** ** hdub-hph m=a two-fold increase in price.

হৃত্য ক্ষান্ত hab-hags ঘদিৰ, বিষয়ত্ত্ব, ব্যান্ত, মাজ, মাজ, মাজ, মাজ, মাজ, মাজ birds, the feathered race. ব্যান্ত্ৰে মাজ, মাজ birds, the feathered rays ryyal-pa সময় the king of birds, the eagle, the mythical Garada on whom Vishna rides. ব্যান্ত্ৰেশ্বন্ত্ৰ ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰে ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰে ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰিক said to be the hawk and = ইন্ত্ৰেক ক্ষান্ত্ৰ

equific hdub-ston सम्भापन, पण the thousand petals or the largest species of lotus.

asa aquasa ha ib-lan mishon the feathered weapon, met. an arrow.

द्रायद्रीय helab-helab a large numerical figure: वाक्युवायम व्यव व्यवहरू (Ya-sel, 57).

Asig 3 hard-ba-che one of the names of Arjuna, the third of the Pandava brothers.

द्रिनं की hidds-not एक, एक, कहे, इस, स्वल I. wing: बद्ध महुब u hidds-not spraypor to shake the wings (Cs.) बद्ध म ब्यंब to clap the wings. 2. leaf, corolla, petal; बंबद large leaf; बद्ध म काम क्ष्युंक सबीपक प्रिता all the leaves fully come out, the flower in full blossom; ব্ৰণ্ড age, w eightpetaled = ৪-৭ মুল. (Mion.). ব্ৰণ্ড age, বিশ্বস্থ a smooth fresh leaf, v. Schl. Budh. 248. ব্ৰণ্ড প্ৰশ্ন La heap of leaves; ব্ৰণ্ড ক্ৰিছ hab-mahi cin-rta প্ৰথম a chariot or convoyance made of leaves. 3. fag. 4. flag (Cs.).

Byn. of 2. 黃ო lo-ma; 1. 黃明英明 s.jrv-gço j. (性前の.).

asque is did-mi skyob (8) and that which is protected by wings; the foother-protected, a bird.

assaufs bdi-m: bskyod that which moves with or by wings.

equivalent historia of leaves, the winter season that kills the leaves of trees.

ৰ্বেশ হার্থ hdab-ma hdan-pa স্কর্থনী, স্ক-শ্বর n. of a flowering tree ["the sevenleaved," the tree Alstonia]S.

ৰংগান ম hd.d-ma phra-mo কৰিব lemon, eitron = 3ং ম skyur-mo (Añon.).

aquis was Adib-ma yans and Sid tree with broad leaves.

बद्ध अवे वेक्य कृतिकै-maki thig-pa met. for ouckoo (Minon.).

वद्दामदे भाँद hdub-norbi mulsod (गुन्द किः) इन्द्रच [Jasninum multiflorum.]S.

1. The state of the second sec

क्षण कार अवेष कृतिक कृत की muchi bu सुपर्योत्तव the son of Suparna [Garuda bird.]S.

aspecies of sandal wood tree.

ब्द्राणक क्रेतिक-प्रवह (वे.च.न्द्रवरे प्रदेश) वेस्त a measure for grain smaller than bre or dross.

2508 hdabs raicly and the side, lateral surface (chiefly of the body); surface;



লাইব্ৰেম the surface of the liver; মুখ্যব্ৰথ the lumbar region; ব্ৰথাব্ৰথ = ব্ৰথাব in the wood (Ja.).

Q5M hdam पञ्च, पश्चिक, অব্যান, বাইন, যাই mud, mire, swamp; carth and water together: বংশ হল muddy clay or plaster; বংশ দ্বিল hdam-skycs पञ्चल, पञ्चलक lif. that is grown in mud, lotus plant; বংশ দুলা বিল নিবলা skycs-dinar করে the red water-lily; বংশ দুল দিবলা skycs-missian पञ्चलाञ्चल met, the sun (Minon.). [lif. "marked by a lotus"; signifies also, a king, an epithet of Brahmā.]S.

ashin hdom-ka, ashin or ashis famo choice, option. ashin Bsu to choose (whether to-day or to-morrow) (Zam.).

asağı halimikhrog = asayın ইছি halimi pag-gi khrof a swamp or a numler of swamps (Nag. 32).

बद्धान्यम hdam-gnas गोकृष्टिक [one who gives help to a cow in the mud.]S.

বৃদ্ধী ম hdam-pa = ৰংগাৰ to pick out, to mark out, to choose: ৰহ্গাইছ: hdam-riñ choosing, brooding over in one's mind a long while; হুলুই লহ্গাই হালে মি কুছে বংগাইছে হালে কুছিল not losing sight of your enemy, constantly watching, put him down as soon as an opportunity offers; के ছুছ বহুলাইছি long grudge (da.). কুছ ইন্ট্ৰুই বুখ বহুলা মানি-poḥi khrod-nag hdam-pa to select from among many. মি বুছ বহুলা আন-glash-po hdam-pa such as choose impure things, i.e., laseivious characters. বহুলাইছিল hdam-pa ser-skya বুছিলোক said to = ছুছ নিউলিছিল hak-poḥi pi-pi-liñ (Mhon.).

454 4 hdam-po = 494 log-pa.

बद्भाष्ट्राण्यम hdam-bu kn-ा 13 n. of a medi cinal root: बद्भाष्ट्राण्यम श्रामध्य प्राप्त श्राम्य dambu removes inflammation of the lungs, liver, and blood-vessels.

asks hidam-bu সভ a reed for thateling, writing; acc. to Cs. sugar-cane. এই এই ই ব hidam-bu (te-un সকলানি [the navel or joint of a reed] S. এই এই মি hidam-buhi ña a species of eel living amid reeds (মালিম) এই এই জ্বাল hidam-buhi tshal-মানুহ মহলাম an epithet of Karttikeya the youngest son of Mahādeva. [lit. 'reed-born,' Karttikeya is fabled to have been bern in a thicket of reeds]S.

बद्धा कुरेश वेद hdam-buhi sa-bon कर्तुरच [the plant Cuccuma zerumbet.]S.

açurga ' १५ में hilam-buhi tshau-mo पहानिनी [the plant Nelumbium speciosum.]S.

358 hdam-risa an aquatic creeper; grass growing in swamps and matshy soil.

agarga dom-ydad swamp, cess-pool; the filth of which makes water impure and dangerous to health: बुक्ती भी वृद्ध बद्ध हुन्द ने स्थित the unclean, or badly governed kingdom is (like) a filthy swamp (A. 7). agarga बद्ध-हुन्द hdam-ydsab-l thyift-un to sink into a swamp.

as where H Hdam-god sdar-moone of the thirty-seven sacred places of the Bon (G. Ron. 37).

i.e., the frog. ዲናቀያ ቅድባ ካርፕሮ ስመመጥ sef-ge skad-po che the ery of the lion of the swamp is loud (Sman. 108).

८६८ व hdas-na (pres. and fut.) pf.
aswa hdas-na mala, manas, मृत, जगीवे
1. to pass away; to go beyond; to
surmount, get the better of; अद्भाव aspa to pass away from sufferings, i.e.,
to attain to Nirvana; अद्भाव aspa at



the time of death: at the time of entering into the state of Nirvana. 454 544'a belah dkah-wa Tanfann difficalt to pass over, to spend time: 9597 hdah-kha the point of death: asa marak anar क्य के व की क्युटन those are of importance at the time of (one's) death, he said (Deb. 4 The following are examples of the use of hikes-ve the past tense : 454 48 MEM 44 hdas-pahi sans-rayas the past Buddha; an swithet of Dipankara Buddha. aquatas 28'4 hdas-pahi char gyur-pa Anim; finni; are de as a same passed away from this world; aswas 5m the time that has passed away: 4'54'45" after an elapse of nine months; g'awaquad gu lha-las hdas-pahi appa incense surpassing that of the gods; gan an asma surpassing the number, i.e., numberless, innumerable : ब्रेड शुद्ध अव बद्दा प surpassing the understanding; inconceivable: alsawasau unspeakable, indescribable: 3.8.454 when the sun and moon have disappeared (for a time). açura 34 hilas pahi tshig the perfect tense : a sweet as a bcom-ldan-bdas "he who, sated with conquest, has passed beyond," i.c., Bhagwan or Buddha.

asa আ hdah-ya or asa আ (এ বছু ছ ছ chu-hphren fta-bu) the hour of death (Cs.); asa আইনীয় hduh-ya ye-ee; আনিয়াল know-ledge of the hour of death (title of a book).

equiests, hitas-method (वं कार्ड) or पुष्ट कार्ड funeral ceremonies (J. Zañ.), religious ceremonies observed at death; the death annive.sary of deceased parents and lamas: , क्षात्र क्षेत्र क्षात्र कार्ड कार्ड

as a hdas-po the deceased, defunct, the late. reappearance of a deceased person, which re-appearing is possible only within forty-nine days from death.

Q६८: A helar-pa or a६६ a helar-wa कल (abst.) quaking, shivering; one who shivers. Also as vb. चन, तेष to tremble, shudder, shiver, quake: वसंभ्युत्वस स्व ६६ las hkhyays-nas helar the body freezing shivers (Nay. 39); पुरस्तायस ६६४ to shiver with cold; ६९६ वसंभ्युद्ध व helar-war hyyar-wa to tremble.

455 Mdur-yam wavering, doubting, undetermined.

Syn. 44 44 35 gyo-war-lyed; 454 54 35 hd-r-war-byed (Mhon.).

455 may 575 hdar-yam byed-pn to doubt, to waver.

مرد عام في فراهد shum-shum tremulous, quaking with fear: مرد عام به موم المراهد مرد عرم الم nice quaking with fear and depositing dung squatted down (اللطاهد. عال المراهد.

45% 45% below below were trembling.

and & dar-bu and ague, throbbing.

ark of hear-out a high-sounding vibrating drum used by Bon priests in necronancy: art one of are are by seen at the demons carrying drums.

QQUI hilaina 1. to sink down: aqui a hilai hyro-sen to be absorbed, sunk, as ink sinks in bad porous paper or in blotting paper. 2. qua dal-pa, aqui chu-hilai still-water, also water moving slowly. aqui bad-hilai being left exhausted on the road, sinking under fatigue (Jü.).



पद hdi 1. रथं. चयं. चती. रदं. एवः this: also in colleg. very commonly= the: August ques where is the gun? बंद स वेंद who is this? Where the plural of a noun is indicated, the plural sign is annexed to the demon. pron. c.q., EQ MEN a sak sa Bs 4a Sahi-may-la rta hdi-dag krid-con lead the horses after me! # 9 48 4 in this month: 5 4 3 a in this year: 54 35 at this (particular) time. 2. when applied in reference to distance it signifies nearness : रद वी क्ष्र स रे ब्रें ब my residence in this (near) hill; ga aak a in this valley or country: aga at a the respective performer (of an incantation) (Ja.). 3. such s one: exa six as and a l. and such and Buch a one; ENES WES CE CE PE BON BA A 1 give you such and such a thing. R is often redundantly joined with the possessive pron. অব্ৰাধী প্ৰাৰ্থ this my cloth; क्षण के बेर वर्द this my wealth; अ के वर्द क वर्द कथ 995 4 95 (Yed, 163) in this great country who else is greater than this? at & gars and hdi ii suum-du sems ar fan saus what think von of this? सदस कम बंद सद वी सईवा बन म्ह चेंद्रयम बर्द में w (underneath this mound of sand) there is the monastery of Buddha Kas'yana, testore it; ak 45 44 ak aga: hdi yod-pas habbunh "fun unte wainen that having existed this arose: again against hdis hdi-manis blun guifa wer ulaifa they will drink these.

बदेन का hdi-ka-rah just here, just now (Ja); also this very same.

बदे न hdi-ko this one (So-riy. 15).

ation hdi-skad=ations it and thus, accordingly. Used chiefly with the verbum toquendi and quotations; but ations are to grain and accordingly. It is a said suggestation at the way of a tion this way of a tion at the said suggestation at the said suggestation at the said suggestation.

કુષ્ય વે દેવ વૈષ્ણ દુવારે પુરુષ્ઠ has thus fully expressed in respectful language; or, he prayed with inflated words thus (A. 21).

बदे हुं स वर्ष हैं इस दे हुंस had skyes-pain phyrr hat-skyes का अनुपादान दरस्त्वादाने [this is produced on account of that being produced [S.

a देहर hile-liter एवं, रवान, रहण, रहण, रहण, कर का, in this manner, thus: विवेह हैंद केंद्र क

बहै ६६ के hdi-den plays or बहै के the present and the future clife).

बदै इब hdi-das रदानी, वय to-day, this time.

*\$\frac{44}{44} hdi-nas from this place, from this time; as yet, still. \$\frac{4}{44}\$\frac{3}{3}\$ from here to that, from here to there.

बदेष hdi-pa वर्षों man of this place; this man; बदेष्यं बदेदः hdi-paḥi gdoñ from this man's face, i.e., from the lips of this man. Colloq. बदेष is a common word for here: kha-sang di-pat hep-song he arrived here yesterday.

a દુ કેવ a hdi-phyi sdeb-pa, or દેવ ryc-sea to exchange this life for the future one, i.e., કે કુ મહેલા લુક ફે વર્ષ દેવ કુવ a doing the concerns of this life, having cast out from the mind the thoughts of the future (existence).

a sa sa sai-bya adi-bya instructions to do this and that (idiom.); to be earthly minded.

વેદ્ધ and distang-yin in .W.: how is this? વર્ષ પદ લેવ it is he himself: કૈવલ વર્ષ વધ tahe-dan ldan-pa hdi-tshug-yin how is the venerable monk himself? (A. 132).

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488 Adi-nur = 484 Adi-na hero (Yig.

at Row Adirigs these; of this kind.

२६५ bdiy stopper, stopple; also १ ९६५ to stop up, to close with a stopper; १६५ रेज musket-ball, cf. ६५ diy (Jū.).

QAC A hdis-no pt. of this fut. of timp. Rea thiss, to spread on the ground (a mat, etc.); to lay out, to sprinkle, strew (grass, hay); shet. of a in W. a small carpet on which lamas sit; sea of bedding, pillow, or blanket; of grave. to Sch. to weigh in one's mind, to consider; to suspect.

25 ব I: adu.ca pf. হ্ৰণ কাৰাৰ, কাৰ; কাৰ্ড I. to collect, accumulate; মাৰু ইংলাইখ্য to collect men, wealth and fortune. 2. to come together, to assemble, (of men and animals).

*5.7**. bdu-khas we properly the hall of congregation for members in a monastery, but is a term often loosely assigned and is applied even to the ordinary antechamber of a temple. *5.7**.5**.5**.6**.bdu-khas-du-bdu-na to assemble in the congregation-hall.

a age प्रश्नुष्य lit. distemper, disorder in the constitution; hence illness, ill-health. 2. tumult, riot, uproar (Cs.); aऽवस्था कृति किस्तानुकृत invalid, one laid up.

र्5 वृद्ध hdu-guas माचा; सवार [house, the world | S.

→ <3 *** or #5 hdu-hphrod or khrod= Zquq assemblage, congregation, crowding together.

वर् वर्षेत्र hau-halein संसर्ग [company]S.

Q5 A II: 1. to get married, to unite, to join one another: \$\tilde{G} = \tilde{G} = \tilde{K} + \tilde

25 35 bdu-bycd जीवपड, संचारिक, स्वार्थिक, स्वार्थिक, स्वार्थिक, स्वार्थिक, स्वार्थिक, स्वार्थिक, संचार्थिक, स

asceticiam):—(1) व्युक्त love S. (2)
द्विषय [कायाल exercise] S. (3) १९४ [काया faith] S. (4) नैन १ इस्थ [कायाल watchfulness] S. (5) ६५ थ [कायाल watchfulness] S. (5) ६५ थ [कायाल memory] S. (6) नेकायोह [केला intelligence or reflection] S. (7) केलाय [क्याल confidence] S. (8) वहर केला क्योल indifference to pleasure and pain] S.

२५ वर्षे अवय hilu-un shoms-pn= मा विषय good physical constitution, health.

વકુ વર્ષે hdu-hdsi entertainment of many people in one place with food and drink or with amusement, also noisy talking at the time of entertainment: હતુ લાક કું કું લક્ષ્ય being free from pride I have left off attending entertainments (A. 6). Also = noise, bustle, din: વકુ વર્ષે કું લાક વૃદ્ધ વધ્ય this solitude which is free from noise; a કું વર્ષે લાક વૃદ્ધ વધ્ય to live in the midst of the bustle of worldly affairs. Acc. to the Bon there are sixteen kinds of વકુ વર્ષે.— વકુ વર્ષે કું મીતા-hdsi-can વ્યવસ્થ = a hermit, a retired man.

25 कि hdu-gr; संभा, संभी 1. consciousness. Moreover, in the opinion of the author of this dictionary (though not in that of the editors), this word practically signifies the soul, with the difference that according to Buddhists it is not an absolute simple entity: Sainjind conveys the idea of a collection of perceptions to form one compound entity. i.e., to form such consciousness as is capable of being analyzed. अ भित्र स्वयम्बाद स्वयम्बाद

देविये अर्थन केर दर क्षत पर नेकाय दे वह नेका पेन में that in Sainjää which comprises the knowledge of the nature of all different things, i.e., matter in its differentiated state (K. d. a 354). 2. notion, conception, image, feeling. thought: बॅरवाइन क विद्यवेषद् नेस महत्व the up-rising of the idea of constant possession of earthly good : अभ व अवे as Auagau to unite with the human body the idea of a ship, to represent the body as a ship; Tagas dags there arose the feeling of discomfort : Bullet August the giving up of the idea of anger; ५वे वर्ष ब्रुवश्य वन् नेम इट Make a que no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind: 46.45 Au sa entertaining thoughts of sonsual pleasure; 45 44 35 4 to recover from a state of insensibility. As one of the five 45% or skundha the term is translated by idea (Burn. I. 511), by perception (Kopp. 1-603). The three terms 45 34 45. बद्रानेश मेद्र य, बद्रानेश मेद्र भेद्र may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (latter part from Ju.). [45 44 hdu-çeş or nu sanjña signifies 1. denomination, name; 2. knowledge derived through names, verbal association 'S.

ৰ্ণু বৃষ্ণৰাধ্য delu-pre-geum 1. ১৮৪ ছালি [little, limited] S. 2. কিন্তুৰ সংঘ্-লন [great, extensive] S. 3. এই এই সমলন্দ [unlimited, infinite] S. (M.V.).

की में के क्षेत्र के Mu-çre-kyi yuum-pu संभागत the 15 subjects of Sumpha nocessary to full meditation on के हुन्य aro:—(1) कृष्य द्वाय वर्ष की की or बहु हुन्दे नेश विषय स्वयस्त्र (3) कृष्य का नेश or बहु हुन्दे नेश विषय स्वयस्त्र (3) कृष्य का विचारिक के स्वतिक्र का, (4) कृष्य द क्ष्म वर्ष के की नेश विचारिक के स्वतिक्र का, (5) कृष्य द क्ष्म वर्ष कर के की नीय विचारिक के स्वतिक्र की की विचारिक के स्वतिक्र की स्व



3

ৰত্ শ্ৰীমান্ত লাশ্ৰম hdu-çeş med-pahi gnaş an imaginary place situated in the direction of শ্ৰামান্ত কৈ (Bon).

a5 नेकारेद a hdn-see med-pa जनेकान ; [with-out consciousness]S.

259 4 hdug-pa 1. to sit; to remain, to stay : बद्दाबद्दान्त्रवादामें stay, stay! don't be in a hurry. 2. carries all the meanings of our verb "to be" in its usage both as an auxiliary verb and as a substantive verb. It is employed to express presence, e.g., Kho khang-la house is in the house: also existence and identity, e.g., De su hdug who is that? Bu-mo la bu-tea ghis Aduq the woman has two sons; also as copuls to connect a noun or phrase with its attribute, e.g., Chas hdi yay-po hdug this beer is good. As an auxiliary 454 is conjoined with other verbs under varying circumstances. If annexed to the simple root, the present tense is usually indicated: #4.4mm.aca.m.3. ac. #.acm aprinrname bdah-la fi-bhod skye-bdug when the clouds pass away, sun-light appears. Added to the termin, inf. it expresses intention or compulsion: EXTENTED

sha-dro-la skyod-par hdug he is to set out in the morning. As an auxiliary 45-9 seems to be annexed to all the gerundial and participal forms of other verbs, i.e., with the forms in 9 or 94 or 9 and those in 44, 44, 8, and 4: making with the first set a periphrastical pres. tense, e.g., 41434 3 457 he is lying on the ground, and with the second class usually an imperfect tense. In the case, however, of its use with gerunds of the second class we observe often that the sense of "it seemed" or "it was as if" is implied. Thus, 454 commonly occurs as the auxiliary of verbs in parratives of visions, illusions, etc., and also where a certain doubtfulness or want of exactitude exists. We shall proceed to quote two passages from Milaraspa which sufficiently illustrate the latter usage and which, further, are examples of the whole participial or gerundial forms with 45 4 :-- 34 34 4 5 (@ 2 44 54 4) @ 444 444 इंद:अब्दें: क्या | व्हेंद:अय:ब्रेंच अ:वा वहुद: क्वेंदे कर:बद्याय: देर वर्षा वाममार्द्समानेर क्रमावर्षायाचा पर्या के अ ब्रेंस नेद वर्ड केट वर्ज पा हैन अर्बेट 1 one day when the deities of the six classes of gods of lust were clearly visible, those which were uppermost were, as it were, showering down rain of nectar on those below. When the deities had satisfied their thirst and were contentedly sitting together they saw one of their number who was apparently dying yet was free from दे बार वयदादे यहाँकाश प्रशासना यह यह वह वदा है । भारत बाद पद्मा हो शक्ष वह तमा मान्य निमान हमान संदर नमा बर्ने को है जहन दशक्र अदेश पद व दहूं य रेन्या हुन है। बेलवा उद BHH. SZM. R. M. J. M. BK. K. M. VOS. Jd. SEC. B. SZM. बावाबद्भावबाद्भावद्भादबावबुद्धावद्भा बदादबादुद कामेर्पिय पुर देर की मुंबेद में दुस कुद पु देर वेर वद्या क्षा बार सा न सा होता क्या को वा क्या कर वर बंद ! then, because he applied himself assiduously to meditation, when 14 days had elapsed

it seemed as if his body the whole night had been even up to the skies, and it was as if there were sensate beings of the six classes of living creatures from the crown of his head to the tops and soles of his feet and for the most part they were drinking only milk; some indeed having obtained milk from the stars, were drinking it, and loud sounds of cymbals were continually coming up without his knowing whence they arose; but when night had lifted, having cast aside his meditating bonds, they vanished. Finally, it should be pointed out, how common in the colleg. is that form of the present with a59 added to the gerund in 1, 1, etc. In fact this form has almost superseded the ordinary present tense; although 45% in these cases seems to be confined to express the 2nd and 3rd persons, 94 or 45 being substituted in the 1st person: kho-rang do-gi-dug he is going : Aa-rang do-gi-vin I am going.

৭5ৰট্ট hdug-khri a chair, a raised platform to sit upon.

54'44 hdug-gnas or *54#=| h residence, home (Hion.).

ৰ বুল কুমা hdug-stabs = বহুল পুৰুষ manner of aitting: কিং বুলি বহুল কা the manner of a lion's aitting. The different postures of sitting are:—(1) বুল ইনুল 'rdo-rje akyil-hruf; (2) ইন ইনুল 'kyil-no kruf; (3) আন ইন্তি বহুল (4) পুৰুষ মান কল্পান (5) মন ক্ষিত্ৰ (6) ইনুল বহুল (7) বহুল বহুল (7) বহুল বহুল (শ্ৰিকা.).

434454 hdug-hdug 1. (in the dialect of Khame) = 4440 gav. 2. = \$7 \$7 sit, sit.

Q55'4 hdud-ps pf. and fut. my hdud arem to bend, to make a bow; accuracy; to bow at a person's feet (Aug. 59); 44'45'5 to incline one's ears to hear; 44'8'45'4 were salutation.

255 Adus or \$454=2 244 several kinds, divers, various.

+ 454 मध्य hdun-khan 1.= वर और or और । मध्य store-house, treasury, repository. 2.= भूष store-house, treasury, repository. 2.= भूष store-house, treasury, repository. 2.= अर्थ store-house, abode (Minu.). 3. डमामड्य, मुख्य parlour, council-room.

Q54'4 hdun-pa बन्दः, सामीची, क्व 1. longing, craving, wish, supplication; azzadu gramma az wzad what is called Hdun-pa is whatever arises in the mind (K. d. a 355). 2. a courtier; a sycophant, flatterer, one who waits upon royalty to contribute to his pleasures and amusements: 444445445447 to the prince the courtiers said (Hirom, 145). 3, vb. to long for, crave, to hanker after: 34 44 A 454'44 they not having any desire to hear. 54954 one who is devout or is earnest in virtue or religion; also 59 4 4 45 4 4 to yearn for or strive after virtue. 4. one of the six early disciples of Buddha called Sadvarya (M.V.),

Byn. aksa kdod-pa; shewa dyońs-pa; kwa mos-pa (Mhon.).

ৰহ্ব ম ddun-ms 1. council, conference, committee: ৰহ্ব মনি ৰাজ্য the committee did not agree; ব্ৰন্ধ মনি ৰাজ্য the committee did not agree; ব্ৰন্ধ মনি ৰাজ্য the conference cannot settle (anything) (Hbrown. 136); বহুৰ মন্ত্ৰ মাধ্য they called a council together; হাৰ মনি ৰাজ্য they called a council together; হাৰ মনি বহুৰ মন্ত্ৰ মনি congregation or association of religious persons, the Buddhist priesthood. 2. advice, counsel: ২১৭ মন্ত্ৰ মন্ত



QSA'U Adum-ps 1. sbst. concord, peace, treaty, concordat. 2. vb. to bring to reconciliation, to reconcile one's self to, to be reconciled with; ασασασμα if contending parties are reconciled with one another; γσης βησικά they are constantly at variance; αζαβης, αση απόξη to make treaty, to come to terms, to come to agreement.

Z

assas hdum-khra agreement, contract.
assas hdum-khra agreement, contract.

THE dame be seems to indicate the three the serged, if a skycd-pa, the dome be which also are called TTTM gyuddum, and TTM ger-dam, and TTM michosedum (Misterda, 2).

25% hour thick and clammy (Sch.).

agaigtad hdur-phys deag-pa vory fine flour; agaigtad hdur-phys shel-pa course flour (Bisii).

again adur-bon = gain dur-bon the class of Bon who chiefly practise necromancy (*Yig.*).

Q5Q'QI: ddul-es vb., pl. aga had or ga thul, fut. 43a gdul, imp. ga thul; 43a\$5

bdul-byed, MINE bdul-war-bya, should or ought to be converted, 454 47 37 X Adulwer gyur-ro have become converted. 1. to subdue, conquer, vanquish; sometimes even to kill, to annihilate. to cultivate, waste land. 3. to tame, bring under right discipline; and so. Buddhistically, to convert. This last is the most important and frequent sense of the word. \$54.08.2444 hdul-wahi rin-pa those fit for and predestined to conversion: a reasing as as horo-wa hahi haulbys win the beings are to be converted by me; 45435345465 Feb bilen kheedkyi hdul-byar çog-cig may we become your converts! # 44 4 49 Person and 35 45 4. gazawaraw the time having arrived that all the regions of Urgyan should be converted.

2527 II: first discipline, taming, conversion, etc. But the word is especially applied as the title of the first section of the Kah-gyur which is equivalent to the Vinays.

In Budh, बद्दायाच क्रिया देशप क्रियमि देशप thing for all fraffige gane ge mada agan Blines gundbuce genauden genegenig also BE AT OTHER SECTION SHIP SECURITIES OF THE PARTY. umach geneger, benegnignedange (? Zed.) " Hdul-wa is called Vinaya and Visatti signifies complete falling (into sin); and that which demonstrates that fall by making sure of it is called Vinaya. It is stated by Viniconya that is by Rnam-per ferps that Vineys is observed. That state of moral discipline, i.e., Vineya, because of its certain action, fully distinguishes between sin, origin of sin, anger, or passion, and is so called on account of its certainty." Vineys is subduing of the external foe as well as of the inner sufferings. Buddha

% व व द्वा hdul-wa pura-wa विववशादि (A. K: 1-12) [one who propounds the doctrine of Vinaya-pitaka] S.

बदुबाव hdul-sca-po s tamer, discipliner.

45445र व्याप hdul-we dan hgul-we विवास तिसारी [transgressing the laws of moral conduct]S.

a5a \$5 hdul-byed दम-वर्ष [virtue of self-restraint]S.

०५व छेर हैं व Adul-byed skyes वेजतिय an epithet of the Garuda bird.

बहुबन्दि hdul-wahi sde विश्व को the Dulws or disciplinary part of the Kahpyur. बहुबन्दिको के dul-wahi-gshi विश्व कहा the main principles of the Dulws. बहुबन्दिक hdul-wa hdsin-ps विश्वव a Buddhist monk who observes the rules of Vinaya.

a celebrated lams of the Bkad-gdam-pa sect of Mish-spa in Tibet (Les. 49).

ascetics or saints corresponding to the 34 484 thub-ps drug of the Nyingma school who preside over the six states of animated being.

aswar Fr. Hdus-chun rdoon n. of the chief town in the district of aswar. Hdus-chun (Bisii.).

25N'il hdus-pu l. a pf. as well as ত্যুখ
of ব্ৰুল hdu-uo; ব্ৰুমখ= ইৰ্মখ assembled.
অন্যন্ত প্ৰত্যুখ আনান্ত ব্ৰুমখন ব্ৰুম্ব
assembled from different Buddhist mansions. 2. abst. বলা, বল্লা, বলাৰা: ব্ৰুমণ্ড ব্ৰু
ব্ৰুম্ব হে although he may have entered
the assembly or council; also = he may
sit or have a seat in the council. 3.
ক্ৰিয়াৰ typhoid fever accompanied by
many complications.

454 hdus was [aggregate]S.

aguer Hdus-chus n. of a district of Gleaf in Tibet.

ৰঙ্গান ইব্ৰাই বুঁ Adus-pa rin po chehr rayud n. of a collection of Tantrik works of two classes (D.R.). Again spoken of as double in form and of a secret quality:——১৯ এবংশাৰ্কি, ব্যাহ বিশ্বন্ধ (মুক্তানার ক্ষান্ত ক

25% A hate-pa=age a hbyen-wa an [to become] S.

258°542° Hdup-duan n. of a district in Gtan (Rini). 258°52° Hdup-duan rdoon n. of the chief town in the district of 258°52° Hdup-duan.

agugu hdus-byas dana, and a compiled, brought together; revised. agugugum hdus-byas-kyi chos things or matters which are compounded are the following:—aff; affered straig things corporate; aguang man



ETVIT objects having shape and dimensions : नार्यम केंद्र वर्ष नकम सक्त्य-भाग formless or etherial objects. 34 43 25 249 2 24 24 25 45 45 45 पर क्षेट व वने दश सदस क्षा ने डेमामवर्षेम व वर्षे वक्ष ने se are included in the compounded things; while ideas such as \$5 4 4 4 4 hdusma buas are अमस्तत, अभिनीत fuot compounded, incorporate, uncaused S. 4544 34 3 post bilas byas kyi khoms things that are absolute and simple, which being never born or compounded, are not subject to dissolution or annihilation : such are # #4 स्त्रवस्थान व्यूति चत्रः, सम्मान्य तर, श्राह्मातम वर्षायः 1818 (K. d. 91) states of the cessation of desires, metaphysical voidity, and deliverance from sufferings.

45 g hde-gu, v. 29 lde-gu.

प्रेया मार्ग hiter-pa or बदेवबाव hiters-pa pf. बहेब or बहेबब blegs fut. बहेब geleg. imp. केव thea: जहाय, जतवेपक, तील, 1. to lift, ruise, hold up, hoist; wasanne to raise up, द स्वीभवदेव fia un-vis hden who will raise me: " " a and a ale will lift up the drunken man: (के अब वहें क्या व पेंद्र the big stone has been hoisted; प्राथमध्ये में भर बदेशभाग to raise to a high rank, to raise to distinction. 2. to weigh: कुमधावदेवसथ on a steel-yard; श्रद्ध बदेवाबाय to put on the balance; केन वहेवाब weighed accurately; squipe hitegs-khal a bushel by weight (Ca.). asquestic hdegsdoon one who weighs or measures things in the stores (of a merchant or landholder or monastery); at 44 \$5 hdeys-tshod weight, weighment and measurement.

নব্ৰজন hiegs-maken = ব্ৰাইন bbul-rien or ব্ৰথজন gaigs-rien token or present sent with a letter, gen. a presentation scarf: ব্ৰ্থজনীয় সূত্ৰ সংক্ষা সাহত হৈছে প্ৰ presented on an ampicious date with a silk scarf as a souvenir (Yig. k. 27). adqu'as blegs-cia a yoke; a bar or thick stick placed on a person's shoulders for carrying goods or water-buckets.

acquants bdeys-geor weighment and measurement: अर्द्वे देने ने देने वार्त्र वर्ष कुर्द अवस्था कि कार्त्र अवस्था कि कार्त्र अवस्था unless there has been fault in the weighment or measurement (of articles) in receiving or taking away, i.e., in bartering (D. eel. 8).

दिन न hier-ra pf. बहेन hiers imp.
बहेन to go, depart; to vanish: बहुन वन बहुन प्रत्यके कुन्य वर्ष कि us both go to our parent's house (Hierom. म. 19); मेन बुक्त पहिने के कुन्य प्रत्यक के बन्दा कुन्य कि मान्य पहिने के कुन्य प्रत्यक के बन्दा कुन्य के कि स्वार्थ went to wash their robes at a delightful solitary place where there was a tank (Hierom. 49); बहेन बहुन कुन्य कुन्य कुन्य प्रकृत कुन्य कुन्य कुन्य कुन्य बहुन कुन्य कुन्य कुन्य कुन्य कुन्य बहुन कुन्य कुन्य कुन्य कुन्य कुन्य बहुन कुन्य कुन्य

વર્ષ્ટમાં ફેdeલફ-tshod== શ્રુદમાં વર્ગે કેંદ્ર also વર્ષદમાં હવે કેંદ્ર also વર્ષદમાં કેંદ્ર measure of sufficiency, i.e., being just what is wanted: વ્યવસ્થ વર્ષદમાં વર્ષદમાં કેંદ્ર વ્યવસ્થિક કેંદ્ર કેંદ્ર વર્ષ કેંદ્ર કેંદ્



be in the rut; analyst to chase out, drive out; analyst to drive upwards; analyst to chase down; analyst fided-mi a driver, the pursuer of a fugitive. 9 ha adx to urge a debtor for payment. Other phrases are and ma-ded, 9 ha had had groupeded, half of granded.

बर्दे हुटब केटब्रे-केटब्रेश clever in making collection of rents or debts: धुन इन्द्र केट्र क्लाबरेट्र हुटब्र-च्या है जो the measures of excess and the budget of skilful collection (D. इट्रा. 8).

१९८९ bded-byed=१६५६ dhal-chu quicksilver, mercury (Mhon.).

ন্দ্রি মুন্ত hded-byed sdon-po v. স্থান্ত হন n. of a poisonous vegetable drug (মূলিল.).

वदेवस Adebs a puncheon (tool).

Qदेवस'य hdebt-pa pf. काव btab, fat. atau hdebs, imp. To theb supine ataus hd:be-ru to cast, to throw; to strike, hit; to offer (Rdo. 46). In the colloq. 49'4 rayab-pa usually takes the place of this verb; and also, occasionally, 394 rayaq-va, अवैद्वदेवसय to throw seed, व्यवद acquest to make a request, to offer or make prayers : अर्थ बर्देवस्य to alander, cast or make reflection; 3545444 to pitch a tent; 45 बदेवभथ to encamp ; क्षर वीक्षबदेवभाव to be beaten by the wind: ata hardens to be harnesed, possessed, by a demon; 45 34 44444 to be attacked with an illness: इन्या प्रेय बदेवसव to pronounce a charm against a person or thing; E magaza to comment upon, to explain : अभवदेवसय to give or thrust advise ; बन बदेवभव to reply, to answer: श्रेंन बम बदेवभव to express one's wish with force, to offer up a prayer; que açouisça commonly to iemember well: अध्य बर्देक्स स्थाप to have distinct recollection of a thing; \$445,444 to compute, neckon; to cast up accounts:

QSA'4 hdem-pa to prove, to examine (Sch.).

QEX hiler prob. for as kler.

दर्दे hdo for अर mdo; बर्चे having substance, not hollow; prudent, elever.

વર્ષ & hilo-chia a good breed of pony, prob. those imported from Anido; વર્ષ & રુદ્ધાં વચ્ચ વર્ષ થવડ the breed of Hilo-chia goes smoothly as fish swimming in water (Jiy).

ৰাই ই প্ৰাৰ্থ কৰি কৰিছে Amdoan breed : ৰাই ই ই বিজ্ঞান বিশ্ব বিশ্ব কৰিছে কৰিছ

ata hdo-na vb. = 14 sli-na to say, to repeat; waters unspeakable.

Q5 a hdo-le a sedan chair, the Indian dools. Is mentioned in Pth.



I know not: 3949 9544 won have taken great care of me, a phrase frq. used where we should say: I am much obliged to you (Ja.): 544 a Kana to bind under oath; अन्यद्रम्भय v. अन्य; मु.च.वाकीट वर्ष्मभय to give a name to a child; Balacker 4544 how is the dog to be called? In Gram. वर्षकाय=to subjoin, affix : अव्यक्ति y subjoined to another: 4.3544 r subjoined to a letter: 4 5544 the letter / subjoined to another letter; at at an any the three subscribed letters w. s. and w. asques hologscan 1. having a letter subscribed. 2. an open syllable with a vowel-sign, as 4, दे बर् etc.: वयद्यम ha-hdous consonants with the letter a subscribed, i.e., syllables with the vowel elongated by the addition of the letter 4.

দু মুদ্ধিন নিজন কৰা নিজন হ'ব বা separate, to disperse: নিজন মুদ্ধিন মান নিজ কৰা নিজন মান মান কৰা নিজন মান কৰ

I am longing for fire and for sunshine: स्र वर्द् केष a self-love; स्र कार वर्द् self-complacency, vanity (I am alone good): Mr. E. AKSWARRAM they came in order to ask for the Chinese princess, i.e., to make proposal for her marriage : MEN AN AN ASE ATE to aspire after Buddha-hood: 4'4554 one that wants to grow ill, that does not take care of himself: attack to make willing. disposed, persuaded to it: ARKSU to be not willing, not liking : वर्डनभाषभाषु श्रेकामे at the vel betested by all on account of her slovenliness. ARKS 4 and अवर्द्द्य as adj. = not wished for disagreeable; भेवर्द्रवये unpleasant work, hard drudgery; मेच्ड्रयवैद्ध adverse winds. attans haddermams gange utensils for religious service in a temple.

एर्द्रपाा: काम, रका 1. lust, sensual desire: 955434 #55 after all desires have coased: affassus as ages a to include in one's desires or passions; axx axx 4 hdod-pa spyod-pa to practise conshiting: affaa 54. acques to agree upon the time for cohsbiting $(J\hat{a})$. Is sometimes used as our word "love." but mostly with the sensual idea. 2. any wish or desire: attada an ardent wish; assumes if three wishes are granted; att ward to get one's wish fulfilled; affage gara to be sepsrated from the object of one's desire. to be free from desires. 3, supposition (Ta. 45-21). 4. Kama, the god of lust; 5. num.: 13 (Jä.). 6. an object of sensual pleasure, a mistress. aggreg the five gratifications: (I) that of sight, desire for beauty, etc.; (2) that of hearing, i.e., desire for music; (3) that of smelling, i.s., desire for sweet scents: (4) that of touch; (5) that of taste, i.e., desire for sweet and deligious food. attaches



the thirteen celestial courtezans:—(1)
ब्रेनिनी दर्भत्भः (2) भेन ने अभेन म तिकोचनाः (3)
धैनावी म जेनताः (4) धर्युत्रःम पुत्रकृतिकाः (5)
बन्दास्म सं (6) द्वरपत्रे नेष्टपुत्रः (7) स्यत् कुंबर्ध्यः (8) ब्रुवर्ध्यः (9) नेषय बुद्धः (10) सम्बद्धाः (11) स्थल्याः (12) स्टेन्ट्याः स्थलः (13) स्थल्याः

Syn. An khu-wa; ung sa-bon; An khu-byug (Maon.).

बामबोब. attemen I. hdod-khams warment the world of sensual pleasures, the world of Brahma. It is situated below Paranirmana-vasa-vartin and immediately above the purgatory of the Buddhist cosmogony. वर्द्र पवे पद इद बहेब्प akit (So-rig.). attimus grass the eight classes of gods of Kamaloka are:-(1) अह कोन: (2) क्यूड्य व क्यूब्य क्यारी क्या तिय: (3) क्याडेक् मनेदे रेम चतुर्मे काराजकायिक ; (4) सम इ है" नमुख वयक्तिवदेवाः ; (5) १०० प्रथ वामाः ; (6) ५व९ ए४ तुषित; (7) व्युव ६७० sphrul-dgub निर्वाचरतयः: (अ) क्ष्य-व्यव १६८ छेऽ प्रश्निका च-वक्षवर्तिनः Kamaloka is described in the Buddhist works of Tibet as consisting of 44, 36, and 20 regions. In the first the constituents are 22 ह्यू वर्षे unhappy states and 22 वर्षे वर्षे happy states, the former consisting of eight hot hells, eight cold hells, two () 14 and देवांका), two (विद्वास हैर वृद्ध and निवर्दर). and two (55 at 35 as and rate); the 22 happy states comprise the human beings of the twelve continents and the ten states of A sura headed by the demon Rahu. The 36 at 5 years are :-- the 16 hot and cold hells, with the spheres of Preta and Asura, making 18 unhappy states and 18 क्य happier states which include residence in the twelve fabulous continents and six islands. The 20 att res are: -eight hells of the animal kingdom, the two ghost worlds, the four continents and the six spheres of gods (Los. a 16 and 17).

ৰহিংকাৰ hdod-mkhan one who sues as a lover, a suitor, one wanting (a particular thing): হইয়ে মৰহৈ কাৰ কহিছিল there are many suitors for my daughter.

ating hood-dys lit. all wishes, i.e., the desires in general, the word dys here signifying many: analysing the signifying many: analysing the signifying many: analysing the signifying many: analysing the signifying many in the Siskkya works of the Brahmans | S.

बर्दर देन hiod-rgyal conceit, self-assurance: बु अधन केद वह स्टब्स्ट चुड्डा व one thinking much of himself without cause (Situ. 119).

objects of desire; wealth, prosperity, etc.

attan halod hyro-ma= make: a prostitute, harlot. (Mion.).

ats and hood-chaps राज, काल passion, cainal desire, lust: वर्ड् क्यानेहर यो छन्। दे राज्य के क्रिकेट with the growth of carnal desire, anger, and blind passion, arises sim or vice (Lo.). In Budh. वर्ड क्या is of four kinds: (1) व्यवस्थ के वर्ड क्या is of four kinds: (1) व्यवस्थ के वर्ड क्या is of four kinds: (2) व्यवस्थ के क्या is (2) व्यवस्थ के क्या is (2) व्यवस्थ के क्या is (2) व्यवस्थ क्या is (3) व्यवस्थ क्या is (4) व्

Syn. sắn àn minn-shơn; sắn aki minnhdod; sameam bikam-chags; ảng shen-pa; ảng sicd-pa; samea shaje-pa; ảng kinki bdod; akiế bdod-spro; and hak yid-kyi sin-ta maku; ka re-wa; šanki thob-bdod. (Minn.).

aर्र्-अन्यक्ति म ådod-akage-kyi rise-ma in mystic phraseology is defined as= अवि ।



a sus to the red crest of the cock (MA).

attal adod-hjo = attal unwig a wishing cow, a cow that yields milk at all times.

वहर्त्सा holog-giam == ब्यास स्ट्राम or क्यास विक words of love, amorous conversation (Māon.).

बहुद्द्वक्ष के <u>adod-than</u> ne-ra an expectant impatient person; one expecting that his wishes would be soon fulfilled. बहुद्द्वका के <u>Adod-than</u> ma-ne not impatient, not sanguine, not thinking that his object would be soon fulfilled: बहुद्द्वका के कहुद्दे त्वका के कहुद्द के बहुद्द के कहुद्द के बहुद्द के बहुद के बहुद्द के बहुद्द के बहुद्द के बहुद्द के बहुद्द के बहुद के बह

ন্ত্ৰিক bdod-iden থানিল, আনুত্ৰ, আলভাবিদ্ 1. lustful, passionate. 2. কব্দ n. of a flower; ৰহ্মনুত্ৰিন্ত n. of a flower (K. my. ন 90.)

बहर्ष्युद्ध ådod-gduss सम्बद्धिक one smitten with love, love-stricken.

acting hood-dus my, myers the spring season.

at; 1424 bdod-nog-can=at; 222 very ambitious, with many desires. Swaat; 1424 the boy wishful of many things, who knows not his mind (A. 159).

eξ('03'','0x'','94'', Kamadeva = 4ξ('9'','94'', 47'')

at (को जिल्ला shoot-pair myos-bum the intoxicating bowls of lust = ६ ल, वर विशेषक the swelling breast of a youthful woman (Mon.).

44 [Anlking or doing according to

one's desire; a class of gods living in the world of desire \(\mathbb{S} \).

atture hdod-pa idan 1. wishing; a lustful person. $2.=86^{4/4}$ (Mñon.).

বৃৎপুৰৰ Adod-phyogs the objects of one's desires: বৃৎপুৰৰ various articles of desire (Ya-sel. 40).

45.8 Adod-bya was copulation, the act of cohabiting.

assistate adod-dwan = met, a dog.

45535 bdod-byed 1.=5546 quicksilver.
2. Well as met, water, frolicsome.

AND adod-bral 1. met. a snake. 2.

atta hdod-me 1, met. a he-goat. 2, the fire of lust.

a voluptuous woman, a libidinous woman.

45734 Adod-risen wifes as met the ouckoo.

aktigament (Ya-sel. 55).

वर्षा ådod-ehen = व्यक्ष्य कोस्य passion,

ৰহ্ ৰ্ৰ adod-log desire for sexual enjoyment, lewdness, wrong desire: ৰহ্ ব্ৰ ট্ৰ adod-log spyod=ৰট্ৰৰ copulaton, gen. illicit connection, adultery. Syn. শ্বং নাই আ groń-pahi chos, ৰহ্ণত্ব adod-pa spyod, ম কংবাৰ্থ mi-tahoń spyod, অপ্ৰাৰ্থ chags-spyod, ব্ৰৰ্থ by-gyem (Mion.).

atta adod-le defined as 450 and ugg.

a K; AAwaga wa hadod-gois bakyang-pa one who acts according to his will, a libertine; to act according to one's own wish.

बर्दरविद्यम् ådod-pa-ni rul ka-bu प्रतिक-कामः rotten or putrid desire.



बहुद पड़े दे हम hdod-pq-mi dri-Aa-ua पुर्वस-भाग: desire of a bad smell.

स्प्रकारित् पुरुष्य hdod-pa rname-ni kun-tu hbar-ua चारीत सामाः the (his, her) burning desires injure everywhere or everything.

बर्द्यकार वृत्रकार phod-pu rnams-ni geodpa वय-बाजाः desires which kill, killing desires.

atta enut atta bdod-pa, rnam-par yyoua fickle desires.

akçajça hdod-pa spyod-pa v. akçijç hdod-pa shi.

वर्दरकावर्दरकाम hdod-pa la hdod-chays बाजराज carnal desire, lust.

attraction hood-pa-lt hehums-pa minfrag one who restrains his desire or increasing desire.

बद्द पडेच hidog-ps che-wa one who has many desires, discontented: बद्द पडेच के ब बद्द केद् बद्द द्व बद्द हुद डेच ने भड़ the man who has many desires is unhappy; if you wish for happiness limit your desires and be contented (Phu-chos 80).

excurs hilod-pa hjo-wa sings [that which yields all that is desired]8.

attut desirousness.

attuğtu hdod-pa spyod-pa=affu sexual union (Mhon.).

बहुद्धि कृष्टि hdod-puḥi khu-ko-pa n. of a celestial courtezan (Mñon.).

epithet of the wife of Kamadeva.

ৰ্ব্যাহৰ Adod-publita-is the cuckoo as ব্ৰিট্ৰাই the messenger of the spring (Maon.).

attack hand-pahi dri=\$300 scent, perfumery (Mion.).

ৰ্ম্পিট 3 hdod-pahi pho-na মালমুম 1. মুদ্ৰ স্থ পুৰ music, sweet sounds. 2. semen virile. 3. the cuckoo.

वर्षकार for dispute, debate, contention [eager] 8.

वर्ष्य विश्व के Adod-pahi tsher-gnas कामानुः [lustful life]&.

बर्द्रविश्वतुष्य अन् hdod-pahi gauge-can साम-स्पी, personification of sensual love.

ৰাধ্যৰ বিৰুদ্ধ কু dod pahi yon-tan tha प्रकालपुर [five sensual pleasures, viz., the pleasures arising from the five objects of sense IS.

a ६८ पर्वे वेद 54 hdod-pahi yon-tan wishedfor goods, earthly goods and pleasures, whatever is gratifying to the senses.

बहुद्धवेदेश hdad-pahi rim सदमञ्जूर lust-

a १९ वर्ष a hdod-pahi tha 1. रहरेका a tutelary deity. 2. वर्ष a hdod-tha सामहेव the god of love or illicit desire. However, mention is frq. of six classes of Dod-tha or gods of desire, e.g., १४ देव वर्ष के स्वाद्ध के व्यवस्था के स्वाद्ध के स्वाद के स्वाद्ध के स्वाद्ध के स्वाद्ध के स्वाद्ध के स्वाद्ध के स्व

ett g ta tal in the god of sensual love whose other names are: भेर वस कुम yid-lus skyes; ৰাম্ম বাধা গুল ক্ষেত্ৰ কিন্তু skyes; ৰাম্ম বাধা গুল ক্ষেত্ৰ কিন্তু কিন্তু

बहुः कुर कुर कर किर hood-thahi chun-mahi min the several names of the wife of Kama: बहुः कुर्यक्ष boug-kyi dgab-ma; वेष वर्षक syeg byro-ma; वहुः क्ष्मपन्ति किर bood-chays hkhri-çin (Moon.).

वहर्ष्ट्रवेश कृष्ण hdod-lhahi-du rnams the sons of Kama, who are:—व्यायकृष lag-pa bryya-pa, ब्रूड्रव्याह्म sna-tshoys tog, बरूस वर्षे कृष्ण कृष

at any bon-dmay troops that are drawn up, i.e., have been arranged for battle. at any quarified by bon-dmay georbsyries re-arrangement of troops for battle.

ata a para hdon-ça ston-hjul the realization of meat-tax in the autumn (Rtsii.).

REAL bdom or almu bdom-pa a lineal measure, four cubits or six feet in length, a fathom: AR ALME a piece of wood two fathoms long; ALME one fathom; ALME graphs of an arrow square, about the length of an arrow (Horom. 41). ALME graphs bdom-gyie bjol-wa 1. to measure by fathoms (Cs.). 2. abet. a strong jail or dungeon.

बर्गाह्माय हेर्तळा अध्य-कृत=वर्गागह्मयय, सुन्। बन्धान्दर: कृद् बडे: यन्द्रमाह्मयय: हम: कृद: वहे: वेह: (Khrid.).

bdoms-pa, pf. The gdams or fire doms, fut.

A gdam, imp. The gdams or fire doms, fut.

The gdam, imp. The gdams 1. to induce,
to a monish, to exhort: applicate u.a.

The gdam dag med-pa ruam-la hdoms-pa to
exhort wicked persons; affire a found

erison-par hdoms-pa to exhort to be diligent (T4.). 2. to assemble, to come together. মুখ্যমান বিশ্ব কৰা the gods having come together and appeased themselves (Mil.). 3.— শূর্মান ব্যবহান to demonstrate, explain; ক্রেমান ব্যবহান আছোল, আছো to explain precepts or advice; demonstration, explanation (Situ. 51). 4. to select, to choose:

ক্রিম্মান ব্যব্দান বিশ্ব ব্যবহান choose one, whichever you wish.

ৰহ্মণ hdoms private parts: বহুনগা গুল্ ব বহুনগা গুল্বা দ জিলু the penis, the male organ; ৪ লাব্দিনা হলা গুল্বা college to take to one's heels: বহুনগাল্লা hdoms-ly-ays foreskin, prepuce; বহুনগাল্লা hdoms-ras আছিল a small apron to cover the privy parts (Cs.) বহুনগাহ্লা hdoms-dkris the dhuti wom by the Hindus and particularly by the natives of Bengal (Mison.). [प्रशास, प्रयो, a chequered cloth for playing at draughts on, etc. 38.

Q53 kdor met. the sun. Hdor kha-ra n. of a medicinal drug (Mñon.) [the plant Cassia alata or Tora]8.

AK \$5 hdor-byed african 1. one who forsakes or abandons. 2. met. blood. 3. was; \$28.535 the spyi-uhur plant of Tibet (Mion.) [the tree Terminalia tomentesa, or Marsilea quadrifolia]S.

ata u hdol-sa fortile ground or soil (Sch.).

Q5 bdra or 950 hdra-wa Ta, fan, status. two; 1. a comparative term, which may be used after the manner of a verb, an adj., or a postp. meaning: to be like; equal, similar; like, as, just as. When used in the postpositional manner = like. as, etc., it is then syn. with as ltar or #9 lta-bu, and in the colloq, has completely supplanted the latter. As a verb it has a pf. tense 954 which in colleg, is the commoner postp., c.g., a as hdi hdras like this, so, such. It gen, takes 54 as A 52m'd भेदर वर् के भेदर you cannot tell a real man that he is like a man : 13 4 A TE 45 4 1 54 as to the monkey it is right to say that it is like man. But often 55 is omitted: @45 4=@ #4 like a god; ar 4 42 4= ar 4 4 4 4 like a donkey : 45 9 48 59 the e equal things, these images, = NAS sku-hdra; BSAN 45.45.454 you two resemble each other very much; Ragamerasa equal in length: 95'35'5'95'98'48'4 amongst those who are woman-like; at @ al ga da wursa 95'4 bis brightness is equal to (that of) Brahma : 444.3 K4 445. 45. 45. 45. 45. 45. 404. esteeming other's advantage as high as our own: and of a diagrate of he pepared to all as to an only son; and use of the 455 and others shall allow it just as little as he himself; wan gu ja as quag qu'ga in order to become equal to Buddha; 44443 as a place such as should be enquired about; #454454 whether there is any. thing like hair (left)? 45 4 45 \$5 he found the remnants of a carea-s or something like it; X-42-45 Q as much as dead : 42-454 an was be hat baras hur ma rayab cig



don't make such a noise: 45 44 44 35 az az az gań-nas bitas kyań hare yinpu Adra from whatever way you look at him he is like what a demon is; 5 द व द व द व if it appears feasible; क्षेद्र देवीय 445 it seems I shall be obliged to give it: र बन हिंद बुब य के के बद बहेब बुद के as your strength this time at last seems to be rather great; A 45 4 dissimilar, unequal, different: BS &c 5 m Ka B as a grace and khyelus chuh-An kha-dog mi-hdra-wa lifa hkhruñs-te there issued forth five little boys each of a different colour : इस दूद भे बहु वर्ष वरे अवद dan mi-hdra-wahi bde happiness not equal to that which was before; Two a sharper not like or not befitting a priest. 43'45'4 hdi hdra-wa or \$19519 de hdra-wa ench, so: 3454 Raya of what kind, of what like : डेन्ड्डिक बेक्स कर इंद्र्जिंस you must tell me minutely how she looks, what kind of appearace she has? 44345 34 Kr. what will be the upshot? where is this to end? z. 2 az az z a2a a2z he becomes just what I am: 92 % how? what like? In W. away mtshogs takes the place of 45 or \$4.

as as hitm-hitm collog. assas (danda) match, rival, the two alike; প or পুৰুষ বুৰু বুৰু বুৰু বুৰু কুট কৈ something similar to the substance of tin is called zine. as A as hitm mi-hitm like and unlike; equality, likeness, similarity: as ম as a a a dara mi-hitm like-ness.

as as asks hara-scar bakes, image or likeness of a person or thing; a statue; anything drawn to resemble an original.

Syn. 1995 şku-hdra; 1999 1999 grugsbrñan; 159 hdra-wa; 15909 hdra-hbag (Mon.).

ৰণ্ণ *hdra-so* 1. as if: ই ইন ইং অনুক্তি বৰ্ণ as if he was made to doubt. 2. likenew, copy. as ga hdra-pup = Egu exact or true copy as a hdrafe 1. v. scara. 2. v. agen.

Q55 bdrad v. 495 (84 # 55 24 # 495 u).

454 hdran=494 (4541954 hdran zha byed-pa to rival).

বৃত্বাম hdral-pa = মণ্ড ; pf. ১৭ dral 1. to break, violate; ১৮ ইপ্ৰহণৰ to break a promise; ইন্সাৰহ্ম to break or violate law (Nag. 39). 2. to tear to pieces, to rend anunder; to rip open (an animal): ১ ব্যৱস্থান one who tears as under a grating or lattice (Situ. 34).

25 4 hdri-wa pf, and imp. 34 driv or aça hdris, was to ask, to ask for, enquire after or about (a thing): ज्ञाब क a place for asking advice, oracle; * sia mass Re enquired after his parents: 3 and a to ask a question. The honorific form for this verb is 3 4 shu-wa which is used to signify an inferior enquiring of a superior, whereas when the latter asks anything of the former an is the verb employed. However, 3 a is also sometimes found where one would expect 44 to be used; thus in Tangyur, nulo, xciii. 131. we read: द्वेब्र वेमद्रेम नेटक्यायायर्गाञ्च बद्धाक्तकाल्द्रं कृतेकायकादे वास्तुद्ध the gelong having enquired, the conqueror Bhagavan because he sees all replied to him. Again in Pth. we find: अदय कुम बेंद् द्यम केंद्र व क्य द्या 3wq the king enquired of Buddha Amitabha. 2. sometimes occurs for alia 3. wel address. 45 35 hdri-byed was interrogation, inquiry. & Ta hdr: thos information.

4. Q\$5" Adrid-pa 1.=# a slu-ra to entrap, delude, deceive. 2. v. 485" bbrid-pa.

agna hdrim-pa incorrectly for agnu hbrim-pa.



2521 Adril-wa, pf. 34 dril 1, to roll down, to be rolled along or down; to wined, entwined or wrapped or enveloped; वद क्षेत्र में मद प्रदेश व hod-ver-qui hdril-wa to be wrapped into a covering of light: अ बेममावादेव पुरदेश है blo-sems geig-tu hdril-te whilst our minds were flowing down together: अव असमस्म वर्षे व हे देववा the country men uniting together (forming a league) conspired against (me); १ व टेंब व aga ri-wo nos-la hdril rolls down the slope of a hill. 2. vb. a. like and to wrap up, to coil, to roll about : suguetas raskvis hdril-ma to wrap up in cotton cloth; इस्पृत्वभिष्ठिषाय to wrap up in five sorts of nik: sau juagua covered or sheathed with copper; King Mind of malage of a amala gamate the gastric mucous with stone-ash. Samu dril-was wrapping it together, in short, to sum up all : wawa a to roll about the tongue, moving it to and fro (Sch.).

Q साम harris-par परिचय, उच्चत, परिचित्र to be well acquainted with; to be known intimately to; to be accustomed to: बहुआ अवन as soon as you are acquainted with, immediately after acquaintance; बहुआ अवन के कि कार्य का कार्य का acquaintend (Jig.); बहुआयों an acquaintance, a sympathising friend.

Q5 A hdru-wa v. aga: As sasa to dig a hole, ditch (Nag. 30).

pa to stir up, agitate. 2. to fall into small pieces; to arumble (away) (Sch.).

Q55'4 hdrud-ps pf. and imp. \$6' drud 1. to drag, haul or pull along:
www.stud to drag on the ground; aqqqastu

to pull at a rope. 2. to rub: 344554 to rub the body; As 4554 to polish wood, to plane wood; 434344553454 is strikit match.

4. Q54' H hdenb-pa pf. and imp.50 deab or दुवस deabs 1. = वडेमध्य to sew. 2. to embroider; वडेमध्य needle work; वर्डवस्थु 50 hdenbs-su bya-na= कुंड २० ख्रांचनके needlework or sewing. 3. to heal up: सब्देव the wound is healed.

egua hdeal-wa pf. इब deal 1.= 5aa to rot, to grow putrid. aguas हुद a hdeal-war gyar-wa to become putrid, to become decomposed. 2.= हुद व to slip down, to fall down: विश्ववाद पुत्रवाद विश्ववाद के प्रतिकृति के स्वतिकृति के स्वति के स्वतिकृति के स्वतिकृ

Q5 haire fusive a general term for a demon, or evil spirit; 433 ci-hdre the ghost of the dead; and geon-here a goblin possessing a living man; 393 byuhare bird-goblin : #43 za-hare a word for "owl" (Ja.); " was helres-hkhyer carried off by goblins: এই এ আৰ ব্যাৰত আৰু is this a man or is it a demon? 43 4544 helee Adul-100 to subdue or suppress evil spirits. 43.545 Adre-dkar a class of demons whom the Bon worship with a view to keep off other mischievous spirits; 3 and Hagebkol n. of a disciple of Padma Sambhava (Deb. 4 46). 3 154 hdre skrod-pa to cast out evil spirits; 3 Adre-pho a male devil; 33 #dre-bu a young devil; 33 # Adre-mo a female devil; 3 455 hdre-m bud the fire-blowing devil, the will-o'-thewind, ianis fatuus (Schtr.): 43 549 helredmag a troop of demons, a goblin host.

ag alon here-hips gen at lit. the devil's fear, a fragrant gum resin the smoke of which is a terror to ghosts and evil spirits.



बर्ड बोक्स कर कि hare-hjigs than-chun = 3 पुन भवन (mystio) (Sman.).

A Test Adre-rje baders (B. B. R. Rhyun-po rdo-rje) n. of a celebrated physician of Tibet who was born of the family of Byu /hog-pa. He was physician to king Gunsron gun-hiant. (Gyn. 2.).

43 7 ådre-idog 444 [a plunderer]8.

ezer hare-pañ-kha n. of a medicinal fruit = #K #4 sgoñ-thog (Vai-sñ.).

बर्दे नेष hdee-çig lit. 'devil louse,'=bedbug.

Q5'4 I: Adre-sea pf. and imp. 45= hdres, aco. to Ja. vb. n. to a bere-wa I. to be mixed up with, to blend together; to go together: Manage at phyoge gaigtu adres mixed together, miscellaneous; agmasses helpes-meshams the limits of coninnetion: I was a star tahiu-gahan mahdres-par without mingling other talk with (the conversation): FSK & WASH Aba dan snin-ma-ladges a man with whom outer word and inner feelings do not blend; उभादर उपामनिद्याबदेश chos-dash chos ma-yin-pa adres a medley of religion and irreligion. in an absolute sense : 45443 m 8 m 294 ow me identifying himself with overt practices, he became a Brahmanist; 55" affagura dud-haro hares-pa an animal of mixed breed, a cross, mongrel; aregura ma-sdres-pa unmixed, pure, unadulterated; segues ma-bares-par without confounding or mixing up together, sharply discriminating (partly from Ja.).

Q\(\frac{1}{3} \) II: (\(\frac{2}{3} \) an eig-pas before so it of discriminate by intelligence. 2, to interfere with; to have intercourse with, to engage in: \(\frac{1}{3} \) and \(\frac{1} \) and \(\frac{1}{3} \) and \(\frac{1}{3} \) and \(\frac{1}{3} \) and \(\frac{1}{3} \)

the lama's, intercourse with my soul, I am happy $(J\ddot{a}.)$.

प्रतिमा hareg-pa (v. बोब्रण hbreg-pa), pf. बोब्रण hareg-pa: to excise, to shave the hair, to pare nails, etc. बोब्रण hareg-pakhan बर्च, आणित; a barber, one who orops hair. Syn. of latter term: ह्रबन्ध क्रिक्ट-क्रिकेत; अर्थ क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत; क्रिक्ट-क्रिकेत, क्रिक्ट-क्रिकेत, क्रिक्ट-क्रिकेत, क्रिक्ट-क्रिकेत, क्रिक्ट-क्रिकेत, क्रिक्ट-क्रिकेत, क्रिक्ट-क्रिकेत, क्रिकेट-क्रिकेत, क्रिकेट-क्र

 $Q\bar{S}S^{*}$ bdred-pa= \tilde{a}^{*} averaga blo-semp sun-pa 1. to be sick of (at heart), to be diagusted or annoyed. 2. to slide, glide, to slip $(J\bar{a}.)$.

als an haren-chas, defined as stranger.

Later a pysad-lag phar-tahur spor-us the removal of things from one place to another (Bissi.).

als are haren-chas.

Q54'41: hdren-pa pl. 55' dran or 55" drafe, fut. 35 drafi, imp. 38 draft or 384 drong I. to draw; to pull: \$2354 cis Adren-pa to haul wood; any an X Aq agq a to drag a cropse by a rope; a sa a rope; scargard and an the feathers pulled forth from the peacook were placed in the sacred iar. 2. to conduct, to draw along, to invite: 444 \$44 lam dren-pa to guide in a journey, a guide : 44434 log Adren-pa to mislead, to take to the wrong way, i.e., to the state of unhappiness and hell: Ma.2. Longasta yul-du dmag haren-pa to conduct an army into a country; 4"4" off maggarage of invited the wayfarer indoors; to invite is usually rendered by BE OF MERCHAGE BENEFACTER OF ADJUST-ME draffs-par agreeve to go uninvited; \$4"



asa a spyan-hdren-pa also = to call up a spirit, to invite or draw up a deity : 443 विकाया नदा ब्रेट्रायक्या सदयादा प्राप्ता की दशाबद दृद सामब्रेट्राय स FLY Was having placed the vessel of fate at the eastern entrance, the lama (standing) in front made offerings to the tutelary deity he had conjured up and meditated on the very void. Sometimes, also, the form \$4.834'9 must be merely literally rendered, e.g., and 5 and 35 and 343 drawing to his eves a little sleep at dinner, or closing his eyes for a short nap when eating. Other usages of again may be quoted: Pregarasara to suck; Pasara ma-haren pa to guide, lead, e.g., & FARA to conduct water, to irrigate; 404143414 shabe hdren-pa to diagrace, to bring shame to, to insult: 2 344 blo kdren-pa or 434'4 to persuade, to induce: 454'434'4 to appoint; also to go to meet; to invite.

८५ दे दा II: जन्म, the chief, lord, husband, guide: इश्वादित दे दे दे दे कि the lama is my guide: बद्दाय के deren-pa geso जन्म the chief leader, a husband.

बहुन्य Adren-ma=बहुन्य Adres-ma सन्तिपाल complex.

र्द्र साम defes-pa चानीचं; विष, विष to be mixed; a mixture: द्वार वे स्वयंद्वाच chides ho-ma hafres-pa a mixture of milk and water. हेन्द्र-द्वेतपृष्ट्वे द्वार a mixture as of sin and property.

Syn. Aggur hkhrugs-pa; Asa a hchol-ua (Mhon.).

ৰ্থাপুৰি ঠdres-rñog disorder, confusion; টুৰ্থাৰ্থ্যক্ষিত্ৰ ads-taken bdres-rñog medper' no disorder in the chapters and sections of the book (Bissi.).

बहेबायः कृष हेतंहरइ-par gyur विचीप्त become mixed up. क्षेत्रक hdree-ma श्रेतीयां modley, mixture, anything mixed up together: श्रृप्रकार्यक्रक क्ष्मां होंक different sorts mixed up together (Rag. 39).

Afgra hdrog-pa 1. to wince, shrink, quiver, shudder (from fear); 5 afgra ria hdrog-pa the shying of a horse; afgra hdrog-can shy, skittish, easily frightened. 2. afgra hdrog slon-na take by surprise, to deceive by cunning, to outwit (Ja.).

QŠEN'U hdrone-pa= =\$4'a hdren-pa.

८६५ कें भूट ने पु Hdron-skyon-gi bu Kas'yapa Rishi, the son of ब्युक्ट Hdronskyon the keeper of light.

2504'4 &drobe-pa we straight.

ξ' Rda-κα one of the thirty-six border-countries of India (Ya-sel. 38).

KE rdaft, v. 75 gdaft.

\$0.4 rdab-pa to fold, pile one upon another; clapping one hand against another, v. \$44 rdeb-pa. \$45 rdab-pgra sound of clapping of the hands, clap (Rtsii.).

द्राय gdar-ua to sharpen, grind : वैप्रव gri fdar-ua to sharpen a knife, v. व्याप्त bdar-ua.

separated from each other as houses are in the suburbs of a town: 4-34 groff-rdal the suburbs of a town (Rag. 40).



FUT rdat.wa= 43000 bgrsun-pa, pf. and fut. 4500 bgrdat, imp. 500 rdat, also 4500 again again bdat.wa to spread, stretch out, to include: \$2.50 again again rdat.gain-pa shabe-bye mas brdat the bottom of the poud is strewn with sand; \$40 again again again again dam-chog thah-mar rdat-ra is now when holy religion (Buddhism) lies before you as if it were spread out in a plain, i.e., when it is accessible to all; \$50.50 again, when it is accessible to all; \$50.50 again, again again, again aga

Tigg for Tigg 4 34 all the utensils and furniture of a house.

देवस q qdigs-pa to beat (Sch.), prob.= देवप qdeg-pa.

And Takib-pa, pf. and Takib, to crumble, to fall to pieces, collapse, cave in: Marker khas-pa raib-pa the house breaks down; are thought the roof gives way (Nag. 40). Also to get dinted, battered (like tin vessels by a blow or knock) (Ja.).

5' I rdu-wa a thistle (Cs.).

55° rdus a small mound, hillock (Jä.).

EL' a raun-wa = age a, pf. age a brauns, fut, age bedun, imp. agen bedune or ge rdust 1. to beat, to strike, to drub; Your इट व to beat with a hammer : बेट इट वे ट वे डे egen Ac having beaten a large drum of lion acacia (Pth.); 35 4 7 rdung-rig beat him, strike him; #35.4 490 gdust-wa to knock at a door. 2. to break to pieces, to smash, to beat out (9' bra-bo buckwheat with a stick); \$5.55 sten-rdus a pestle; \$ 55.4 bro rdud-sca to dance; 45.55.4 gehu rdun-wa to bend the bow (v. Schl. on Dsl. 162-11); 55 444 rduk-mkhan=55.45 a beater, striker, fighter, fuller. 55 474 rdus-gtag prob. a drubbing, a soundthrashing: 55 954 95 I have got a thrashing (Ja.); 35 35 rdun-byed = 539 4 a stick, a striker; ac as a gdud-htshoy-pa= ac a to cudgel, a cudgelling (Nag. 40).

द्विभ rdum maimed, limbless: व्यव्धान armless; व्यव्धान tailless (Mag. 40); कर द्वम rkas-rdum a maimed foot; द्वाच rrac-rdum a mutilated horn; द्वम ह, केदाय rise med-pa, व्यव्धान headless, without the top; द्वम द्वर देव to mutilate; anything mutilated, maimed.

For reful year, we, why 1. dust, motes, particles of dust in the air visible in the rays of the sun, pollen BATTS are substituted in the particles of the procreative fluid (Voi. st.). 2. the subtle components of impalpable or intangible things (such as smells, heat, cold, etc.); perhaps molecule, monad. 34.35.5 perhaps molecule, monad. 34.35.5 and dust; camphor) S. 34.34 rdul-gyi thing-le waffawe [mark of dust] S. 34.34 rdul-gyi thing-le waffawe [mark of dust] S. 34.34 rdul-but dust arises. 34.34 argument-but-war



bycd-pa 1. to lay the dust, minutest particles. 2. a woman's menstrual discharge. इव इंडव rdal-plira rab प्रसाण or tagara at relat-place rate cha-med atom, indivisible particle. 34 35 rdul-phran or garage H way the minutest particle; gar San a geluladu rlog-pa - ga sa az az agu rdul-thal-har rhog-pa to crush or pound a thing until it is reduced to powder; #5 59 glan-rdul a mote in the dung of an ox, a small particle of cowdung; Eliga rdo-rje rdul diamond-powder; 54545 rdul-duar रहारेषु, बिन्दर vermillion powder. रुव 📢 rdul-Ishub a whirling cloud of dust. 34 34 rdul-tshou paint-powder, coloured stonedust, used in ceremonies for making figures drawn in the sand more visible (Rtsii.). 49 914 rdul-gen a blouse, a travellingcloak against dust, a god wears it (Vai. kar.).

59 84 ribil- in 1. dusty. 2.== 55 \$4. 3. vacuum in menstruction.

कुष अत्र अत्र प्रतिश्वास्ति mahe-ba the son of Rdul-can-ma, Paras'urama (549 25 52 2).

सामस्य स स्ट्रातारी beus-nin:: पुर्के वृद्ध के क young girl, a maiden, damsel, young woman (Mion.).

50 AEMM rdul-hjoms warm destroyer of dust : water | 8.

द्व इन gdul-ldan 1. देखनद a bee. 2. रजनी night.

दुषानपुरः rdul-hphyan मकरेषु [reduced to dust | S.

54 94 rdul-bral, fermy (A. K. 1-61) == * 4 salvation, emancipation (Mion.).

द्वम gdul-ma भूमि dust.

कुष सन् देर कुष्ण gdul-men इत्रांत-stobs acc. to Dus-hkhor-lo (Kalachakra) : 54 % ann 94 4 नहुन पर्वे दर वर्षेत्। सन् यः वे जेश य शुव व में बुंबस यर पुतः ने श्रूपण वा केट ब्रेटम दे जेग व स्था व नाम कर बहुन थ. दर शुर पु वहुवा पर्वे बर वर्षेत् भेत पर वनद पश में (Ryynn. 11).

R rde in compounds for 3 rdehu.

देवाय हतेत्व-pa or देवभव हतेत्वह-pa, देवभ rdegs or akan brdegs, fut, aka bedeg, imp. बद्दाम brdeys or देव rdeg: 1. to best, strike, Eq 82 gq 4 rdeg-rift surpart to commit rape; to force collabitation ; अवस्य वरेष हैर शल-रिमेनीय brdey-ciñ beating the looking glass in anger; रेज व्येज के प्रज पट्च reley-histog-gi sang-befini torment of corporal punishment, the illfortune of getting a beating. 2. to push, thrust, knock, kick; 34 k4 354 phul-rdeg byed-pa to give a blow with the fist (Sch.); Enames riley-chu mkhan-mara blacksmith (Mnon.); kala rilig-chos a dance; रेष इंभ व relig chos-pa to dance. अ brdeg seems to occur also as pres. tense; also in combinations: यहंद बयभ के प्रदेश वक्त सदद दक्ष bisan thats-kyr brileg hiling anak nus giving thumpings and rendings of a violent kind (Mil.).

2955 rdeb da-ru (Vai-sh.) incorrectly for देवहाद; deodar, a species of cedar.

En a relebera for 20 a selebera.

EUN U relebs-pa acc. to Ja. prob. the original form, but of rare occurrence, for eau rdab-pa pf. wer brdabe, fut. aca 1. to throw down with a clap, to fling or knock down : अभाषा देवनाय lus-sa-la rilebs-pa to prostrate one's self; 54 cam glas-rdebs thrown by a horse. 2. to throw to and fio, to toss about: अने व देवस नेट वह क्रूब myo-wordeba-cik hdre-(doy-pa to roll on the ground as ponies do, to wallow. 3. to stumble: au equa or equate to slip and stumble (Sch.).



\$3 rdehu or \$4 4 rdel-po diminutive of K, rdo 1. small stone, pebble. 33434 4434 rdehu bakuur-ma bahan like a little stone thrown on the ground (Glr.). 2, the stone, calculus in males, Fit mo-rde in females; 33 squig rdchu chaus-pa the concrescence of a calculus: \$3'4\$40 r.lehu hdon-per the removing of stone (Cs.); \$ 575 rd-l-dkar a white pebble (Cs.); Rank rdel-khra a coloured pebble (Cs.); 344 m rdcl-hgram (lit. the spreading of little stones) the counting with pebbles (Cs.). 3. a musket-ball or bullet. 33 35 45 rdehn boud-len the enchanted pebble; anciently in India the Buddhist sages used to enchant pebbles with the pretence of subsisting on them when performing contemplative feats. 33 - 25 rdehn chan-bran pimples on face from excessive drinking. \$3 or rdchu-par a bullet fount or bullet mould.

र्दे rdo पानाव, क्यार, चम्म, चम्च 1. a stone, a boulder. 2. main or real point (in a memorial, complaint or application). 3. a weight, for weighing things by a balance. 554 & daul-rdo a stone containing silver. silver ore; 14 % aprin-rdo prob. a topaz; st sbra-rdo asbestos; a me-rdo firestone. flint: 15 sur-rdo comer-stone; are geer-rdo gold ore, stone containing gold (Cs.); Kin a boulder; Kin rdo-rtsig a stone wall; [sw gdo-sam stone bridge; Taxas rdohi gram gyur formed of stone; It gas a stone image of S'akya-thubpa; [49 mineral formation; [19 rdo so-wa stone-worker, quarry-man; 🕻 🞢 🕶 🕫 do gahogs a cut or squared stone.

Syn. रॅव १do-ua; छै९ (ped; पॅ९ आ gor-ma; विषय (bisog-po; ६६ ju-po; प्राप्त gtun (bison). रॅप्पर १do-dian (नेप**्रेयन** a kind of crystal) केनिया, किनेप्प a white stone, soc. to Sch. alabaster. 🐧 মুন্দ হৈ হৰ a mineral medicine (প্রতিত্যা).

**To rdo-klad a stone resembling a sheep's brain in appearance, and used as a remedy for diseases of the brain. (Sman.).

**Todo-skyur another mineral medicinal substance (Sman.).

引き rdo-skyes 和歌明明: bitumen = 99 35 hray-shun (概念の.). 『95 rdo-geug bitumen (mystic) (Min-rdu. 4). 『95 r.do-skyan a kind of steatite or soap-stone (Ja.)

दिन prio-klus vein in a stone; also=इन् मुद्द मा ptra-rea bush-sa what is fundamental in the points of an argument; the basis of the complaint in a suit; the subject matter. ६००६०३ हुब्युम्बब्देद देवस (D. cel. 6).

িল rdo-khoy 1. a hollow or natural cavern in a rock. 2. acc. to Jü.: a stone-pot ব্যালাভ্য

eutter, or worker. 2. The the thunder.

্ৰিন্ত rdo-mkhris (জ্বা) gallstone (প্ৰতিনা). Used, it is asserted, as a medicinal application: জ্বানা ক্রিল্ড ক্রিল ক্রিল্ড ক্রিল ক্রিল্ড ক্রিল ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্র

\$45 rdo-rgyud various kinds of soft stones, as serpontine, soap-stone, chalk, etc.

Kan rdo-rgyus 1. a medicinal atone (Maon.). This mineral cures swellings of the veins and sprains and contraction of the muscles (Sman.). 2. oath in contracting friendship to make it lasting.

Kass: rdo-hchas a stone of such a size as can easily be held by a man as a weapon.

K-NA Bdo-hiog washer Taxila, n. of a sacred place of the Buddhists; the ancient capital of the Panjab when Alexander the Great invaded that region.



(1894 rdo-niñen a soft kind of stone, alabaster.

ইটুং rdo-pāiā or ইউট্টেই 1. = পুৰুষ আয়ান্ত্ৰী, আয়ালাং iron, lit. the pith of stone. ই উট্টেইড এইব অই চুৰু কৰা iron removes the poison of discussed liver (Sman.). 2. সংখন কৰ কুছে et o Sch. jasper [emerald]S.

হ m rdo-thal (ইঞ্জ) (Māon.) stone-ashes (Ca.), calcined stone (Ju.), quicklime (Sch.), chalk (Schtr.) But v. হ আ তিওঁ অংশাৰ বছিল কৰিব (Sman.) ই আনুষ্পাৰ rdo-thal byugs-pa to rough-cast, to plaster.

K4 rdo-don=44964 (Rtsii.) purport, substance of any prayer or application.

ইব <u>rdo-dreg</u> (মুখুর মুখুর a kind of pitch) (*Mām.*) not as in Jā, the dirt on stone. ইব্যুক্ত ক্ষেত্র কর্ম pitch eradicates chronic inflamation and poison (*Şmin.*).

दृष्ट ido-suum rock-oil, petroleum; दृष्ट वृष्ट्यभाष ₹ oiled iron u-ed as horoscopic dice.

(\$4 rdo-spos solid incense: (\$445 a) \$5 do-spos is of use in some constitutional diseases (\$man.).

Equation 48 at 7do hybrid mode n. of a sutra in the Mdo section of the Kahgyur 426 describing the miraculous feat of Buddha in throwing missiles performed by him in the country of the Malla.

देव rdo-ua is another word for ६ rdo a stone: देवकर बदेव व व्यवस्था हुन केव, ५३१ हुन के इ ब ब्लब्ब कर् देव क्षर कुर का winter time the soil becomes (hard) like stone (Khrid.); देव इन a rdo-uar gyur-pa व्यवस्था converted into stone, turned into fossil.

दिश्वम gdo-ştrayş explained as से के १ के के १ के के दिश्वम Str-ser йі-ma than-yi bla-ma (Nay, 53).

\$\forall \text{rdo-talad} a bar of allver bullion of about 4 pounds in weight.

The reloctship = 14 954 a firm expression or word (Ray. 40).

K34 rdo-shun bitumen, mineral pitch.

¶ rdo-sho lime (both quies and slaked).

\$945 ido-gshod \$2 [a mallet for breaking small stones]S.

ENE pilo-good=En alemas (Minon.).

ৰ্থী ৰূপ ন বৰ্ণ grdo-yi ryyal-po belo the four kings of stone, viz.: tortoise-shell stone— ধৰ ৰূপ বৃদ্ধ ন; ইপাৰ্থ বৃদ্ধ ন; সুৰু ই.

इंधि अध तत् rdo-yi zaş-can = धुण रॅं ४ क्योल met. a pigron (Moon.).

The identifier of the identifier a stone pillar, obelisk or monument, or an ornament of buildings. There is a famous Do-ring near the chief temple of Lhasa with an inscription recording a victory of the Tibetaus over the Chinese.

\$5439 rdo-rus-thug to the last extremity (Sch.).

Kan relo-sol coal (Maon.), mineral coal

रें है १००-१३० 1. वच, जपन, शोरक: रॅजिहे or [444 lit. the prince of stones. and said, primarily, to be THY = 2359 miphyed-pa or hada mi-beco-pa infallible or indestructible, also unchangeable, hence holy, venerable; but is best known as Indra's thunder-bolt or sceptre. With the Northern Buddhists a supposed model of this sceptre has long been in use as a ritual instrument of the Tantrik priests, held by them during prayer in their hands and moved about in various directions; it is used as a symbol of durability and of power. The vajra or dorje is, moreover. a common symbol in representations of deities in whose hands it is there placed In Tibet the standard.



shape for all dorjes is a huge golden one in Sera monastery near Lhasa, which is alleged to have a miraculous origin and is carried in procession on a certain day annually through the streets of Lhasa.

heavenly females, a class of celestial deities who in their attributes resemble superior fairies. They appear to have played a very important part in later Buddhism. 3.4444 [4444 45] 444 45 is the n. of a treatise (in K. phal. 4.).

देशकार्थ Rdo-rje hkhor-lo an epithet of Sambhara (वर्ष्ट्रकार्थ) a chief Tantrik deity of the Buddhist pantheon (Mnon.).

THE Rolo-rje-glis lit. place of the ritual sceptre, n. of a monastery formerly belonging to Sikkim from which the important hill station of Darjeeling derives its name. It once stood on the Observatory-hill at Darjeeling.

The standard of Victory, a fuller name for the Buddhist folded flag or emblem of conquest. [Having a vajra for an ensign; n. of the demon Naraka]S.

Li yanda haza rdo-rje rgyal-mishan-yyi bisho-wa in (K. phal. 4).

(1994 rdo-rje ryya-gram the fixed unchangeable posture of aitting cross-legged, v. 4 ryya.

III 37 Rdo-rje gri-gug an epithet of Heruka called \% \sqrt{\text{d} gyet-pa rdo-rje he who holds a spinitar in his hand (M\text{don.}).

the essence of ten rajra, n. of a Sütra.

th 45; 4 rdo-rje good-pa aunitum; title of a religious book most extensivly used among the Northern Buddhists. \$254 754 rdo-rje chos-bdum = 44 74 54 754 the seven venerable sermons of Vairotsana (K. phal. *).

is a tutelary deity of the drag-gred or terrifying type, held to be a manifestation of the Bodhisattwa Jampal (Mañjus'ri) who under this guise assumes the character of Shin-je the lord of death. Among the Mongols this tutelary deity is very popular under the title of Ayol ghakchi. A ritual for placing a person under the protection of Dorje Jig-jye occurs in the Kah-gyur.

Vajra of Indra (A. K. 1-42).

ইউপটিয় rdo-rje chop-kgi glu hymns of Buddhist Tantrikism: শ্ৰমন্ত ২২ ট্রন ই ম ব্যুটি (A. 66) having translated Tantrik hymns at the monastery of Kusumapuri.

(it will redo-tje melog v. of a bird (K. ko. 78).

Reas: Redo-rje hehan away is the Yeshes Sems-pa or Dhyani Bodhisattwa evolved from the 2nd Dhyani Buddha Ağı'q Mi-tkyod-pa (Sans. Akshobhya). Has been chosen to be the ruling deity in the Tantrik system under the appellation of 344 kg or, in brief, Chhak-der.

Ryn. 444 Lag-na tdo-tje Lam 94 Ba 454 rige kun-kkyab bdag; Lamagbas, rigebryahi bdag; Lamaysa hee-pa tha-klan; PSL-4544 kha-byor bdun-klan; qua Lamaya geah-shage-tyyal (Mon.).

(1) no rdo-rje ši-ma awaw; lit. the venerable sun; n. of a sutra [also, of a Buddha]S.

The grade of the control of the cont

The Kanagar rdo-rje min-po ryyan-gyi rgyud a Tantrik sutra descriptive of acquiring perfection (K. g. 5 134).

ERRAGIO \underline{r} je shih-gruhs (100 K. q. η).

(1) to blab-pa n. of a dharant (K. g. a 95) used as a protection against epidemics, enemy, evil spirits, also to stop rain, to cause rain to fall, to make abundant harvest, etc.

VIRTE Rdo-rje dril-bu n. of an Indian Buddhist sage (K. dun. 20).

दि लग्न Relo-rje gdan योधिनयः; नया, वया-सम ; described as व्यवस्था सुन है व the navel of India, namely Gaya, considered the holiest of all places in the Buddhist world (Maon.). In Pth. (folio 124, etc.) occurs a story of the destruction of Gaya by fire.

「音楽等 Rdo-rje gdan-pa 1, an epithet of Buddha (最近の4). 2. names of three Indian sages of Vajrasana (Gaya) (K. dun. 43).

हिन्दुर् के दुरके का जरेग rdo-rje bdudrtsihi rgyud lehu-geu-geig n. of a Tantra in the Kahgyur (K. phal. 8). दि व्यय्य व्यक्त rdo-rje gdens-pahi rgyud another Tantra (K. phal. 1).

हैं । वर्ष Rdo-rje Nay-mo वस्त्राधिका n. of a Tantrik goddess.

kyi quas n. of a special dharani or mystical sentence (K. phal. 4).

(14) Rdo-rje rnon-po an epithet of the Bodhisatira Jam-yang, an aspect of Jampal or Manjus'ri (Mon.).

¶ an a Rdo-rje pad-ma wave, seems to be some Bodhuattra.

a diamond believed to be formed of stone derived from earth and water and said to be of four qualities corresponding to the four castes of men in India (Maon.).

Syn. As ga man nor-buhi mekoy; K 22.

र् हे भावभाने कम्मान्त् विवृत्तानेद वृह्दवृत्तानुदः, ' दुवः' अपने किंवा वद्दान्द दुवा हव में (K. my. व 228).

Linam in 34 alique 35 Rdo-tje phul-lum thog kun htjog pak-byed.

I swalen 3 am gr do-rie tham-hiomeky brad-ryynd n. of a Tantra in the Kahgyar (K. phal. ").

I'm an and Rio-rje gram-leagt, mehn lit. the thunderbolt lips, n. of a Tantra (K. phal. 4).

Phay-mo sucret a popular goddess of the Karmapa sect who is said to have frightened and vanquished the enemies of Buddhism by manifesting herself in the form of a sow. Her spirit is continuously transmitted incarnate in each successive abbess who presides over the monastery of Sanding on the shore of Yandok lake in Tibet.

The start of the shape of a dorse and the lower a phurpa or mystic dagger. The start as a sphurpa or mystic dagger. The start as a sphurpa or mystic dagger. The start as a sphurpa for suppressing evil spirits (K. y. = 288).

Ka a rdo-rje phrefi-sen Vajra mala, n. of a Tantra (K. phal. 2).

(E.G.a.) sac 34 a Rido-rje dhyddo-kyd dian-phyng-ma an spithet of sac a sac a

the goddess Sarasvati (Mion.). In later Buddhism, she is the Yum or Sakti of the Bodhisattwa Jampal (Mañjus'ri) and is popular among the Mongols under the designation of Eq. shiktu Ekc.

्रेमियम मेक्कर वयर य भेंदश क्रेर क्रे बहुद शांध । a dhāranī in (K. phal. अ).

If $\hat{x} = \frac{1}{2} \frac{$

The state of the

of a territic deity who is guardian of mysticism and preserver. Often confounded, with the *Dhyani-sattwa* Dorje Chhang or Chhak-dor of the Tantras.

Syn. 394 Ki phyag-na rdo-rje; 99 84: 498 Han Bun Bun Burga-byin grafi-shags-kyi syrub-pa-po (Mñon.).

Talka rdo-rje hdsin-pa an exorcist, a
 Tantrik priest.

Syn. Equ'a shays-pa; Equ'ant shayshehah (Mhon.).

The grant for roo-ric lu-gu reguldmake reogram as mystical work used by the blue-dress Bon exorcists of Tibet (K. phal. a), The Taples of Tibet as mystical work in-thirteen chapters called the nother Tourra (K. phal. a).

Tantra of Vajrapāņi to meditate on the three stages of Bodhisstirs perfection.

l. an eternal and unchangeable being who is Adi-Buddha of the Nyingma school. 2. a Tantrik form of Akshobhya, the 2nd Dhyani Buddha, which was introduced to followers of the Dorjo Vehicle by Padma Sambhava and stated by him to be president of the Eastern Heaven where he sits on a white lotus. Is often represented clasping a female as his Fum or Sakti. The hours of a gray of the Sakti. The hours of a Tantra used by the Rink-ma sect.

Reading Reserve Laboration Reserves an epithet of the tutelary deity Dami-chen who under the present Dalai Lama's rule occupies the position of a chief guardian of Buddhism in Tibet (Resii.).

हिंदीय देश rdo-rje slob-dpon व्यापान है। हुन्य पढेश्वर E (Rtsii.) professor of the Mantra section in a monastery of the Tantrik rchool; also the lama of a monastery who is in charge of the Tantrik ritual.

posture, the posture of sitting cross-legged.

1 an epithet of Ganapati, also that of Garuda the eagle-king—who carries Vishuu on his back. 2 ह अपन by pho-rog the raven. 3. = वर्षोप्य a tutelary deity, sometimes held to be identical with निर्देश कर Yamantaka, a Tantuk development of Yama the lord of death.

And rin-po chehi bjim-pa or Rati has a saw rin-po chehi bjim-pa mortar composed of pulverized coment of marvellous properties.

The grant of the state of the s

The rdo-richi tshig lit. the precious or holy word; truth; the word of Buddha, held to be free from deception, unchangeable, of profound sense, and hard to comprehend.

Syn. हैर द्विश्रेष इतांत-pohi tshiy; अनुवादि वेष क्राव्यm-pahi tshiy; दर्द पदे वेष hden-pahi tshiy; क्षेत्र पदेवेष mi-phyed-pahi tshiy; व्यव पदेवेष hetan-pahi tshiy (K. d. 4 118).

K'18 194 rdo-richi segs = thunder (Maon.).

হুইই ইবুল কুটিন হ'do-rjehi rigg-kyi shih-po = বুই নক্ষ mysticism, mystical charms: মুইইইবুল কুটুই মুই বুল মুইইবুল these princes of charms will bless the soul (Suruh. 12).

\$28.854 rdo-rjchi giun a knocker made of precious stones.

1227 rdo-rjehi thoy 3722353 13 an n. of the recond chapter He Vajra Tantra (K. phal. 5).

現象 ydo-rjehi tahe a very long life, immortality: 神教氏氏線線影響を取る破失な動物 he having obtained life like the undecaying dorje.

rdo-ra 1.= (1.54 enclosure with a railing or wall made with posts or pillars with capitals of the shape of the dorje or with dorje on their tops (such is the shape of the wall which surrounds the monastery of Sam-ye in Tibet). 2.= circle of dancers (Ja.).

Rdo-la-kha n. of a place in Nepal (Dsam.).

The prior 1. an item, any single thing or single piece as in a ta grain of corn; a ta phren-rooy the bead of a rosary, an tage at seven peas. 2. a root.

3. just about: a tage ta just about to start, on the tip-toe of starting (Yig. 4).

It is I give a see end of the hair of the ear and from the tip of the tail (Rdsa. 3).

In Manager of the main point, subject-matter: In The Manager of the main points of my flist petition, my state, i.e., the circumstances under which I laboured, was.

ৰ্পুণ্য rdog dkar-ua= শ্ৰণ্ডাৰ for মুগ্ৰ supervisor, overseer: মুগ্ৰেম্বৰায়ৰ স্বায় the allowance of five khal of barley flour for an overseer (Btsii.).

द्वशीयव rulog-hyrit-ua=१ ४८ देव देव है व है व to enumerate exactly, scrutinise carefully; formed into minute grain: ३८ देवर वय देव बीयव even more-fully grained than white mustard seed.

Kaka rdoy-thon-pa to go out together.

হ্বি ব rdoy-pa any action with the foot, but chiefly a footstep; a stride or pace: হ্ৰ্মন্ত্ৰন to step, to pace, to walk (Cs.); হ্ৰমন্ত্ৰন rdoy-pa ryyab-pa to stamp on the ground with the feet, to kick.

¶¶ rdoy-po or ¶¶ = ¶¶ each; also one
of the two loads placed on the back of
a pack horse or any beast of burden.
¶¶
¶¶ the load a man can carry on his
back. ¶¶ rdoy-sho the price or charge
of articles at one sho each. ¶¶ and rdoy-kb
a flat piece (Rtsii.).

TEM'U rdoAs-pa, v. FE'B gdoAs-icu.

₹0'U rdob-pa : aya a to give, offer.

EN EL rdom-chan colloq. 1. many persons who drink wine together. 2. colloq. for a stone Kas.



Is goor, imp. of an edge-wa: hards gri-ches good sharpen the knife! (Nag. 40).

ENU rdol-pa for atau gdol-pa a cobbler.

EUI rdol-wa, pf. and fut. ata a brdoleg, to come forth, to make its appearance, to come up (as of a plant); to be re-बहेर हैंन हैस हैस देश हैं में में मार मनशह बन्ध the hiding-place of the books having been revealed by the treasure-finder; to come out, percolate (as of water from a vessel or rock), to let in water: sale has 4.14.454 the tea-pot runs or leaks; \$45 I disease breaking out among men. ET 14 rdol-chos= \$2 % (Nag. 40). 1494 rdol-bug= (4.48 gq leak or hole in a vessel : ब्रम्म ने क्षर कोर रव कर हैंब तुम केर य व्यक्तसप he carried an iron mendicant's platter without any holes in it (A. 22). (a a)s. rdol ger an instrument for boring metal (Sch.).

like to burst: autward very corpulent body. 2. vb. n. to break, burst, flow out: gutar burst gratura to pant.

ition (Jü.); egs that the talkative (Cs.). egs to talk.

हिंद-[do नाम प्रमाण string (of beads or flowers); a wreath made of pieces of silk, etc. (अध्याप्त वीवा); o:nament of

silk or cotton of various colours, a fringe or tassel hung from the ceiling of a temple or chapel.

श्री 'I ldag-pa, pf. ख्या bidags fut. ख्या bidag imp. क्या idog to lick: ह्या ख्या to lick blood; क्रेम ख्या ices idag-pa to lick with the tongue.

हर्म 'dan' 1.= ब्यूबर्'5 near, at : श्रें श्रम पुर्देश written at the entrance or threshold. 2. v. इट. ए.

ME'A Idah-ica pt. MEN Idaha or MEN lufis, imp. Es Idon sama 1, to rise, to get up ; to flow up (as smoke) ; बच्चेच व वच क्रू व to get up from a fall : #5'45'455 warran's Traises up S. gr as \$5'4 to raise up: aga angs to rise from his sent: 94 an ger to rise up from a lying position: parauge a to rise from a seat; warman Man Bu 3 A gar when the king arrived who would not rise up? (A. 6); \$'54'4' fourth of an offensive smell is rising (spreading) in every quarter; A ? MAN H BEN SE me-ke rname mayoan-su blass-byus the flames quickly rose up: a Kar the smothered flame breaks out again; 595'85'9 to break out into hostilitins $(J\ddot{a}.)$. 3.=45 to suffice, to be sufficient, enough: क्यू वर्गभाद क्ष्य of divided into shares it will suffice; 45'9" tshad Idan sufficient quantity. @ 3 244 Idads-luns = aca aga the manner of rising: सह द अर वर्ष पर्व प्रवास सम्माद्द वृष्ट्य (Rhrid. 47).

25, વ idad-pa 1.= લુક્ય to contaminate, debase, adulterate; alloy; debasement: કુલ્યાન કેલ્યાના સ્થાન સ્થાન કર્યાન કર્યાના કર્યાન કરાયાન કર્યાન કર્ય

year of the sheep they performed a memorial anniversary for Atis's (A. 117). 3. vb., pf. and fut. 35 bledd to chew; \$100, pf. and fut. 35 bledd to chew the cud, to ruminate; \$100, pf. 35 bledd to chew the cud, to ruminate; \$100, pf. 35 bledd to chew the cud, to ruminate; \$100, pf. 35 bledd to chew the cud, to ruminate; \$100, pf. 35 bledd to chew the cud, to chew the cu

25 Idan or 25 4 Idan-pa 1. possessed of. belonging to, having; is defined in Situ. belongs to what. It is used as formative whereby shet, are converted into adj. and sometimes into other sbst., and in gen. the shat is connected with #4" by the conjunction 54 Ex. 9954 44 brag-dan-Idan-pa rocky, contr. 97 84 brag-Idan; 549 24 daah-ldan joyous, blissful. Often is conjoined to several nouns at once : 344 MER'S STEEPING SKING WA' US FRESHE DAVING ING THE ra mdso-rnams dast ldan-vahi rdsos-dvon s Jong-pon possessed of yak, goats, horses, sheep and cattle, 2. sbst., also *54, cheek; श्रुवार्थ cheek-tooth, molar touth; श्रुव श्रुवा a blow or box on the cheek, a box on the ear (Cs.). IT we the cheek or side of a ravine (Ja.).

स्तृ मण्डु idan-pa ista the five possessions:
(1) द्रत्यके केस्माद् स्थान possessed of a sincere
beart; (2) युवायदे सुभाद् स्थान possessed of
respectful (humble) person; (3) स्वत्यके स् द्रत्यक्ष म possessed of an agreeable voice;
4. स्वर्धन में प्रस्ति प्रस्ति प्रस्ति प्रस्ति प्रस्ति स्थान and pure food; (6) अध्यायवै सुन्दरस्ता possessed of beautifying ornaments.

कृत चेंच |dan-grol an abbr. of चंच होमभादर:

44.45 kdan-pa-po possessor; one that has, that is able, a man of ability (Cs.), one that is possessed of qualifications or talent.

** Ldan-ma n. of a district in Kham (Lost. * 6).

*** Idun-mo 1. **** a female-possessor or owneress. 2. a female ibex.

धन कर Idan-tshad=ज्राक्र acc. to Ja::

44 34 Ldan-yul n. of a village in Tsang near Tanag (Deb. 4 45).

વાર્ગ માત્ર માત્ર કર્માં છોલે talk, tittle-tattle: વાર્ગ વાર્થ જાણ હતા. ૧૯ છોલા. ૧૯ there being no inaccurate or irrelevant speech; વાર્થ હતા. ૧૯ માત્ર માત્ય માત્ર માત

20 20 Idab-ldob 1. indistinct and incorrect expressions. 2. indolence, dullness, drowsiness (Cs.).

ইবি' l that-pa pf. অংশ bldub; fut. অংশ bldub imp. প্ৰ thob 1. to fold up; প্ৰশাস্থ্য প্ৰশা to fold up clothes, etc. 2. acc. to Cs.: to repeat, to do again; ধুম্পুৰ repeatedly, afresh, again, anew; প্ৰশাস্থ্য twice, for the second time (Sch.).

শ্বশাস্থা ldubs-phyor n. of a great numerical figure: লাই পৰাঞ্বলাস্থাই ইব্ধান্ত্ৰ (Yu-scl. 56).

** A dam-khu=6 49 34 dirty water, water sullied with impurities (Mnon.).

क्षा | dam-|dam or क्षाप |dam-pr very | slothful (Cs.).

en gu Idam-Idum mean, pitiful (Cs.)

सम्भि [dam-[dem dubious, uncertain, (used of things) (Ja.)

ধুম ব dar-wa to be weary, thed, faint : ধুম ধুম বুমবুমবুম languid.

१३ वर्ष ६ Ldahu myo-dkar n. of the minister of king Rula-इक्ष्म्य (Yig.).



ldi-ri-ri=35554 agg 45 the rattling of thunder, v. 254 ldir-rea.

ইবান ldig-pa pf. ইব্য kla-ldig-pa shudder, to wriggle; দিইব্য kha-ldig-pa to stammer. ইব্য ldigs creaking sound, sound expressive of labouring or groaning under a heavy weight; ইব্যাই ইব্যা ইব্যাক a mass of scorpions were wriggling (A. 27).

EC 'A ddin-ica to float, to be swimming, to be suspended, floating, soaring (in the air): शुन्तमञ्ज्ञक क्षेत्र व the bird soars in the sky; क्षेत्र व्याप्त ddin-bakor floating in a circle in the sky (as of birds); the circle made by birds when floating or flying in circles; क्षेत्र देव क्षेत्र व्याप्त व्याप्त व्याप्त व्याप्त क्षेत्र व्याप्त विष्त व्याप्त व्याप्त व्याप्त व्याप्त विष्त व्याप्त व्

कृष्ट बुंबब [diń-skyoys a large copper ladle (Rtsii.).

ECP blin-kha v. Er (tin-kha.

हैं निर्मा (din-khan a bower formed by over-hanging shady trees, a natural arbour: निर्माण के हुण परिकृति निर्मा a bower of trees full of green (turquoise) leaves.

ইন্দ্ৰ (diń-khuy a small silken bag worn as an amulet or talisman on the breast: ১৭ ইন্দ্ৰ দ্বাৰ ১ ইন্দ্ৰৰ put it in a silken amulet bag (D.R.).

ইং বৃদ্ধ Idiá-dpon an officer over fifty soldiers (Rtsii.). ইং বৃদ্ধ Idiá-hog one under or subordinate to a Ldiá-dpon; ইং ই Idiá-tsho militis of fifty soldiers under a Ldiá-dpon (Rtsii.)?

Prima idiá-zaha a large copper caldron (Risii.).

quite, very, very much (Ja.).

હેવાં ldib-pa vb., pf. જેવ bldib 1. in Sch. = દેવાં 2. not clear, unintelligible; મહેવાં = સ્વાદિક stammering.

A dim in W. the crash of a falling tree, the report of a gun.

स्याप dir-ua 1. also क्षेत्र lir-ua to be distended, inflated; क्षेत्र lto-ldir a big belly; क्षेत्र lto-ldir-can big-bellied. Ldir-ldir full to the brim, eaten to the full (of a greedy boy or beast). 2. to rush, to roar (of wind); to roll, of the thunder; व्यक्त kirug-ldir it thunders; व्यक्त ldir-behin like thunder; व्यक्त ldir-gra a thundering, roaing noise; क्ष्य ldir taha-va thundering (da).

3 4 [du-gu=45.4 gdu-ica 45.3.

Idus-pa or gam lduss pf. gam, lduss or gam (usual form), fut. ga blus imp. ga blus or gam bluss col. gam blus-pa: to pour out or into to sprinkle, to strew; to east, to found (metal), of. gam bluss.

JA Idum 1. vegetables, greens or edible roots in general. 2. in W. lettuce, salad. general Idum-nag black species of lettuce: general Idum-nag black species of lettuce with bear's bile applied on a sore heals it and also acts as an astringent on the rectum.

gut ldum-po or कुमहुम 1. for दुमद dumpo. 2. for कुमद slum-po round : कुमद कुमद



ldum-la hyril-wa made round, rounded off.

हुँकी पु idum-bu 1. = वर्षर कृष्ण alms, also begging for alms: वर्षर दर हाव्य वृद्धन पुरुष पुरुष (.d. 14). 2. any stalked plant.

SN'X (dum-ra or gw v plum-ra garden in general, kitchen-garden, vegetable garden, an artificial grove. In W. fruit garden, orchard (Ja.).

Syn. Had skycd-tshal; Hudden khyimgyi tshal; Tauri ayn heos-pahi nags; A Iy gu a m:-tog idum-ra flower garden (Mion.).

[37] [dur-|dur] 1. the noise of boiling water, or any fluid boiling. 2. roaring, rushing (Sch.).

ga 3 [dur-phyc also 6 ga chu-ldur peas or harley-flour boiled in water for cattle (Rtsii.).

lde 1. a prefixed tribal title which some of the early kings of Tibet had assumed. 2. treasury, store-house.

** Ide-kha belonging together, of the same species (Sch.).

\$\frac{1}{3} \left| \left| \def \text{or} \quad \text{\$\bar{\chi}\$} \quad \left| \def \text{de} \text{\$\chi}\$ u 1. mixture, syrup. 2. ointment (Ja.).

monastery or government treasury; [3]

early kings of Tibet (Yig.).

ings ar set Lie-hpbrul Nam-gahuabless u. of a descendant of king Ze-ide one of the early kings of Tibet (J. 244. 148).

the key of treasury, i.e., a treasurer. 2.

vh. with pl. बहेब bides or क्षेत्र libes, fut. क्षे bide imp. क्षेत्र ides to warm one's self, to be warmed at or by: के क्षेत्र me-lide-nea to warm one's self at the fire; ? अक्षेत्र क्षें-ma libe-nea to be warmed in the sun.

** And the mig 1. the key of a store-room, any key; padlock. 2. introduction to a book; index or key. ** Angra the mig-pa = 73.4 (Mion.).

₹3 ldchu acc. to Cs. 1.=₹3 sdchu up a kind of peas. 2. v. ₹3 ldc-gu. 3.=33 a riddle.

भूज म (dry-pa (pf. बर्ज bdcy) to quake, shake, tremble, c.g., of the palace of the gods (Dzl.).

देंद्र'ण | deń-ka=देंद्र'ण | diń-ka v. हृद्र'ण |trń-ka a pond.

as Ilden-ryyas n. of a mountain on the border of India.

क्षेट मेन !den-min colloq. (also इस मेन) insufficient.

201 | deb-pa 1.= 201 | deg-pa (Cs.). 2. to bend round or back, to turn round, to double down or over.

ইন্স'ন idebs-pa 1. = ব্ৰুক the side : par uk:
ব্ৰুক the inner wall or the inner side of the
wall of a house (Situ. 99). ইক্সাইন idebs-ris
= ব্ৰুক্ত ইন তিন্তু paintings on the inside
of a house; হুমানী বুলু হৈছিলল rus-byahi
bbur-pohi idebs by the side of the portuberance of the bone. 2. enclosure, fence
(Sch.).

देशकः Ldehu syahn. of a place in Tibet: अन्य सङ्घास व mkkan-po (dehu syah-pa the learned teacher (professor) of Ldehu-syah (Deb. व 43).

All idem 1. v. and idem-po. 2. a statue, image, idol, (standing upright)

irony. 2. adj. inconsistent, unstable, variable. (Cs.). 3. vb. also an and down, to vibrate are goog-sgro idem-pa the flapping of wings.

ক্ষিক idem-idem flexible, supple, clastic, pliant (Jd.). ক্ষীতি ক্ষীত idem-idem gyo-ua to shake flexibly, i.e., bending but not breaking. ক্ষাবাহ্য a idem brjod-pa to niter a double entendre; also to speak a parable.

મું મોલr= ફેલમ |debs, દુ ફેલ મ skya |der-la on the side of a wall, on a wall; દેશ ફેલ ribi |der the side of a hill, hill-side.

4 2 21 4 Idem-po 1. 55 2 2 2 2 not dishonest, crooked-hearted. straight. 2. riddle, enigma (cf. \$5.5); A gen mi-ldem. B'an bya-ldem, du du bem-ldem an enigma, an allegory, applied to men, to birds, to inanimate beings. En til La Idem-pohi flag or was ldem-gtam parable, allegory. durka idem tshod-pa or durkau idem-chodµa 1. to solve a riddle. 2.= चित्रसम्ब a plot, a concealed and deceitful design; acc. to Sch. a mysterious opinion. stara idem-por dgoñs-pa to design a plan: of which are four kinds:-(1) 494 4 4 88 ह्म द्रोटसय चयसारवाभिसम्ब [plan of appearing or descending | S.; (2) with 35, or gentle. ्रवेद्रवाप सम्भागितिक [plan with regard to tokens or characteristics]S.; (3) 434 5 4 हेश-दंग-दंगेंद्रवाय प्रतिपद्माणिस्थि [a plan regarding the opposite side S.; (4) age a a pw श्र-१वेंद्रवाच परिवासकाशिसकि [a plan respecting change or transformation] S.

AND Ider-sku or AND Ider-take 1. an idel or statue made of clay. 2. an image painted on the wall.

eq. 4 Ider-103 1. toughness, clamminess (Cs.). 2. potter's day.

ক্ষাৰ Ider-Iso 1. image, statue, figures modelled of clay. 2. clay: ক্ষাৰাই ক্ষাৰ Ider-Isohi Idebs a clay-inclosure or wall.

Ido the side of anything.

મેં દ્વિત-ldo for a few days, for a short time: ભાગ માં દેવા જુવા phar-gar ldo-ldo bahag he resided for a few days at places where he pleased (A. 123).

र्विदेश [dog skyen-pa चरह समाच [being dragged back]S.

vb. n. to दिव slog-pa कि. and imp. व्य log, vb. n. to दिव slog-pa कि. कि. कि. कि. कि. 1. to come back, to return, to go home. 2. to send back.

Syn. भ्रेम केंब्य phyin-ci log-pa; चॅब्य a yo log-pa (Mñon.).

प्राप्त II: 1. in a specific religious sense: v. aqua al frq.; ५३% इव dgrar ldog-pa to come forward again as an enemy, to renew the war (Jā.) 2. to change, to undergo a change (as to colour, smell, etc.). व्यूप्त के dgyur-ldog and इव ब्रिय (dog-bgyur change-ableness, inconstancy, fickleness. 3. to turn away (vb. n.) lu from; व्यूप्त blo ldog-pa to change the mind from; व्यूप्त blo ldog-pa to orebel. The partic as adj.: रेव्य व्यूप्त de-las ldog-pais (thing) opposed to that, contrary (to it); Sch. has also व्यूप्त dlog phys-sen distinguished, different (from each other), and व्यूप्त ldog-pa reciprocal, mutual, each separately.



Thet descended from the six early tribes of Tibet descended from the four sons of the monkey patriarch, the six being: ** so, ** rms, ** tdo**, ** sto**, **, yra, **, brn, which are also called ***, **, **, ** mi-bu gdu**-drag the six descendants of the (first) man (J. Za**).

** Idon-kha the cover or lid of a teachurner (Risii.).

મુદ્ર વ plon-rea = પેલ કેદ વ, pf. ફ્રૅટમ plons.

1. to become blind, to be infatuated. 2. adj. ફ્રૅટમ plons-pa = અદ્દરમય blind, infatuated.

ৰূপে idok-mo=ইমান resp. (প্ৰথম কুলা guolidok) a tea-churner.

हिंदि ldon-ros सनः विका; १३३ a kind of mineral medicine; also a yellow earth used for painting walls of houses.

Syn. 44年董中 ba-na ri-skyeş; cu'n'a'g'i Bat-yul şkyeş; 司气 25% w yid-hbod-ma; 司气 wen yar-nkhan-ma; 可复 yo-li; 賈蘭 klutce; 如其5 ma-no-ha (夏)on.).

Lolon-tha n. of a mountain in Tibet, presided over by a demi-god of the same name (G. Bon.).

25.4 Mon-pa to give or pay back, to return=25.4 Mon-pa or 35.4 Mon-pa; 45.4 Mon-pa to reply, to give an answer.

be witty, to be quick in reporter (C.).

Man hlobs-pu = Man spobs-pu. + Man 1949 hlobs skyen-pu = Ann a quick perception, understanding readily.

a religious beggar.

Byn. In & klom-bu ; uds finn bacd-gaons (Situ. 137). + Fig klom-bu v. Fire klom-pa. Fig. 35'a klom-bu byed-pa to ask for alms, to beg as a religious mendicant. Fig. 4 klom-bu-pa a religious beggar, mendicant.

in a Idom-sa alms-house, house where beggars receive food.

श्रेद व sclan-un 1.= 4'१८' जतवर, क्रिय, दव: of gra sdeas to hate, to be angry. wrathful: अवासुका क्षेत्र दृदः वरुका प्रकार हर वर देद ह the parents together with those about them became displeased (Hbrom. 19): A 5 7 R PK Deing displeased, he grew angry; बुद्दानेशानु ह्वादानमा स्दृत्व इंदम पुदः शील Chinese hated all foreigners. 2. slist, anger, hatred, malice: aun a 3 quarue 54 mile 35 4 Kr. og Za. 34. 42 r. sa. 44 a. a. er. und immedistely perceiving in very truth thoughts the most stupendous, those afflicted with the potent poison of malice were healed (Tan. Mdo 4 130.). 3. adj. angry, malicions, hostile: Ps 3 59 plat-wahi dyra an angry vindictive enemy: 🕊 อุริสิคส adafi-wahi sems wrathful mind, hatred, enmity, hostility; इट करे केम्ब कुद क्रीवर्ध-स्टारिक semy-blow was having a vindictive mind. ge a som se ala a stant-wa thums-out hijiy-pu (or colleg. 474) to disarm hostilities or hostile feelings. PRES shar shah-rea the former hatred, old grudge.

hatred or ill-feeling are: \$1.42 ARE or not giving alms or charity; \$1.24 ARE or not giving alms or charity; \$1.24 ARE or not to cause disagreement; \$2.4 ARE \$2.5 and being accordant, or in harmony; \$4.5 ARE \$2.5 are to cause disagreement; \$2.5 are to cause disagreement; \$2.5 are \$

E 35 sdad-byed an enemy, toe.

Syn. 14 dyrs; affiqueta hkhen-helnin (Mon.).

K's pick-bu, 4. Th's grick-bu.

श्री प g.him-pr v. हेंभ व ghom-pr अंदर abstinent, self-restraining, bound; वणहम व handcuffed; वणवभासम व bound with a rope.

ষ্ট্ৰ স plac-ma (মুঁডেম blo chuk-na, মুক্ত ৪৯ timid, timorous, trembling: স্থান্ত শ্ৰহ্ম পুৰাৰ্থি পুৰ ১৯ though a timid person may put on various clothes, সুঁচ. (K. dn. 5 198).

5

हेंगा'य 🌬 🕒 पात्रम, चक्काच, चघ, मस, 202 sin, moral evil. Acc. to Tibetan explanation, the word is derived from and ading-pe to sting or torment, the sinner being pained in body, speech and mind by the misery resulting from impious icts, हिंद: भेदने वरे बमाइमारवे बतुमारमायर क्रेक रवे हुन यक्ष्या चेश्वा दशा स्वाधीदावासुक्षा व हिवाबायर क्षेद्रायका व हेवा ફે**ન** હવા ખેડ કેમાં વ કૃતી છું - pa-la yid-ches-pa to believe in sin: 2420 stig-sarib = 2444 au sin and defilement, contamination of sin. क्षेत्र द्वेय वश्रव तद् वेष य इतितृ-इतुर्गित thams-end sel-wa to cleause from every defilement of sin. 29 84 gdig-can sinful: 29 84 94 9 gdig-can gan-pa the sinful butcher : 🕶 🎜 salia to-ma or Equanqua a sinner, one who has accumulated sin; Eq. 2 and 35 sa sdig-llahi mishan-nid-can पापचचा one having sinful tooks; a suspicious character; 1989 siligsing THE TE, sin and suffering. Page Head a gdig-pa hjoms-pu to conquer sin, as something hostile to man (Ja.); FAW रॅबरे हेब्द a grievous sin : हेब्द व इस वर हुट व इतीयin runn-par shyaks farming [one whose sins have been entirely washed off S. in a fig a glig-pa spyod-pa to practise sin; ETTENTE sdig-pa byed-pa to commit sin. १९ व व १९५५ के प्रतिकृति a sdig-pa beays-par byed-pa

expatiation of sin by confession and repentance for which four kinds of भूषण or powers are necessary: (1) कृष्य प्रवृत्य देवया प्रवृत्य कृष्य कृष्

देवपावे क्र का sdig-pahi flo-can सक्त a bear.

स्वाचा II: a scorpion; of which three kinds occur in parts of Tibet, but mainly known by reputation only. देववविद्वार अंगु-गुन्तेशं गुन्तिकान्त व large number of scorpions in one place: स्वत्र अपन्त कृति विद्वार प्रतिकृतिकार किया गुन्तिकां मुन्तिकान्तिकार किया गुन्तिकां मुन्तिकान्तिकार विद्वार किया गुन्तिकां मुन्तिकान्तिकार किया गुन्तिकान्तिकार किया गुन्तिकार किया गुन्तिकार

Syn. B. S spak-byu; Aug. ñes-liuk; ancumin beak-las byo i; spun 35 dmas-byed; tan puliy-bila; ka añt am kan-byrobi kun; ka añt ak kan-byrobi kun; ka añt kan-byro; ka ask kan-biluk; sa añtan dye-kabi byal-ela (Mhon.).

ৰূপাৰ্থ sdig-clon a wicked officer; an officer or minister who is not devoted to Buddhiam but favours the Bon oult.

equal sdiy-tshiy will lit. words of sin, but also implies words of repentance.

ইপ্টাৰ sdig-spin (84) আছি the crab. ইপ্টাৰ্ড অপ্ৰকল্পৰ্ভে অপ্ৰক্ৰিট the crab draws forth paralysis, kidney disease, and dropsy (Med.).

Byn. ऑपडेर्पेष hphrog-byed mig; कः कर्म इस्तर्भ-mak-po; श्रूपंकि stal-chen (Uhon.) हेब्य अ uliy-pa rica-can द्वित scor-

Syn. 544448 dar-was hehi; 44344646 35 mar-yris hams-byrd; 344 biga las mi-sday (Mhon.).

ইপ্ৰাণ sdig-phay-ma species of bird of Tibet (Risii.).

हैं बाहर का stips-pa, pf. बहेबब bedigs, fut. बहेब bedig, imp. हेबब sdigs; also है व sdieca, pf. बहेब bedig, fut. बहे bedi to point towards or at to point out; to threaten, to sting. हेबब है व sdigs-ri bya-ea तब्बेब, कद्द द ब्द ब्रुव्य है व sdigs-ri bya-ea तब्बेब, कद्द द ब्द ब्रुव्य है के प्रकार के threaten to strike some-body: दुबब है के प्रकार है व क्षेत्र के क्षेत्र के

Rea # 35 a siligs-no byrd-pn to assume a menacing attitude, to threaten tauntingly (Ja.).

है वस अहव sdigs midneb तकेंगी index-finger, the forefinger of the right hand the pointing of which may be a sign of a threat. A 42 244 Mga khro-nohi sdiys mulsub the aign of threat made by the hand in which the thumb and the middle finger are brought to touch each other at the centre of the palm, the pointer remaining outstretched. quart que à sa à sa e que e à se नुत्र न हैन्या पर्व हैन्या कह य है। तेन 5 रहेन्या पर्व स्ट्रा हैर 34 gyaş-un hkhor-lo ral-gri dara-sta rdotje dak gyon-na sdige-paki edige-mdenb-po çin-tu hjigs-pahi hdag-nid-can (the figures of) the dorje, battle-axe and sword being formed in a circle to the right, and the index-finger of myself, who am greatly afraid, pointing to the left (Tantra in Tangyur on "Mode of on-ercian of Yidags, Grul-bum, and Srul-po").

eminence, a levelled place, flat surface, table-land: Pau line-place, flat surface, table-land: Pau line-place, flat surface, table-land: Pau line-place, flat surface, table-land: Pau line-place where gods dwell; Pau klu-place where place where the nagar reside; Sau place dhos-prub plains the plain where enchanted things are obtained or where one's wishes are fulfilled. 2. acc. to Ja. a cavity or depression; Pauline plains plain; Pauline an undulation on a grassy plain; Pauline an undulation on a grassy plain; Pauline an indule part, heart, core.

QU'U şdib-pa 1. (Sch.) = **QU** dib-pa, 2. = **QU** ftib-pa (Ja.).

sin wfu [also] 8.

arm beauty, beautiful.

ya plug as adj. unhappy, miserable.

attractive, agreeable; comely, nice; dear, loveable: स न स्वाच प्रयोग nice-looking; भारत क्षेत्र के स्वाच के स्वच के स्वाच के स्वच के स्वाच के स्वाच के स्वाच के स्वाच के स्वाच के स्वाच के स्वच के स्वाच के स्वच के स्वाच के स्वाच के स्वाच के स्वाच के स्वच के स्वाच के स्वच के स्वाच के स्वाच के स्वच के स्वाच के स्वच के स्व

Syn. aki a hilod-pa; ak a bde-ua; ancu u hphahe-pa; ku ya a shih sdug-pu; ada a npjah-pa. (Mhon.).

हुन 3 sdug-gu (also written हुन) engaging. pretty, winsome: शुरकेर हुन नुस्थान्द all pretty women. हुननुस्थान्द्र अत्राप्त-सन्द कर हुन ने



eday-ge-wa the state of being pleasing (Ja., Cs.)

ध्या य II : vb. to be afflicted, downcast, depressed, prostrated : Anar As 5 gq ac the mind was very much afflicted; also as sbst. इ:ख. ख्या, (बेमस १व प soms इतंत्र्य-pa) sorrow, misery, distress; वेद प्रवादिक अर्थे वह वास the beginning of the misfortunes of Tibet; देशक अवाधि के अभाव our turn of being visited by affliction came; प्रवाह के प्रदेशकाम अन you not in distress? 3985354 to undergo hardships, to bear affliction, to suffer; श्याके केव you cannot endure hardship ; वर ध्रय or 1549 skyld-sduy lit. happiness and misery, good and adverse fortune, but gen. ill-luck : सम क्ष्मा दे प to accumulate mise: y upon one's self; नाम रन के रेन 4 the sin of having done evil to others; yq aqq to be in mourning (Cs.); En aca silay span-na to mourn (Cs.); 19 84 sdug-an colleg. fatiguing, worrying. Raffer sday-khan a darkened room, a chamber of mourning; ध्रण किंव sday-yes a mourning diess (Cs).

सुष वहेब इत्ताय-हेडलेगा calamity misery, distress, affliction. सुष्य कुष्य कु

Bya. केलवा हुन sems-sdug; केलव ज्योदन semsgyels; केलवा हिंद हुन sems-khok-chud; विन्नद हुन yid-nak-chud; विन्न विचे yid-mi-bde; हुन्य वि adug-po; दवशु व rab-tu-tsha; विन्युद्धन yid-yduńs: 3°53 mya-han; 45°5 gduń-wa (Mñon.).

§¶ *3¶ *day-inthug accumulated calamities.

कुष्य हो sdug-hdir a demon (Sch.).

ष्टुण पश्च व इतितृन्तः त्रैवति-aa = 2र्ष्ण प निरोध (K ko. m 236).

हुन्य play-po wretched, savage, unamiable; evil; हुन्य दुर्प glay-po liged-pa to do evil; हुन्य कर व stay-po blai-na to do evil to a person; to molest, trouble, injure any one.

हुन केर क्षांग्य-byrd = 35 95 9° समृद्य (K. ko. न २४६).

भुष के silay-silā a mourning bood or cap. भुष केम्ब इilay-silas 95-49€ byahs-şilid क्याज; affectionate.



in matrimony; ইন বাংলাই নিজুই বাংলাই কৰি বাংলাই বা

four virtuous collections or confederacies:

| 4a s/yin-pa chanity, i.e., giving alms, &c.

| 4a s/yin-pa chanity, &c.

ধু এব sdud-kn abbr. of প্রশাস্থ্য বাং কর্মন collection and realization: শ্রেক্ট পুর্বির প্রথম প্রথম (source of) income from the realization of revonue of a Jong (district) (their). ধুমান sdud-sran স্থান্ত্র ব্যাধিক। ক্ষাম্থ্য the weighment or measuring of revenue, etc. (Htair.).

often at one time were at odds, at another they were at peace with one another. 2. shet a treaty, agreement.

3. = Pe Bu khan-khyim a mansion, house:

"Bu kan gzim-şdam (resp.) hed room. + yan
anu şdam-thabs = Bu nau family life. + yan
niku şdam-ntshes = Bu nai u neighbour.

₹ I: şde सेना, वर्षे section, class, community, race, tribe ; part, portion : 55 g bon-pde Bon community; \$ 344 \$44 ple-chen-li sney-pu to aim at an extension of territory : a ta g a a sua a pha-rol-gui see hioms-pa to conquer hostile tribes; PP- 44 ade-pder byo-uu to divide into classes (Cs.); ■€ ? mdo-sde Sutranta class; 450 Tantra class; IN chos-sde religious class or section. hence a monastery : 2494 sde-bisugs he founded a section i.e., a monastery. 2 95 and side beo-bryyad the eighteen sects into which the four earliest schools of Buddhism were divided :-- I ; व्यक्त व काल कर केंद्र वद हा करें हैं। वार्यक्षक्षिताद: (1) वने काम अप्रेर पर शास्त्र के बुक्तकांशिकाद: (2) व्याप्तकाविष्टे कामावीय: (3) अर्देन के अष्टीमालक: (4) अभवन है। प्रयोगा: (5) अर पु वेब पर हो। बहु बतीय; (6) वेंब दश्द हो। ताब-साबीय: (7) क्म वर है है है वर्ष है ! विसम्बनादिन्. II: क्ष्मका गुन पुंच वगुर वर्ष है। चार्कहिकतीय; (8) सर मुन्ध १ थ है । कीर्मक्य ; (9) इट व वर्ष है । जावनाय : (10) क्रम मद वृद्ध है। विश्वचीय ; III. ५वे ५५ वन वेद वर्ष हे अकार्याचल. (11) न्द के देवे है। प्रकेशिय: (12) क्व के दे वे शे विषय के सं (13) क्या दे विदेश : केमस्त: (14) बडेबहेद बद्ध स्व है। सोबोकरवादिम: (15) अनुभावर शुक्ते है। प्रशासितादित. IV: अनुभा

य वन्ध्र व्यत्न दे हैं। चार्चेचाविर; (16) वर्डन वन्द्र हैन. वन्ध्र विष्टु वन्द्र हैं। चार्चेचाविर; (17) कुच दे दे जेव वन्ध्र विष्टु हैं। चेन्द्र हैं। चेन्द्र विष्टु हैं। चेन्द्र विष्टु

ই মী ade-habi the four classes of Buddhists (the earlier schools). এই মাধুৰ বি বি four kinds of acquirements; বংশু আন্ত মুখ্য আন মাধুৰ, enjoys or prospers in five evil objects of clearies; ই অব্যাধন কৰিছিল। কি ection of attain-ments is salvation; মুখ্য ই মাধুৰ নিজ্ঞান প্ৰায় কৰি-ইন্যুগৰ the eight classes of spirits.

Fix Sde-dkor district (Glr.).

RAME side-dkrugs disturbance, dispute, general misunderstanding: UN THE RAME AREAS they engaged in disturbances of this kind, as being innate to the body (Rdsn.). RAME side-hkhrug-pa in UN WARA the fighting between the neighbouring states or countries; a general revolt of a people (Yasel. 18).

e see and see agon central monastery abbr. of ede and see and see agon-pa (Yig.).

2 ags pde-proped weden the eight kinds of demon in three series, each of eight:—

I: (1) a f a dgoh-po (2) a g f thehu brah, (3) x ma ha-yam, (4) n a a baa, (5) g g g yıl-iha, (6) M sman, (7) a c btsan, (8) Z klu.

II: (1) ইবাজ্ব srog-bdag, (2) জন mamo, (3) ক্ৰিটে gçin-t.je, (4) ব্যুচ bdud, (5) ক্ৰিট্ৰে gnod-sbyin, (6) ব্যু dnm, (7) ব্যুদ্ধ dgra-lha, (8) ব্যুচ

III: (1), amada 3 uz geah-mehog byitri-pa-tra, (2) me katal ljak-skon deag-po, (3) zangatu du-era mjug-rik, (4) ancaut hbar-era ra-tsa, (5) manada syra-gearkdein, (6) hand byi-nu ra-tsa, (7) h za rakdein, (8) manada khyab-mjug chen-po (K. than, p. 37). § 34 Sde-can n. of an ancient sage in India (Ya-sel. 53).

*243'49 sde-chen bya-yay an epithet of Karttikeya the youngest son of Mahes'vara (#fion.).

₹5≈ µte-dum subdivision of a district; a small community or section of a larger community (Los. ≈ 13).

ade-pa नाइच 1. one in charge of a select or district, a district officer; formerly the chief or governor of a province was called Depa. हे य कुट selector gainst — the central government or the government of Lhasa.

2. (क्षण्ड क कि-pele fla-rea चर्चा) a letter of a certain phonetic class, or the phonetic class, itself; हे य क्षण्ड क्षण्

Rackath Sde-ps Don-you n. of the famous Rin-chen Pung-pa of Tang who founded the Rin-gouls Jos in Tang (Los. 4.15).

Angles Science grant-pe the powerful chief who had established his sway over Tibet in the beginning of the 17th contury. He was killed by the Zungarian



chief Gushi-khan in 1643 A. D. (Lof. 5, 15).

\$ 554 sdc-dpon a petty chief ruling over a district.

Syn. 3444 ryyal-phran; 444 444 ynlgyi hdag-po (Man.).

R'44 sde-tshan काळ; section of written characters e.g., phonetic class=ह अंद, a particular kind of writing as दू प्रश्नि 44 Na-ga-ri sde-tshan character (Glr.) हे अर्थन अर्थ-तात्रकान-pa नाचा 1. an astrologer. 2. निकास [collection, multitude]8.

हे चार sdc-gaar civil dissension, lawlessness, anarchy: हे चार देव है sdc-gan chanpo great revolution, civil war.

हे कार sile-brash इतेन; good or well disciplined brigade.

₹ was sde-yans=5 court, court-yard (Ja.).

RENT St. Sde-rab-tu pham-byed n. of a king of S'ravasti (K. my. F 342).

है में ६ adc-srid देशाया 1. province, kingdom (Cs.). 2. ruler, governor, administrator. Is the name especially given to the Regent who administers the government of Lhasa during the minority of a Dalai Lama. है में भूज में मूल adc-srid phag-mo grub n. of the rulers of Tibet who administered the government of Tibet during the hierarchy of Phag-mo-gru in the 15th and 16th centuries A. D., the chief among them being Byan-chub Royal-mathem born of the family of Chos-gyal Sne-gdon (Los. * 13).

Rya-misso the famous Regent of Tibet who conducted the government of Tibet for 13 years after the concelled death of the first Dalai Lama, and better known by the name of Gos-sa Lsa-pa chen-po (Los. a 19).

equipm sieg-par grah was [repreach, reviling]8.

E polefi-khag charge, responsibility.

हुन्य side-pm, pf. बहेबब backs, fut. बहेब backs imp. हेबब sidels 1. to mingle, mix: to make unite, to conjoin; to fasten togother: जुन्य बहेबहु हेबब phyogs-geig-tu sid b-ps to mix together certain things and setting them apart; व्य ह्य बहेबब combined one with another (Rag. 43); ६ वह बेबब drassu side-ps sewed together. 2. vh. n.: to join, to unite, ६६ with, also ब: हेबब हैब ६५ बहेबब बाब, इव६ बहेबब बहु के के हिंद प्रशासक के प्रशासक के होगा ing the ear; to join company, to associate, to hold intercourse with (Mil.). 3. to exchange, harter; to change (money). 4. to make poetry, to compose verses (Jū.).

Para saleb-shuor 1. wreiter [the doctrine of the udgatri priests contained in a chapter of the Sama-veda | 8. 2. metre in general, metrical science, poetry (Ja.); & Rage yi-gehi sdeb-sbyor orthography (Schtr.) ; 2 = 1 5 a sdeb-sbyor dbyewa walke metrical distinction: 24 4.4 399 sdcb-byor-gyi byc-brag wer a metrical narrative; 248 394 sdeb-sbyor-gy bral offe, wa: metrical line; Paragera şılıb-şhyor bşduş-pa ==1feffen metrical collection or extracts. For alche was together, in conjunction [a number of stansas grammatically connected | S. Pau Bra adebs-blans (se dan) in Williams how pass to take up together the above mentioned necessaries (Blair,), Paulique adebs-takous assembling of different people or classes of people in one place: 34 84 along they daily assembled being seated in rows (Rtsii.).



ই শ্ৰী plate, dish, platter, sancer; ইছ্ম !-seler a plate or dish made of bell-metal পুৰুষ্ট্য keeps-vier iron-plate; প্ৰইং ka-seler কে শুমুহ্য dkar-seler porcelain di-h; মুখ্যইন প্ৰায়েশ্য copper dish; ইম্পুন্ yeler-yan a plateful.

ENSTERM Self-repyad-kyi shal-lta-ra manufika a superintendant of plates, &c. (M. V.).

ইংক্ seler-mo = ইংল্ şeler-kyu acc. to Sch.: claw, talon; ইংক্ şeler-mo rno a sharp claw; ইংক্ şeler-can furnished with claw; ইংক্টেইড to seize with the claws (Cs.). কুল্টাইং stay-yi şeler a tiger's claw. ইংক্টেইডেইড stay-yi şeler a tiger's claw. ইংক্টেডেইডেইড stay-yi şeler-chayş duan-po is a met. for the lion (Moon.).

F pa silo-khum belonging together (Sch.).

हैं वि sho-ua pf. हुँच stos or बहुँच byhos fut. वह byho imp. हुँच stos I. to risk, make venture, used with ५६ or वः अवश्वेष्वाहृत his sho-ua to risk my body; कः के अवस्ति हो प्रति प्रति हो कि प्रति के प्रति प्रति हो कि प्रति के प्रति क

itunk or stem of a tree. 2. the stalk of a plant; as a see page-mahi shon-po the stalk of the lotus; & Taxum haja a ta haja a make a shop pah-pos mi kkhajap pa tam ahig skyes-pa mthoh-ho

the stalk from which it was seen to be growing was such an one as could not be clasped by the out-spread arms: PCD * sdon-po khog-ston a hellow log or stalk (Vai. sh.). PE to 2 slon-pohi sde the class of stalked plants (Cs.). 3. is the common word in the C. collog, for a tree, also Ar Fr. & cin-sdon un a tree : As FERE 484 cid-adod rhad-acid a tree of a single stem or trunk (Glr.); Ac FE FE Sa cin-sdon khon-rul a tree rotten at the cure : star-sales trunk of a walnut tree : 44 55 eng-sdon stem of a juniper tree: Twos. tahil-sdon a tallow candle : Banks khyunaadon an icicle: MES #E method-sclon (1) = MES 33 mehod-rten, (2)= print adoi-rkin it FE'EN silon-ras a wick. FE'SH silon-dam or AR ME 9:5454 cin sdon-In dum-dum stung. of a tree. Fr 5 at 3 at a shon-dum taken-ne the burnt stump of a tree: ฟิรูตหตันรูมผินสิตุย बद्दावाबद दि:बद्दाबादम many ghosts of the appearance of burnt stumps of trees having assembled together (Khrid. 40). See also in Ds/. legend of a prince who was born in shape like a tree-stump and so called Sdon-dum.

ইং ইণ্ডৰ ston-po-grig n, of a species of gentian = ৰশ্ব ট্টিশ্ব news-kyi (ay-ta (Missa.).



ğe aş şdon-phran ym shrub, plant.

ছুত্ব gdon-ira or ইত্তেম scong-pa pf. এইত্তে bulons fut. এইত bulon to accompany, to join with, to enter into partnership (used with হত): ট্রেড্ডেই ইব্ছি ট্রেব্ছ khyod-dan in schonste hiro you and I will go together; বেজ এই ইন্ডেই ইব্ছি ট্রেব্ছ dynh-sonhi sems-kyis bulon-te hgro-ho will go accompanying one another cheerfully (Blorom, 49.). It is to be noted that অইত্তেম bulons-pu seems to be often used as prese tense.

ইংগু sdoń-ha ৰজ stick, staff: এইগুছুণ্ট ইংগুইনিট্ট the flower-like staff was lapis lazuli; acc. to Cs. 1. a small trunk. 2. stalk. 3. wick. 4. ৰজন, ৰজনী [1. the stalk of a pot-herb. 2. an arrow]8.

TE 9. RE sdon-bu-rin = 3.9 ku-wa gourd (Moon.).

हॅर पुर्व धून seloń-buhi sman दण्ड, भेषण n. of a medicinal plant.

Es silon-ziu = 1594 zia-yrojs friend, associate.

東本本 ston-ras a cotton wick. (Rtsii.); 東本 本 ston-çin, 東本本 don-ṛkan a wick of wood, of pith.

हॅंदे adod= स्व वर्ष व fia'-hao-nea विशास, विरक्ति respite, relaxation.

 scated, to cause to sit. 3. to be at home, to live, to reside, to settle at. any is blub-stad attendant, waiting servant. Is tought standard, waiting servant. Is tought standard, nistress, a concabine. Is any mind-lays = Is is (a.e. to Rāiā-ma school).

ইনি siom I: লাইৰ, শ্বা the spider: ইনট্ৰাইকাৰ বহু নিৰ্দ্ব শিক্ষা spiders, scorpions, insects and worms, etc. (Risi.): ইনটা siomno লাইবী a she-spider: ইন্দ্ৰেই siom-nagpo black spider: ইন্দ্ৰেইন্ত বৰ্ণ ক্ষাৰ্থন এই বৃদ্ধান ক্ষোত্ৰ নিৰ্দ্ধান কৰিব লাগত হল a black spider with 360 arms and feet having one eve on its forehead and sisteen mouths (D. R.).

Syn. anuses tha 18-mkhan; sass denna-can; gans se lle-au bal-can; gans surcha-kdra (Mion.).

ફેંકી II: summary: મેંગ્રેમ કૃષ્ણા-sdom general summary, contents; જેલે દેખ dychu sdom a table of contents, index in gen.. introductory remarks, introduction.

हैंदी' दी I : alom-pa बन, निवन vb., pf. व्यस्त or news badoms fut, new or new badom imu. FM silom or FMM siloms 1. to bind, fasten : to the up, bind up : ब्रॅंब्स हॅंसब khro-chu sdom-pa to fasten by melted metal, i.e., to solder: * ** so-sdom-va to press the teeth together, to gnash ; * F Enq rtsa-khu adom-pa to close an opened vein. 2. to stanch, to stop, to cause to cease: 3'59 4" a pera rtsa-klirag cor-wa sdom-pa the stopping of the bloody influx; to bind, constrain, render harmless; hare fare nes-pu silom-pa to neutralize an evil (Sch.). 3. to make morally firm, to confirm; is a guar spuod-pa sdom-pa to make firm one's moral conduct. 4. to add together, to cash or sum up: 45-uf-uffnurunds jus rgyud-behi bedome-pas kbu all the four Tantras taken



together have 154 chapters; अंदशस्य व्यूष्णपण taking all together (A. K. 1-14).

रें अप्य II: sbst. सवर; obligation, engagement, duty; 44 45 on either side: क्रेंभ प क्ष्मण प शांठाम-११व टीवगुड-११व सम्बद्धानुड ; क्रेंभ पर्वे: 📲 pdom-pahi gyra सम्बद्धादि ; क्रेंभय बेदय pdompa len-pa (Glr.) or Encuality glom-pa hasinpa to enter into an engagement, to bind one's self to perform a certain duty : Esta at stom-pa stun-pa to be true to one's words, to keep one's engagements: द्रवर्षेत्रपत्रेष fa-la sdom-pa-med I have renounced my yow; I have no yow (Gbr.). हॅमयम्बर्ध=the three vows: (1) वे कर में हें अप the vow of an ordinary Buddhist for self-emancipation; (2) and and give the vow of a Bodhisuttra for universal liberation : (3) que gou l'arq the Tantrik or mystical vow. We find also १वेवर् म में priestly vow : In any the vows of a Danupati (almsgiver); #448 gara the vows of a physician. (K. du. 4 42).

ইশাইন adom-byed 1. one that binds by duty, etc. 2. an astringent medicine (Co.); ইশাইন ইয়াৰ a mystical posture in yoga signifying perseverance: ব্ৰহ্ম ক্ষিত্ৰ হয় বুল্ম মন্ত্ৰ মন্তৰ মন্ত্ৰ মন্ত মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ ম

grade adom-tship a summary in a few words.

adom-la summarily, in brief, in short.

Frque sdom-gree rivet of a pair of soissors or tongs (Sch.).

Emagera adom-passi dyra an epithet of Lamadeva (Maon.).

Est scientific, (\$5.8) a ditch, ravine; a ball; a round tassel.

ইপন্ত sdom-brison যতি, নিয় a professional sage, an ascetic: তিন্দুল-ছেন্ট্ৰ-ইন ইনিয় কিবলৈ according to the custom of lama ascetics in conformity with religious rules.

Syu. Afig kun-tu-ryyu; at. a. a. a. gtsak-uar guns; Budaguna khrus-kyi brtul-shuys; Banasa sura-uar bead-pa (Mhon.).

waiter, valet; sentinel (D,-ccl. 11).

Frake. sdom-hehin = 344 fault, guilt (Maon.).

पद brda or ब्यू brdab सहेत, समय 1. any sign, gesture; ages signal with the hand; Ages signs by the eye. agerratquare ##5 was making many wanton gestures. 2. call, signal: Equat call by the beating of the drum, sounding of the trumpet or the ringing of the bell, for assembling at an entertainment; a summons to bed; and proclaiming arrival by beating drums or by firing guns. 3. sign, symptom, token, inference: अवस्य व्यवस्य it is an indication of their impermanent condition (Pth.). 🛰 as a symbol, symbolically : अर्बेर्य ब्रेंट्य, ब्रेंबय to explain, describe, represent (with accus., and prob. also with genit.); अन अन्य क्रिक aya to explain the essence or nature



of things, metonomically: 38 or 3 aga what may be the symbolical meaning of it (Mil.). 4. mystic phrase or keyword. 5. word in gen. वर्षद् यदे वद verbal interjection (Lic.); \$ and at \$ c an obsolete word being asked; as gard an interpreter (Sch.); and an is stated to be a lama who instructs verbally esp. with regard to the spelling of words; at we be asy for there came also into use various spellings (Zam.); on \$5 brda-rain old orthography; at aux new orthography; व्यक्तिव्यक्तिव्यक्तिक a grammatical treatise on Tibetan words; 14:45 = 14, 14:45 श्रीवाद to explain words (Mil., Ja.) at 34 brdahi-phyay homage with words, also mutterings expressive of respect in bowing down: वस्ते मुन्तवह नी भावस्थान्य having made twelve prostrations with words of respect on his lips (A. 37).

notice of danger. warming,

es us brda-skad symbolical language, sign-expression.

वह कर brida-chad language, evidence; के बंद ने बद कर the language or evidence of the mirror.

क्ष्म् u brda-ston-pa प्रदेशिका-अङ्ग to unravel an enigma.

त्रहरू अब brda-bdum-çes नेवा signal of danger.

as as a brida-sprat-us openly or clearly to explain; explanation of a sign of a symbol.

द्धाँ brd -- pprod (वर्षोर) वेदावरच 1. explanation of words; कि द्वावर्ष मार्ग-don brda-pprod n. of a dictionary of mystical and technical terms. 2. orthography. 3. as vb. = यार्प व त- pprod-pn to verify evidence or terms. व्यवस्थित कृतविक brdab-prod-pahi bytan-brog n. of a grammatical work.

वद्द नेथ brdab-çes (मुच्य) नेषा a numerical figure; वद्द-नेथ-देद संबंधनेषा a number of higher value than the preceding.

ত্ত্বাম branch-pa pf. ব্যব্দ 1. to fold, to place together; ব্যাহার্থৰ folded the paints; মুখ্যুৰ prod-branch puts one vessel on another, one box or vessel placed in another; প্রত্বদ্ধ a rug folded; শ্বাহুৰ to keep clothes in proper folds, or to fold up clothes; ব্যাহ্ ব্যব্দ folded arms or hands (Sita. 75). 2. to fall down, go down, to sink; মুখ্যু মুখ্যু বুলুম বুলুম

মহন্দ ইবাস *bed dis-beigs* oppression, tyranuy; giving trouble to the subjects (Yrg. k. 3).

प्रदेश bedar-ea pf. form of क्ष्यः अर्धद्वस्य sharpened the weapons (Situ. 75).

क्षद्र व्यक्तकाय bydar blays-pa सकितिक symbolical.

वर्ष व bridal-an विकृतर ; v. वन्यव [creeping down, gently gliding]S.

प्रदेश bydes a pf. of बरेद : हैंस सुक्रम gjes-su bydes (Situ. 75).

ALL briling or MEN pf. 1554 brilings (Rug. 40).

क्षेत्र britished a series 1. altern. form and fut. of देवय also seems = beaten to death. 2. = 30 to eat, eating.

etc. याच्य a javelin (Mion.).

क्ष्या brdey-hehos पत्तिक 1. falling down, fall. 2. a dance.

ogs a brdun-ma (अवयभूत a beating, pulverisation).



akq a brdog-pa = asa a eaten up.

TEL Dedut-wa v. 5 = rdut-wa.

agavages beday ps. of ages beday pa and agavages beday pas belong seems to be an intensive form (Situ. 75).

cheat (Sch.). 2. to swing, brandish, flourish. and fragen gyab-no braul-ka to swing a fly-flap (Jú.).

the machine giving bangs and cuts of a violent character. 2. Taggarate to eat.

व्हेंब brdeg-cha=ब्रै gri.

brdun-grabs byed-pa) 1. to threaten to beat, prepare to beat. 2. to tumble down as if falling down under intoxication; to slip, to slide, to lose one's footing.

व्यक्त brdos-pa (व्यक्त gehan-la) चाँगहुत [run towards, attacked]S.

agana blduge-pa as [licking]S.

વર્ષ ફોલંબ explained by: ક્ષાન્ય સ્વા મુખ્ય કેલ સ્વલ્ય ફોલંબ is the chewing the cud by oxen, goats and sheep.

принца bedame-pa, v. йми sdom-pa.

ager's badam-mo a knot, a tied bandage.

प्रशास bydam-ra = व्यवप्रवासक्ति प bkag-pdom dam-po byed-pa (Btsii.).

open heder-na Sch.; in a 545 open a medundu heder-na to hope, to expect or wait for a favour.

card bedies fun object to fix the eyes on, either to steady the vision or in mystic contemplation: along a graph higgs-tehul-gyis bedies (Sitn. 76);=-5Aquia finigs-pa.

aliquisq dedige-tehig a catch or quibble in a dispute="text" ryol-tehig or tradition ryol-teahi tehige (Maon.).

agra hedu-wa pf. agara hedus-pa fut. ag hedu to collect.

व्यूच badu-wa abat. सजास or व्यूचिय baduyig. 1. union of words and syllables under certain grammatical rules, collection, gathering; agus agent an bedue-le badoma-nas having abridged : aparta badusdon समामाचे precise meaning ; व्यूक्षप्यवसञ्जय bedus-pu las gyur-pa 34 3 24 3 4844 a form compounded from atoms. 2. co-operation. wahi dhos-po behi the four essentials of partnership or co-operation:—(1) mkho-ua shyin-pa; (2) 1444 4 shan-par smra-wa; (3) aluga tauga a hig-rien don mthun-pa; (4) 454 ga Karaga adul-byahi don-la spyod-pa. aguad gu bedus-pahi edom fur conglommerate mass; 542.5 ager a duandu bedus-pa brought under one's control or power (Situ. 76). aparaka bedus-behom warn a hell, perdition.

ayana bedume-pa=anageage barbedume byed-pa treaty, intermediation, reconciliation.

ৰ্ধুৰ didur-wa সনিনিধি to compare [party representative, party fighting]S.

ৰাইকাৰ hedoge-pa to compose, prepare, make ready: ক্ষুণীবাইকাৰ tham-gyi bedogepa; সংবাইকাৰ দিল-hedoge-pa id.; কুৰ্বাইকা হাৱ-gon-hedoge (Situ. 76).

with (Rag. 42).

प्रमेशक baloms = पह जैन bedu-yig (Maon.).

प्रमा gados (see ante हैंव ado-wa) risked.



fig. : 12.

ব III: তাৰৰ na-ga 1. meadow, pasture hand; ৰ-শবহ দুঁ it grows on meadows (Vni. sh). 2. 4 old name of the province of Gar in Upper Tibet (A. 148). 3. shet. = ৰ-শহ তা এই (resp. গুৰ sku-na) age, stage of life; ৰ ইন্ত্ৰাথন na-tshod tgas-pas of advanced age (Vai. sh.); ৰ ই-শব্দি নি na-so gshon-te being young; ৰ-শহ গুৰ na-tshod-kyi dbye-na the different ages or stages of life (Id.); ৰ-শ্ব নি na-chuń maiden, vingin: ৰ-শ্ব নি নি (Id.); ৰ-শ্ব নি na-chuń han-mānu e-শ্ব নি na-mānu of equal or same age, contemporaneous; ৰ-শ্ব ন বৰ্ষ ব্যুগ্ৰাপ্ত maiden.

AIV: 1. the locative case-sign added to substantives, and to be translated: in, on, at, unto: quant gyas-na on the right; quant gyon-na on the left; agas lo-rgyns-na in

a book of history; \$\$ de-na there, in that place; 544344 at the same time. at a certain time; 38.3.4 at that time. then. 2. added to verbs, either to the inf. or more frq. to the verbal root, when it implies the construction of a gerund and is best rendered by "on" his doing so-and-so, or by "when" he did or was doing such a thing, etc. 3. added, as Ju. points out, to the instr. of substantives and verbs: 4244 for that reason, therefore; 38 awa for what reason, why, wherefore; thus, so then, accordingly, very fig. 53 and khur-reas-na because they carried (Glr.); also added to the terminative case: डेव्हर दा बढेल इदा बडेल 3 a in the first place, firstly, etc., (Dal.); #555 on account of.

▼ V: the next meaning of * as given in the work Smra-sgo is: -- 59mm ब्रुमानवेद्दर विकासकारयः । बिकासकार्य होम समितारयः । असः SE BE SE REMEMSE! This definition refers in fact to the use of A as a conditional conjunction when it is placed after the verb of the clause it affects and is rendered by "if." Frequently but not always the word and gal-te is put at the beginning of such clause, and and with 4 together= "if." In Situ. 22 there is given an elaborate explanation of 4 as conditional particle :- 1. 54mu gu 5 42 45 84 a applied to show how a thing is comprised or on what it depends, for instance seas 4 if in reality or substantially : ME age if taken together. 2. and 5 555 an applied to

express reason or conditional existence: वर्षेत्रवरेष्ठः this having existed, that aroso: A 45'4'5'4'5' fire existing, smoke came out. 3. as a suppositional particle: वदेश नेदा भदा केदा द जिल्लाका के इंदर विदा if there exists no wood at all how can there he dry wood ? बहुआ महावाजीय द मे इब्यय हुद दम। if nintter is not composite can there be impermanency ? 4. although : 48 143 144 454 14 चेन-नद्वेया चेद-बहुब कुद्दा although he was formerly a transgressor he is now applying his mind to piety : 48 24 45 34 584 4 41 ্ৰব্ৰেষ্ট মানীৰ ম although this (person) was poor formerly, he is now no longer poor. 5. applied to prayer = if indeed: 45985 49 ब्रेंच र है मानुदा । जेसमा ठर कामा ठर यदे याददा प्रदान हम में। if indeed, I obtained saintly enlightenment. I should think that all living beings were happy! 6. applied to express qonpt: अ प्रें मुख्याना वह बमाने ने वर्षेट एमान वर्षेट if I sow seeds would seedlings (at all) come out of them? (Situ. 21). 4 is also used with 44 nam: 4454444 nam-dus-la bab-ua when the time comes, frq.; 444 \$4 nam-haro-na when I go, was going, shall go. We have not space to illustrate the usage of 4 with 4743 the latter word merely serving to show where the conditional clause commences.

‡ ৰূপ Na-ka বছ n. of a Buddhist sage at whose request the poet Kahemendra wrote his famous poem Avadāna Kalpalatā.

‡ 4 回 na-kra 可用 a sea-monster of eggborn species, possibly a crocodile, an alligator.

5 No-kha n. of a place in Tibet: 47 agalage as gauss the saint Thur-pasi Rayal-mishan of Nakha (Los. 2 18).
2. 25 green-award, turf.

ৰ na-khi (মা) মীনৰ, মানি [1. the plant Marsilea quadrifolia. 2. pearl oveter] &.

dow. প্ৰাণী na-ga pasture land, green meadow. প্ৰাণী na-ga pha-ni সাম্ভূমি n. of a medicinal plant.

† ব'ৰী sa-gi কৰী n. of a medicinal seed of the size and appearance of a pea, prob. a cubeb (Rtsii.) [lit. mountain-born]S.

Syn. Phuze na-phyis-duk; kau enigpa; Mulasu ko-kibi bdab; kunung mieyan sen-mo (Mhon.).

† 4 7 65 na-gu-chan = * ? span-rtm green sward, pasture land.

द्रभु वे na-gu-k बोहिन [the plant Vativa robusta.]S.

दश्याम na-chuñ-ma=दश्चिम सुरती a virgin, a young woman, a damael.

Syn. पुर्वे व्यविद् bu-mo gahon-nu; वर है ८६ lah-laho dah-po; चुनवाजेऽः phyoys-nud-ma; वेऽवर्गन nor-ldun-ma (Mhon.).

वृष्क्षणम na-कृतिका-ma=भूषणम समयवती a female friend, a mistress (अतिका.).

Na-ti-ka n. of a place in ancient India (K. du. 5 328).

δ' δκ' na-nin yen: last year, preceding year [previously, before, in front]S.

ते य na-wa 1. to be ill, sick; also the state of being ill, illness, sickness; व वव्यव्य to cure sickness (though वर is more in use); व्यव्यव्य na-wa dan behi-wa disease and death; है व्यव्ये कंप्र-स्वयं त्र कंप्र-स्वयं त्र होते person; व्यव्यय् वं old and sick people; व्यव्यव्यक an invalid (male and female) (Os.) व वेव्यव्यक one



laid up with disease, 4% a female patient (Mil.); 4 Tappa a sickly person, an invalid (Cs.); 4 Tappa a sickly; 4 Tappa healthy (Cs.); 4 Tappa a sickly; 4 Tappa healthy (Cs.); 4 Tappa and the toolh aches; 4444 it aches on pressing (S.g.); 3 Tappa (good) for the headache, for disease of the brain; 4 Tappa complication of diseases or fits of Tappa generally. 4 Tappa multiple is not congenial to one who is not ill.

‡ 5'D'A' D'A na-wa ma-li-ka auntus the flower Jasminum sumbac.

† उ.प.रं है ना na-ra tsa-ti-ka नवचक n. of a bird (K. ko. न 3) [a young sparrow]S.

4 34 na-bun after, fafter fogs, line of thick mist which hangs over the sides and tops of hills. 34 404 34 54 byin-rlabs-kyi na-bun the fog of blessings.

Syn. #99 smug-pa; B94 khug-rua.

4.44.4. nashun bu-mo a kind of worm.

5'34 un-ma abbr. = 5 name for \$5.45 stod-yar the province of Gar in upper Tibet and a for the lake Ma-pham (Manasarovara) (A. 148).

of M na-mo was: praise, glory, adoration [bowing one-self down]S. 4 1 3 3 na-mo guers praise to the teacher! frq. in Milaraspa.

र्ज के Nu-mo-che n. of a place in ancient India: देनसङ्ख्या विश्व क्षेत्र अपने अपने अपने विश्व विष्य विश्व विश्व विश्व विष्य विश्व विष्य विष्य विष्य विष्य विष्य

4 विद् na-tenod बयः age; 4 विद्यालय वयक of the same age; 4 विद्यालय youthful, young. ৰ শ্বৰৰ un-tshod-guns 1. = টু পুৰ khyubyng the cuckoo. 2. = ছ'ৰ raven (Moon.). ?. a name for লয়ৰ ছবিৰটী and ভূটৰ skyu-ru-ru ৰাজভাৱী Myrobolana cubelia.

बरः व्याप्त a youth (Moon.) [a youthful maiden] 8. वृष्ट च्या martshod-yol passed youth, one whose youth is over; but ace to Etsii. an old man between 60 and 72 years of age.

A Z na-rdsa we [sprinkled]S.

বাৰ্টিই na-bash (namea) বিষয়েল, বাল dress, clothes, covering. Also the cloth coverings of an idol. ৰ অন্ত কুলা na-bash ileb-ln = ৰ অন্ত কুলা কুলা in the fold of the dress: টিইবুর্ কুলা বুলার ব্যক্তি কুলা বুলার কর্মান চলা his garment, he proceeded (A. 13). ৰ ব্যক্তি কুলা na-bash syron or ৰ অন্ত কুলা offering of raiment. ৰ অন্ত কুলাৰ na-bash yos-alpuy the six kinds of clothes used by the Bon priest are the following;— ক্ষাৰা anad-yos, ক্ষাৰা smad-yos, ক্ষাৰা smad-yos, ক্ষাৰা smad-yos, ক্ষাৰা smad-yos, ক্ষাৰা smad-yos, ক্ষাৰা smad-dos, ক্ষাৰা smad-dos, ক্ষাৰা smad-dos, ক্ষাৰা smad-dos, ক্ষাৰা sad-tham an additional one is a sad-shu, ক্ষাৰা sad-tham an additional one is a sad-shu,

ৰূপ ক্ৰ-উদল sec. to Bon= ৭৭৭ nu-bun: কুপান্ত কুপোৰ্থ প্ৰাৰ্থ কি agitated by the blowing wind like vanishing mists (D.R.).

‡ इ. भागी ते Na-ya ko-ta नवकोड n. of a village in Nepal.

A. Na-ra n. of a place in the 10th century A.D. in Southern India (A. 40).

्रं द[्]र्भागत-ra-kam मरच= द्विष[्]र्वः सच्छः; (mystic) (K. g. F 28). [1. hell. 2. a sort of mystical diagram framed in summoning up a divinity, etc.]S.



‡ ४ व्या na-rag= दृष्ट्राइव Vajra Naraka eternal hell, or ६ कुव व व्याद देश dmynl-nar कृताबर-næd the hell of ceaseless torture.

5 Na-ram n. of a medicinal plant used for diarrhoxa.

े दे हैं भी या अवनां ki-la मारिकेस cocuanut: बरिकेस के ब्रुक्त अवेद्धार प्रदेश प्रदेश मार्थिस सुरुक्त अवेद्धा अद्वेद के अध्योद्धार प्रदेश करे बर्ग सेथ प्रदेश हैं (K. y. 4 48).

5 na-re=he (someone) says or said. It hardly occurs in old classical literature, but is frq. in later literature, especially in Mil. and Pth.

† 5'2'5 Na-la-da n. of a sage (K. da. 5 121). [Prob. the same as Narada avec the divine sage who was produced from the forehead of Brahma]S.

+ 5 2 na-li bowl, basin, an iron or china dish (Ja.).

† ক থাজ na-lin = জু এই জু llua-yi me-toy n. of a celestial flower (Librom. ল 17) [prob. the same as Natina সন্থিল a lotus-flower or water-lily]S.

† 5 73 5 Na-len-dra must the great monastery of Nalanda in Magadha, which was a Buddhist seminary; also name of a small monastery in Phenvul in Tibet.

5 বি'নিটা na-k-çam নীমিম 1. pearl. 2.

শ লিখে, শালভীমত [pepper; a small tree
with fragrant blossoms, called Mesna rozburghii]S.

Syn. Haan grol-ma-can; EIA mu-try (Mon.).

a के कार्य का an-k-ram dkar-po रेपुक [a particular drug or medicinal substance said to be fragrant, but bitter and slightly pungent in taste, and of a greyish colour: it is produced in grains about the size of pepper-coras]S.

Syn. 494 guis-ekyes; ağaşı hehirojbyed; azausa gduys-can; azaza gduñ-can; dağ ser-ekye (Mhon.).

n. of an acrid medicine.

क र्रें ma-ro 1. the o, or the vowel sign for the letter क o in the Tibetan alphabet also called ₹5 2. रोग [disease]S.

a Kapa Kwa Na-ro-mkhah-spyod-ma a dakini who is taken to be the tutelary goddess of the Sa-kya sect, and said to be an emanation of variant type from Dorje Phagmo.

returned to the life of an anchorite about the 70th year of his age leaving the Buddhist ministry to Dipamkara S'rljfána (Atis'a).

† = na man (mystic) (K. g. = 28) [the word na may be derived from the Sanskrit nr (man), in the nominative case, singular number]S.

† व नाम the Indian term for क्षेत्र स्थार ए. ए.

‡ १ व वे सर nd-ga ge-sar नागकेश्वर also called नागपुर्व [probably Michelia champaka]S.

Syn. adr. A. 34 geer-mik-can; tseuigu tsam-pa-skyeş; grazqa buk-wa-dyuh (Ukon.).

† § ¶ 5 ¶ q nd-ya ta-ld-pa चानस्वाप n. of a lake in one of the fabulous cemete:ies of Buddhist India.

‡ \$ 4 8 na-ga-ri the civic language, or the language of the civilized people, the character in which modern Sanakrit is written.

‡ a Wa Na-go-pa n. of a Buddhist Indian ascetic who used to put on scarcely any clothes, and called the naked saint; while in Konkan in S. W. India he was found lecturing in the harem of a king who consequently caused his limbs to be cut off. It is said that the saint bearing the pain with indifference caused the king's limbs to be cut off by some occult agency. He resided in a hermitage in the Vindhya mountains (K. dun. 54).

‡ व स्थान नाम = वेम श्रूप shee-bya-wa named so-called.

+ 5'2'T' × ns-ri kro-ra a very delicious fruit (N. d. ₹ 20).

4号音 nay-klira paintings in various colours on a black plain or basis.

नम्भिनः nag-yi-shir वश्रुर a bower [an unoultivated field] E.

ৰপ্ৰই nag-byro অধিবাদি [1. walking in the night. 2. fire, that which causes a path to be black in moving \S.

Nag-rgya n. of a tribe in Ancient India: খেলাইন বুল ইব্যা ই

ayaya nag-chays black cattle, horned cattle (Sch.).

नमृत Nag-chu acc. to Tibetan writers the upper course of the Irawadi: इस् मै नमृत, नमृत, मनृत, मन्त, मन्त,



slowing through Tsha-wa Rong in a southward direction enters Mukham and thence passes by Ava, Amarapur, Mon Sowa, &c.; the Indians call it Airavati (Dsnm. 33). This statement, however, is not borne out by the investigation of modern explorers who have proved the Irawadi to rise not in Tibet but in the northernmost ranges of Burmah itself.

498 79 nag-chu kha-pa people living on the banks of the river Nag-chu who are notorious for their thievish propensities.

कम् द्वरः nay-chuk or कम् शिक्षरः द्वरः — विषयः यादेगः क्वेत्रकारमञ्ज्ञ द्वराण्डेनाव्यक्तः (A. 37).

3

ধৰ ৰৈ nag-chen a heinous crime; a great

‡ 4 \P 5 \P \P nag-ta mā-la n. of a tree, the black Tamāla $(K, ko, \P 3)$.

nag-hu-re jet black (Sch.).

विष त्रा nag-nog पण्डम [touching] S.

दन्दिन क्ष nag-nog-can not clear; fig. polluted, stained with sin.

44 142 con 1444 nag-nog dri-mas nogs-pa covered with dirt, dirty, dingy.

विष्या (ब्राम्क क्षेत्र-ma) the thirteenth constellation. १९३५ nay-zlaua चेचनाच [March-April]S. १९०४) nagpaş-মূল चेचनुर्विमा [the full-moon day of March-April]S. १९५६ विषय nay-paḥi-tshogṣ
[कर्ष variegated]S.

ৰপ্ৰত্যুগ্ৰহণ Nag-po khyab-hjuy n. of Vishnu (Hbrom. 41).

নৰ্ম ব্যাৰ্থ পৰা nag-po byro-pes= অপৰ্কিন বি প্ৰথ a clear legible writing, writing very clearly (*Btsii.*). বৰ্ণ নৰ্ম বৰ্ণ nag-po byrobyr was explained to Ja. as illustrating a sentence by comparing it with similar passages.

a व्यव्यक्त Nag-po chen-po 1. सपाला the god Mahakala, or the lord of death; acc. to the later treatises, he is the wrathful manifestation of Chenraisi or Avalokites-vara. By propitating Mahakala, one can get a charmed sword, elixir medicine for eye-disease, pills of wonderful properties, also the power of walking with miraculous swiftness (K. g. < 891).

2. an epithet of the king of the Naga. त्रव्यक्त त्रव्यक्त

ৰ্থাই শ্ৰ nag-po dri-ldan, ৰাই ব্ৰাই black sulphur (Şman. 447).

ৰ্বাহ্ৰি Nag-po spyod-pa n. of one of the Mahasiddhas or Grub-chen: আন্ধ আনুষ্ঠান arise, arise, the mage Kranacharya is coming (K. dun. 27).

49243 nag-po en-ti a kind of grain or seed which cures "the disease of thirst" (3745).

বৰ্মীৰ nag-phyogs কৰ [black, sin]S.
ব্ৰহ্মীৰ্থ বিষয় nag-po sdig-pahi phyogs,

Tangau. 402 ffau chos-lugs fun-pahi phyojs
the side of irreligiousness; evil, sin, crime,
etc., also the side of perverted religion, also
those who behave contrary to the practices of the Buddhist religion; generally
a Mkrcha, an outsider, gran phyi-rol-pa
and gran kh-klo etc.

ज्या अ nay-ma a kind of vegetable modicine: वया अवेषद कुण व्यवस्था देशेन व्यवस्था

ৰ্থ জাই ২ Nay-mo khyo-med n. of a female খণ্ডৰ sa-bday or goddess of the soil.

न्दश्चित nag-mo [hu-l-n कचा, पावाकी one of the names of Draupadi, the joint wife of the five Pandava brothers (अंता.).

ৰ্ণ ইন্ধ nag-mo-can ঘীনৰত্ন, জিনৰত্ন [a yellow fragrant wood considered as a yellow species of sandal-wood; saffron]S.

4ৰ মাই বহুৰ কৰ্ম [1. a tower. 2. a consequence] 8.

মৃত্যু Nag-mohi-khol or ন্যু মই বলং জ Kalidasa the great Indian poet.

4 प्रकः Nag-tshafi 1. = के एकः वर्षाः वर्षाः २ श्राः वर्षाः २ श्राः वर्षाः २ श्राः वर्षाः २ श्राः १ श

an an nag-tshig a point, dot.

ৰুমাৰ্থ Nag-taho Lo-tså-na (বিষ্টাণ বুখন) the Tibetan scholar and traveller who twice visited Magadha and resided for three years at the monastery of Vikrama S'ila for the purpose of bringing Atis'a to Tibet about 1000 A.D. (Los. & 9).

जैपीका ungs बन. गणन a forest: मेरेद बन्ध mi-med-nays solitude, lonely forest (A. K. 1-4); 49444 naus-tshal a grove : 49452 चरक dense forests : अवशार्ते प naux-khrod-na बन्धका or बान्धक a succession of thick woods on steep hill-sides. The names of the forests in the mountains called single una of Uttara Kara are the following:-I: (1) विवस्र देव देव हार्य देवा । (१) हा देव पर वादमय देव हा वरे दवस ; (३) अव अ वेश द्वाच रे दवस ; (1) हिंद र पर हा देश द्धवर्षे ज्याम : (5) क्षायद वयवाय देश द्वावरे द्याल. 11 : (1) ममेर दर क्षत्र प : (२) दहना सर्वेद सर यह नाम प : (३) स्ट्रेंस प हें द लक्ष हे भागवे देंग : (4) अद्देश देंभ व महेन्य द व्यव म -these exist in the mountains of Uttara Kuru called \$594359745449 2 The following forests are said to exist in the mountains of Parca Videher:-(1) 394 मधुमय: 2 महीदयवनवय: (3) द्वारवरिदेशदवस Also (1) अबेद वे द्यवायपुर में नेद वे द्वस : (2) न ये हे बर्दे दवास : (३) सेद ५ द्वा परित्वास : (३) स्वयंपदे दवास : (३) र् ६६ तम्म: (6) गुरु १३ तम्म: (7) माम्बय माम्बय वृत्तम: (S) दश्येवताम इच्छकारक (K. d. = 320).

4943 \$4 mays-kyi ryyal secrets ['king of the forest,' the lion; the plant Verbesina scandens]S.

494 \$ 784 784 784 784 najs-kyi genagan gdny-pa-can \$3 4 tohu-lo the polecat (Sman. 108).

4943395 nags-kyi tiy-ta a wild bitter medicinal plant, a species of chiretta.

Syn. Laud ia riy-pahi pua-ka; ana ada alia guna-griy-hdsin; ana sa kys-ldan; Lun ro-hdan; Ki gada shoh-bu-griy; Laud ga sa shiy-pahi bran-uk; aliagan hjom-byrg-usi (Mhon.).

squ'g qu'u nayş-kyi shal-pa acc. to Jü.: a tree-frog; a species of frog living in dense

年1 marshy forest: ददवाने स्व धरे न जेवाहै। र ई स्वया 45'95'95'84 (Med.).

ब्या है वृद्ध nags-kgi çwa-na= ह्य वीव staygzig a tiger-leopard (Milon.).

वनमा के द nags-kui hi-ra wild-boar.

व्यक्ति nage-kyi-lha वनदेवता sylvan god, nymph (A. K. 1-4).

बन्दि nag-khyi or बन्दि bag-kyi-khyi wild dog Cuon alpinus.

Syn. awa hphar-na; Lander ridbaus-asod (Maon.).

ann acaus an Nags-mhon-par dgah-wa n, of a city in the fabulous continent of Pas'cima Godaniva.

अनुभा के व nags-ñe-wa चयवन, चत्रवन & grove. squiss nags-fdan affin in peacock is.

द्वाभाष सुध nags-lu-lus= 💆 khyug वन-प्रिय [fond of the forest, the Indian cuckoo]S. दनका द दन्न व naus-na duah-wa euckoo.

Syn. 5 39 khyu-byug; 4444 flag-stian (Maon.).

म्बन:दुर: nage-byuk वनम = वनम वंश हे भ nage-tshal-styles ['forest-born,' an elephant, a kind of grass |S.

द्रकाश nagş-ma officinal plant used in fractures.

AL I: nad went, we will the space within a thing, the interior, the inside; collog. and late literature: indoors, a house: 45 was go home, and as Is the whole interior of the cavern (Mil.); 945 agas ashon-pahi nan the interior of the basin : Ka \$44 the interior of a pit; peruntar 3452 \$5 4 to sweep the inside of a house (Dal.): 4x dx: naf-tehaf the whole family (Ja.): 45 99 34 nad-gi bye-brag paye-es to differentiate, to specify: the inner distinction. Also 45 The specification as in: My Mar & age age in the specification of the provinces of Tibet Teans is included. Other ex.: 45'44'4x'5'489'4 to go into the room of a sick person (Vai. sfl.): \$3 45 5 55 will inviting into their houses (Mil.); 454 nang-na, 454 nah-la, 453 nafi-du poetp. with gen. = in, into, within; also as adv. = inside: বং ১ ই মু অব্ the kernel is inside: 45'44 nad-nas from within; at we nad-las from among; fr. h ጓና ላ ጠ ቁ ያና ሀ rdsid-qi nad-na khrus-bued-pa (Dal.) to bathe in a pond; 48 45 5 9 9 9 1 (colloq.) to go into the water; \$5.35.56 ac. 55 9 3 4 in the town and out of it (Dal.): was at an gar it came out of his nose (Dsl.).

ac' II := 45 % nast-mo the morning (Ja.); ar ar nat-med-la col., frq. suddenly; 45 ME TE TE unan-med nor-rued-pa to become rich unexpectedly (S.g.). 45 has also a special mystical sense = esoteric.

ac fac if see nati-khof-skems wu-mfw oonsumption.

ac Ma nan-khrol bowels, entrails, intestines; also any separate part of them (Ja.); AR Ma Ka naf-khrol dioff-ua spesmodie contractions of the bowels : 45 24 244 name khrol behaa = **** ****

as and nad-hither domestic attendants and officers, such as a sale grol-dpon. a surtin gain-dpon, etc. : ac affect a a we affe. A with a he does not even say anything to his domestic attendants (A. 95).

ar are nad-gi khad-pa inner apartment, also room of the house.

बद में अर्देद हैन nati-gi mood-poyin पणि sacrifice of animals, an offering.

बह ने दे प्राप्त मानी bycd-pa चनाः काव ;= केश्व हे sems-nid the mind, the heart (Moon.) [the internal sense-organs]S.

45. 背景 আৰু naft-gi khrims or ৭5. ই এখা nuftkhrims a private law, precept or doctrine not intended for the public; private punishment or chastisement.

बहाने श्रुवदित nuf-gi gru-hdsin = महेदय store keeper, one in charge of stores (Mfon.).

As a an an are some and a secrifices, the surrendering of parts of ourself, e.g., a member of the body, opp. to outward property.

ब्रह भेरेबम वर्षे mnh-yi riys-bshi the four original races (of Tibet) which are:—

stoh, कि ldoh, के se and कु rmu (Yiy. 7).

at my nast-you, v. at ther.

নম্প্ৰাম nuff-hyal-wa or নম্প্ৰাম (মুইল প্র নম্প্ৰাম্ম বৃহ্ন) a general term for the inner contents of the body (Ya-sel. 39).

ৰং শুইৰ nun-geiy= ইংশেইৰ utod-geiy also গুৰ শুইৰ one day, one morning: ৰং শুইৰ কং এই শ্ৰন্থ ক্ষম্মান ই ব্যুব্ধ এই বং শা one morning he went towards the edge of the roof of Atis's's residence (A. 27).

ब्रह्म nan-cha=व्हाइव nan-khrol intestines.

45.244 naf-chags-su in one's self, in one's own mind (Sch.).

नर देव nad-chen one great in orthodoxy: बहुदेव में किदेव sa-skyahi nad-yi mi-chen a great man under the hierarchy of Sakya. 45.24 \$5.44 Nah-chen wer-geig n. of a place in Khams (Loh. 26).

45 MIS nast-mehod 1. mystical religious service; also offerings made to deities in such a service, the most important offering being sanctified beer poured from a human-skull-cup into the cups of devotees who drink it as something efficacious against evil. 2. a sort of potion consisting of the ten impurities, viz., five kinds of flesh (including human flesh), excrement, urine, blood, marrow and ga the ६ (semen) all mixed together, transsubstantiated by charms into \$55\$ blindrtsi the potion of immortality, a small quantity of which is tasted by the devotees with the lama at their head. This dripk is considered of great importance by the mystics who seek to obtain gifts of witchcraft; hence every offering is sprinkled with this potion.

45 I nah-rje minister of the interior, home-minister (Sch.).

ৰং দ্বৰ nafi-flar (col. for অবৰ 5 or দুৰ flar) according to, in conformity with, like, as, e. genit. or accus.: আৰু বৃধ দুৰ according to order or command; অব্যাধনপুৰে দুৰ according to what I have said; দ্বীল্যান্ত্ৰ কৰি according to law; প্রাথ্য দুৰ্ভি acc to my written petition; আৰু স্বাধন দুৰ according to the orders (of Government).

45.494354 nah-hthab byed-pa=45.4944 354 nah-hkhrugs byed-pa to stir up civil war, internal feuds.

45.59 nafi-day pure or clean within; the interior being cleansed; 45.54 the intrinsic meaning, the true sense; 45.54 \$74 nafi-don rtog-pa to investigate, to study, the real meaning.

इस दु ज्या दश्चार्यम् nah-du yah-du; hjog प्रति-संख्यम [complete absorption].

न्दन के प nah-na lei-wa सुपतरं, भवति [becomes heavier, greater] S.

नुहर 1: nan-pa जनिषक [humiliated, defeated]S.

45 9 it : a Buddhist, opp. to \$4 phyi-pa nou-Buddhist, Brahmanist. ac a unu qu 4 nah-pa sahs-rayas-pa he who has from sincere belief accepted Buddhism by formally taking refuge in the Buddhist Trinity-as thus defined by Tsongkhapa: र मेरिन कारूबा बार्नेश बाहित बबात पंचा होर हुन हुट संचल में उद्दें चंड्र बाद अक दे हैं दूर प भट क कुल प कि हैं। (Lam-rin. 92). बहर के अवस non-pahi cha-lags the Buddhist way of dressing; 45 49 34 nan-pahi-chos Buddhist religion ; 45 42 72 nan-puhi llaeca Buddhist philosophy; 38 43 4844 nañpahi bstau-pa Buddhist doctrine; 45 48 144 nan-paks ston-pa the Buddhist Teacher; ब्रह धरे ब्रह नहीं । भे धरे थे नहीं । a Buddhist is inwardly clean or pure, a Hindu outwardly.

48 % noft-po an intimate, a bosom-friend (Sch.).

at \tilde{g}_1 534 \tilde{u}_2 nati-blow dradings of sense: to Bon. the five external organs of sense: hose, ears, tongue, eyes and the skin(D.R.).

+ बह बुद हुए unif-byan chud-pu = रेड काल कर, इस एवर दु:बड़ व के काव व व वे में दुर्वेश प: one who has mastered all meanings and does not require to ask others for explanation of the same.

45 9 nafi-ma 1. confidential, private. 2. 25 1 house-wife, chief lady of the house-hold (Yia, k, 3).

काभ nan-mu चलकंत [near relative or friend]S.; members of a household, in-mates (Dom.).

as an nationly room, apartment.

क्षण man-me lit. merning-fire for preparing breakfast (अकर्या the interior fire, digestive force !S.

মুহ দুলী nan-dme (ধুন ই ব্রহণ বৃহ কম্পুর্ব হ কা চুক্তম্ব বু) a murder of one's own brothers, relations, etc. (Yana L 18).

ৰংশ nak-mo the morning; in the morning; 4<* বৃদ্ধের every morning and evening; বৃধ্ধ this morning: বৃধ্ধ বৃধ্ধ বৃধ্ধ প্রত্তি where do you come from this morning? (Mil) বৃধ্ধ বৃধ্ধ বৃধ্ধ this day's meal; বৃধ্ধ বৃদ্ধা the morning and evening; বৃধ্ধ বৃধ্

बर रेन्स nan-tshays = बर खन्स nan-lays.

At 924 4 nan-hearn-par clerks or ministerial officers who receive allowance in kind or money; also domestic servants who receive food for the work they do: 45 25 46 the working attendants who receive allowance in food (Rtsii.).

nanimous, broad-hearted.



ৰুং ইব্ধ nak-rig-pa the esoteric science or learning; মং ইব্ধু এই ইবুছু আছুল nak-rig-pahi bon-pde geam the three escteric divisions of the Bon are:—(1) হ্ৰুম্ই মুন্তুলুন্ত্ৰ dragpohi kla-bhum nag-po; (2) বহুৰ হই মুন্তুলুন্ত্ৰ dragpohi kla-bhum kla-bhum kla-bhum dkar-po. These three Bon scriptures are said to have when they were delivered to the eage Yegg shin-po (D.R.). Also অভালাবিক, science of the soul or mind.

नर रिश्व naft-rim चक्कणर-पृष्टिका [the interior cloth, cloth used for a turben]S.

55 an nuf-sel dissensions, discrevancy.

বংশানৰ nun-geal 1. clear inside, inner light; lucid; also elucidation. 2.=5 মুখন du-ka luhi-ras ব্যয়ক (প্রতিতা) [attired in coloured cloth or woven silk]S.

ALM n.ms, lit to-morrow when the night is over; but practically signifies the day after to-morrow (K. du. 3, 313).

ALMON nums-par adv. on the day after to-morrow.

ত্তি nad tin, আৰি: আন, আৰি disease, illness, sickness; with vbs. signifying to be stricken with any sickness 45 is always put in the instr. case. মাই ইম্মানিক বিশ্বনিক বিশ্বনিক (A. K.) [was attacked for a moment by headache] ৪. বৰ্ণ শ্বনিক বিশ্বনিক (brashb-can lit. that contains the germ of disease, to be taken ill; 44 ট ব্যাহন মান head brashb-can lit. that acquains the germ of disease; 45 টুম nad-kyi sman remedy for illness; 45 টুম nad-kye byed the causes of illness or diseases (such as a sucages) and the causes of the disease; 45 টুম nad-kye byed the causes of the same of

and keeping up at night. ৰংগ nad-go seat of a disease (Sch.); বংগৰ nad-cun আন ill, sick; বংগৰ মানু মান hrumma a pregnant woman; বংগৰণ nad-they-pa = বুৰ বিশ্ব to suffer sickness or loss (Rivii.). বংগৰেশ কৰিব nad-thud myo-good n. of a demi-god of the Naga class.

ৰং মু ইৰুম খ্ৰীম কাম nad şna-tshogs-kyiş blab নানাবাদ্য-অন্তিমন laid up with a complexity of diseases.

45' nad-pa 1. a sick person, male or female. In colloq. frq. 2. adj. ill, sick.

Syn. of 1: ब्रिक्ट पायत-kyis blab-po; द्वास-po; क्वास-po; क्वास-po; क्वास-pa; क्वास-p

45 to nad-po = 454 nad-pa.

45 9 nad-bn = 45 illness, disease; 45 9 34 siekly.

45.05 nad-med 1. 为 ni-ma the sun (Maon.). 2. 電視面 healthy, hale.

बह केद्य nad-med-pa चचचित, निरानय, चरोत healthy, sound, not diseased; बह केद्रयह केद to heal; also चन्नदंबार one who makes well, physician; बह केद्रयविय or क्रिय to get well, to recover one's health.

Syn. 483 n. and-in med; hand nerhetake med; antick geok-med; antick geok-med; antick geok-med; antick shame-bele; antick antick shame-bele; and sku-genys bele (Mho...)

45 and-tsha war; fever, disquietudo



45 देव nad-shi-wa रोजबाचि alleviation of or recovery from a disease.

45'44 nod-gshi the primary cause of a disease.

ৰংশ্বিল nad-yoy-pa যুদ্ধিশ্বৰ an attendant on a patient; medical attendants; a্বশ্বিল নেলালী মান্ত হাল (K. da. ২ 261), the medical attendants were unable to alleviate it; ব্যুক্তি বুলি to nurse.

as we as a nad-sake-pa recovery, the state of being cured.

न्द्रवर्षेक्षयः nad-gros-pa; श्रवाह पुष्प प्र ्यतु-इतिष bral-wa; इ.५ क्रियम्हः nad-kyis-blah; इस्टब्ह्य हेद् rnam-hyynr-med; इ.५ व्यक्षच्य nadlas-grol; श्रुव ६६ व्यव इत्यान-du वतिs-pa; इ.५ व्यक्षच्य uad-las thar-wa (Mhon.).

as an nad-sel a general name for medicine (Mfion.).

क्र क्षेत्रका nad-gso-thabs medical treatment, the method of healing.

Syn. nacys. geo-dpyad; at 3 an anayyi bya-wa; as nad-geo; as anu hisho-tholis; \$5.2 ngs tshchi-riy-byed (Mhon.).

ক্র non derived from হৰাও non-pa occurs as abstr. noun = urging, pressure, importunity: শিল্প কলা প্রত্যান কর্মান ক্রমান নামি (Mil.); ক্রমান আলা with urgency, pressingly; ব্যালনানিক urgency, pressure.

Syn. auxu hland-pa; ufanya betsanhgeus (Maon.).

45.55 non-tur-very much, all the more; altogether.

+ 44 ts non-tur words, observing, scrutinizing as secret agent = 4454 non-tun.

*** nan-ltar *** [interminable, epithet of heaven, the ocean, etc.] S.

44 5x nan-thur=44'54 or 44'54.

44 am nan-shay in W. Tib. late, recent.

ज्ञानु nab-nub n. of a great number: हु-बहुआ है अनुवाह्मपुर नव नेविद्यान्य अथापुर () हती. 56,

ক্ষা ই nubs-so সুক্র ক্ষরত n. of the sixth constellation in Buddhist astrology. ব্যক্ত ক্ষা nubs-so-skyes one born under the constellation of Punarcusu, an epithet of Vishyn (প্রকান).

Syn. श्रेत भरे श्रूज sbyin-maki tha-mo ; कुष वृद् rgynt-stod (Moon.).

ठी। 1: nam. गाँच shet, the night: कल अदम है mm-lafe-te or कल mas the night rising, e.e., at day-break. कल देवद दूर दूर व nam-gyt guf-thun-te at the hour of mid-night.

নুধ II: adv. of time: when: ট্রেন্সাইন when did you come; ব্ৰথম when will you go? বুৰ নুৰ্বাইন কৰিছিল always keep in mind that when death will come is uncertain; নুমাৰ্কাইন কৰিছিল since what time? since when? (Mid.); relatively: ৰুল্মাইন ইন্টাইন to appoint the time when one is going to start (Dzl.); ৰুল্মাইন বুল্মাইন when he shall lay aside his phantom-body (Mid.): ৰুল্মাইন ব্যান কৰিছিল কৰিছিল to the past or the future, enever: ইৰ্ম্মান্ত কৰিছিল (that) has never been heard of formerly; ৰুল্মাইন বুল্মাইন বুল্মান কৰিছিল কৰিছিল (that) has never

աւ Է Դ Է the body of the abbot will never decay. Used, also, with imperat. Հայ գա այտան ամե never renounce the holy doctrine. In collq. "nam-yang" = գա ան

বুৱা বালি sky, space above and around the earth; the various heavens which are, to Vahayāna lore lie to the west, north, east, and south. However, there are two classes of akaça, one is sky or heaven, the other is a metaphysical conception which may be expressed just like the point in geometry.

Syn. acc. to (Rtnii.) युवव्येष kun-huch; द्वाम byn-lum; इव हॅर र्षातु-क्रांतु द्वान क्षांत्र र्यातु-क्रांतु द्वान क्षांत्र र्यात् क्षांत्र र्यातु-क्षांत्र द्वान क्षांत्र र्यात् र्

an specific and a Nam-milhah Rayal-mishan the celebrated chief of Rin-specie Jong in Tsang (Los. 4 15).

द्रम अपूर्व शहर nam-mkhah-mjul= १ अवे द्व sunlight (Mion.).

स्वस्था हैंद्र nam-mkhah-ldid the king of birds, the eagle (K. y. 5 127). Of its other names are:—कंद्रक्ट hod-bzch, वद्यद्वाद hod-bzch, क्टांड्रेंद्रक्ट hod-bzch, क्टांड्रेंद्रक्ट hod-bzch, क्टांड्रेंद्रक्ट hod-bzch, क्टांड्रेंद्रक्ट केdub-dkar, क्टांड्रेंद्रक्ट केत्रक्ट केत्रक्ट hab-byro, वद्यव्याद्र्यक hab-bzah skyin, वद्यव्याद्रक hab-bzah skyin, वद्यव्याद्रक hab-bzah skyin, वद्यव्याद्रक hab-bzah skyin, व्याद्रक्ट केत्रकट केत्रकट

blue-ra dha-dsu, क्रडेश्च bya-chen-po, २८० ४५ भडेंग hdab-ldan mehoy (K. q. ८ 127).

दशक्ति nan-mklahi dkyil चाकाणस्य [the vault of the sky]S.

नुस्रक्षि देवस nam-nikhahi ske-rays : ५व् विकास dyn-tshiys the horizon (Mñon.).

क्षा क्षा nam-mkhahi-khqim the heavenly mansion in a mystical as well as in astrological sense.

Syn. Marungu nitho-ris-nas; Marugu Ar nitho-ris ryyal-spid (Mhon.).

ৰ্থক্ষিত্ৰ nam-mklahi khyon occurs in ৰুপক্ষিত্ৰি বৃহ শি উই বুঁজৰণ্টিন। both the expanse of my own mind and the area of the heavens (Yid. 83).

+ কাৰ্ক ব্যাহন nam-mkahi yos-can = মুং ইন ম şunad-hishon-ma a harlot; হিসম্বী u celestial courtezan.

क्षा अनिवेश्वर सं nam-mkhahi glan-po "the bull of the heavens," met. cloud (Mñon.).

Syn. sweets wa nam-nkhahi ta-mu-la (Maon.) also (Yig. k. 59).

Answer of nam-mkhahi chu-bo the heavenly river, epithet of the river Ganges (Maon.).

क्ष्यकृषेत्र nam-khahi-sta (lit. heavenly horse); general name for birds (अतिका.).

नमस्योगने nam-khahi thig-le as met. the sun (Maon. also Yig. k. 59).

hammer of heaven) thunder (Moon.).

दशक्तिः nam-mkhahi-İdin शबक् ; नशक्तिः ५९९२ nam-mkhahi-döngs नशःचास ['skybresth,' wind]S.

ন্দ্ৰক্ষীৰ nan-mkhahi-nor or বিৰ্ nortu=the sun and moon (প্ৰতিল.) lit. the geme of heaven: মু-ক্ষৰ ন্দৰ্কীৰ বৃহ কাৰ্য্বীই বিশ্ববৃদ্ধিত আন্ধান বৃহত্তি (Yig. k. 70).

ৰ্মাধ্যক নিৰ্দা nam-mkhahi me-toy আছাৰ-মুখ্য 1. the flowers of the sky, i.e., nothing. 2.= জ so go-thal (প্ৰজ্ঞাই মুধ্য go-hohi brun) the excrement of the vulture (Sman. 243).

ব্যক্তির অংশ্বর nam-ga yid-la hdad আনু [the budiless one, Kama] %.

(lit. the night of full darkness).

4435 nam-gust midnight.

ন্দ টুকাৰ্ট্ৰ nam-gyi cha-stod ফুল্মান the first half of the night; ন্দ টুল্লান nam-gyi smadcha অবংশৰ latter part of the night.

ৰশন্ত্ব nam-gru 1. বৈত্ৰী লক্ষৰ the twentysixth constellation in Buddhist astrology: ধুলা মুখ্য ৰাজ্য অনুষ্ঠান it is shaped as two eliptical groups of thirty-two stars.

Syn. न्याये सूत्र geo-uahi lha-mo ; नेयाय कुष देते çes-pa ggyaş-byeğ (Ktsii.).

river Yamuna, daughter of the sun]S.
2. an epithet of the wife of the sun.

नमञ्जूम nam-gru-ma 1. n. of a Yakşa princess (K. g. 5, 150). 2. जमेरा river Nerbudds in South India. 3. रेसनी [n. of a constellation or lunar mansion]S.

क्षा व्याप्त का mam-ming hehad-ka or दश

beginning of winter: ব্যক্তর বৃদ্ধ নি বৃদ্ধ বিদ্ধান like a garden of flowers of the days preceding the winter season (A. 6).

AND nam-stod or AND nam-gyi chastod the first half of the night.

53'35' nam-than n. of a kind of serge of great breadth which the Tibetan monks wrap round their bodies (Rtsii.).

वमाध्यम nam-pyugs समय [time]S.

44'35 nam-phyed midnight.

ANGULIA nam-hphah-spyod as met. = vulture (Mhon.).

AMEN nam-smad or AMEN the second half of the night.

4 ካኝ nam-shod heavy and continual rain: ፫ ጃኝ 4 ዛኝ የሚዋጊና sha-lohi nam-shod mjug-vin (Jig.) the comet (indicating) the heavy rains of the last years.

ৰশাৰ nam-zia=5শাহ্ম time, season. ৰশ মুন্তবাদি four seasons; মুন্তামুন্তি বৃদ্ধ da-nam zia ston-çar now autumn has set in; frq. বুলা মুন্তবাদাল নাল-হাa-ইdaş the favourable season has passed (Mil.); বুলাই মুন্তবাদ্ধ now the time or season of winter has set in.

4495 nam-rif a long night.

কাৰেন nam-lass মনুৰ day-break: কাৰনে মণ্ড মুন্দি লি the beginning of day is at the termination of the night (Bisii.).

444 nam-so a corrupt form for 4444 nabs-so.

ৰুপাৰ্থ nam-srod = আৰ্থাৰ sa-srog the hours of night between 9 and 12 p.m., in India. Acc. to Jä. darkness of night: বলাই জিন আন. বিশ্ব ব

Nahi-ljohs n. of a place in Tibet (Yig.).

AT I: nar, v. 4 na I and II 2; also 4 p na-kha (Jü.).

বৃষ্ট II: long and elender like a rope or string; as adv. straightway: ১ পুষ্ট বৃষ্ট পুষ্ট came out straightway white (Hbrom. 93). এই বৃষ্ট বৃষ্টি mchi-nar-le thon toars flowed forth continuously.

বৃষ্ট্ৰী nar-nar or ব্যাস্থান ar-ra-rain a line, row, or file: ব্ৰত্যাস্থান বিষয় to pull a rope steadily; ওব্যাস্থান chu-nar-nar blug-pa to pour out water continuously.

45% nar-ma adj. continuous, without interruption (Sch.); also 45% nar-mar adv. = 445 continually, always (Jig. 51).

47 H nar-mo, 4747 nar-nar-po oblong; F4734 kha-nar-can having the shape of a rectangle; 34734 gru-nar-can rhombic, lozenge-shaped, cf. 474 snar-wa (Ja.).

জ্বী nal 1. n. of a precious stone: বৰাইজ চুল্ডাইড্ৰাইজ 2. incest; বৰাইজ nal-yrib pollution, fornication. বৰাইজ nal-phrug bastard-child: শ্ৰহ তীৰ্জাহ্মইড্ৰাইড্ৰাচ ha hdi-yin med-pahi-bu a child of unknown parentago. বৰাহ nal-bu কাৰীল [child of an unmarried woman]S.

ব্ৰাম Nal-wa n. of a place in Tibet (Deb. ৰ, g.).

448 nal-byi 1. unnatural offence = Wer Triffing phos pho-la shyor-ka a vicious practice very common among the monks of the monasteries of Tibet and Mongolia. 2. n. of a poison tree (Pth.).

44.85 nal-byed or 44.4 nal-ma incestuous action, fornication.

ৰ্থণ nal-le in Tsang = a bastard-child;

AN I: nas shet, barley, acc, to Ja, in three varieties: " my mgyogs-nas (Ld. WE'M wife-ma) or 545.44 drug-cu-nas or 54 khra-mu early or quick barley, ripening in about 60 days; * # ser-mo late barlev. the best sort : 3.44 che-nas a middling sort. In Kahgyur Mdo = 266, 54191541454:--(1) BAUSS DENUSE: spun-pa dad-beas-pa dan: (2) BATTASTTS: spun-pa med-pa dan; (3) swar agu a qu' rnam-par hdres-pa dan; (4) MER TESE maur-po dan: (5) MERITARI mdonnag-pa; (6) = 44 4 9 4 mdog-skya-waho. 44 135 nas-kui-shift barley field or cultivation : दश के अप nas-kyi so-wa यद-पिरम barley-cake ; but in W. A'a is a species of barley; 54'2'4 nas-rha-wa to cut barley; AWAK nas-chaft बरहरा beer brewed out of barley: नमने nas-phue barley flour: 44'454'48' mashbras-bzań = 54 A 34 4 4 4 4 (a medicinal millet) (Maon.). 4484 nas-tean ware [halt-ripe barley] S.

& I; ni 1 is a particle of no intrinsic meaning which is chiefly employed in lengthy and ambiguous sentences to single out the leading subject, or even the object, for the sake of perspicuity. It is also used for the purpose of laying special stress on a word or set of words at the opening of a sentence, in three ways as Tibetan grammarians put it: (1) 3.545.4 to set apart as the chief or most important, e.g., ह्मप्तिकृषि क्षत्रभाष्ट्रेन्द्रान्भावहृष Myaki it is Vishou who is the most heroic among the gods. (2) SMGUNGANA as emphasis to show inferiority: 344 444 444 \$ mg and a and a set of the Sudra is the lowest. (3) 45545455544 where emphasis is given to distinguish one from another: और वृद्धे हु सर अवस वृद्ध में। dark-blue is different from pale blue. The particle 3 is also generally placed when the subject is twice mentioned : खब्द्धा बना बहुद यहे दह हुन unaway among the gods the fourfaced is Brahma: अध्यक्षियावन्ये वर्षा के विक्षा कि कि lord (the performer) of a hundred yajña (sacrifices) is Indra (Situ. 39). Furthermore, we find it stated that where it may be necessary and an age benan-pa-la hingps "to signify pressure," is twice repeated with the subject : AST 434'55 AST

देवनेव thou art friend, thou art relation, i.e., thou art both friend and relation. Other examples of the use of ने may be given: क्षरप्रश्चित्रय what is to be abandoned ; क्षरप्रश्चित्रय what is to be accomplished, do accomplish ने is also used ल्वार में to complete a sentence: क्षरप्रश्चा अत्याप में possessed of all the vows (abstinence, etc.) (Sidu.). Lastly, in poetry ने is constantly introduced for no purpose but to make an additional syllable in a line.

42.

ni-ku ym [the areca or betch-nut tree]S.

Ni-kṣa-ṭu n. of a mountain, B. ch. II.

† ថ្មី3 សាក់កូម-កែ កម្មាន wessel. Acc. to Sch. និធិតាក់កំមែ: the great buzzard or mouse hawk.

+ 3 W SI ni-ya-ma n. of a tree (K. ko. 7, 3).

‡ 3 5.5 3 3 an invala ryyub-pa to inject medicine through the rectum (Sman. 2.5).

** The ni-ro-dha facture cessation, obstruction, stoppage. So, in mystic ritual = 33,393,474 char-bbab-pa beloy-pa stopping of rains by magic or by the efficacy of charms (K. g. F. 26).

35 nist 1. col. for \$. 2. for \$5 rnin? y, 435 na-nist, 435 she-nist (Ja.).

† \$7.5 4 4 5 Nid-du shi-lo-dhi n. of a tree (K. ko. 7, 5).

क्षेत्र व क्षेत्र दर क्षेत्र दर । जेवा बढ़ सदर ख़बस दर ख़बस दर से

इत्या केवा by nimpa is removed erysipelas with nausea, increasing thirst, and deadly faver.

Syn. A Janan ein kun-hales; Teng une yoks-su-hean; I asm dei-heas; asmal hjug-byed; aun'i alem hjam-po-hjoms; miga sa-skyes; miga gam a-tkahi leug-ma; miga h: a-tkahi-ein (Mhon.).

Neem or Azadirachta Indica S.

nu 1. num. fig.: 72. 2. v. § ₹ nu-ho and š * nu ma.

5'व्याम nu-rgyaş-ma as met. ==cow.

Syn. an ba-ma, ann 35 hbab-byed, a and ho-hphel, ans m behou-ma (Mñon.).

4.39 nu-toy the nipple of the test.

इ. अपन nu-gelien cow's udder (Cs.).

স্ত্ৰ nu-ua [pf. and imp. ৰুখ nus to suck (Cs.), ৰুখ or ৰুখাই, ঈ a suckling (Cs.); ইন্নৰ nu-khug suckling-beg] (Jā.).

4 5 वें nu-bo कांगड, बनीयोबास, बदल [youngest or younger brother]S. इ.स. इंट. bu-g.un-chuń a man's younger brother.

Syn. İstin phyis-skyrs; Mac i gruk-po; iştiğu etik-skyes; ast tha-chuk (Mison.).

499x nu-hbur yya the nipple; also

§ **1: nu-ma wan 1. mammary gland, female breast, bosom. 2. blind nipple of males. 3. dug, nipple of a cow's udder.

Syn. grigu braf-skyes; sqraka dkarhdsin; twaka ho-ma-hdsin; taungu bogsskyes; ar. Lauda w lis-tshohi mishan-ma; aksakaju an bdog-pohi myos-bum; gw numa; aks na-sor; giga nu-tog; gwait numahi-rtee (Mhon.).

general; gwagka nu-ma gñis-ma women in

breast-sucker, an infant; swage of we nu-ma benun-pahi ma-ma stand wet-nurse. Swell nu-ma mtho-wa nuwaliwa heaving breast.

+ । के nu-mo अन् sister;= द्वान क्राप्त । younger sister.

Swar nu-ma-sun weigner a pair of breasts.

4.24 nu-rin the price of milk; the money-present which a bridegroom has to make to the bride's mother for 'he trouble she took in suckling her (Sikkim and Ladak).

3 Nu-sor the nipple.

 $35^{\circ 2}$ nud-pa to suckle, = $15^{\circ 2}$ snun-pa (Ja.).

त्र nub पविम, पवाद, वपर 1. the west: इव प्रेज्ञेनमार्थ the western direction; इव ज्ञानमञ् towards the west : 49'85' N.W. ; 49'3 of the west, western ; 445 44 ic. nub-kvi phyousskyof = the guardian or keeper of the western quarter, the god of water, Varuna; ₹0.8K.**Qd#**.∰K. nub-byaA phyogs-skyon the god of wind who keeps the northwestern quarter. 2.=49 % or set % night : Kas this night; this evening, to-night. and mub-kyi thig-le the moon (Yig. k. 11). 493.2 nub-kyi-ri चपत्त्रेस westeru mountain; द्वा द्वा नाम nub-tu gnas resident of the west; sagaraca come from the west : इव देवस वर्ष nub-phyogs-bdag प्रतीकीपति the lord of the western quarter; 50 3 quit nub-phyogs-pa occidental, western.

574 I: nub-pa shet. one of the west, an inhabitant of the west, occidental.

5,7 H II: we to go down, to set, of the sun or moon; to sink, to collapse, decline: \$9 42,55 to cause to sink, to decay or decline; \$4 45,55 disappeared,

vanquished; द्वय sub-po चनार्यम [disappearance]S. द्वयम् में sub ba-glaf-sbyog चप्यमेलनेच [lit. the cattle-feeding land in the west, n. of the western continent].

19% nub-mo, v. 50 the evening; also in the evening, at night.

र्जु num [सन्धित्त sounding, thundering; सनित sounded]S.

তু হ'তু হ'ল nur-nur-no বছৰ the embryo in utero. হুম্বম্ন nur-nur-mu denotes the embryo in the second week. 2. oval, oblong:= এমন্ত্ৰ mer-mer-pe (Ja.).

5 र ध nur-pa=१८ ५ और elongated, atretched; also=चपत्रतित्व [fit to come out] S.

53.7 nur-us 1. to change place or posture, to shift, to move by degrees, be displaced. 2. to be impressed; to yield, to give way, be descitated; cf. 25.9 and 25.7.

तुर्हे nur-retsi or + इर्मेश nur-redsis

Syn. ac a fe fe chan-gi pain-khu; 4558. Fe a haud-etsi pain-po (Moon.).

হৰণৰ nus-mthu অন্তনৰ power and ability [experience] S. ইণাৰ্থৰ আন, মান্ধ, আন [able, competent] S. ইমাৰ্থ ইন্দা nus-idan cher-po I. very powerful, efficacious. 2. কিবিম [a species of amaranth] S

Interpral: power, ability, capability, force,—this word is used as a synonym for set such and first stote; also tweet our necromancy, and hence tweet garden or personancy, and hence tweet a sum or not seem and the stage of the seems on the proud shaman who is not possessed of supernatural powers to

suppress evil spirits. Is applied to 59% for decion of the good and virtuous. Of course 58"4" power and capability in a general sense also: 358" 34 to one's best ability.

বুমান II: the common potential verb, to be able. Is gen. annexed to the root of another verb, as in মানু is able to come, can come; কুমানু is able to come, can come; কুমানু is on eat food; রুমানু বুমানু ব

বুষ্ণ III: pf. of হ্ৰ nu-wa (Jä.).

44'4'84 nus.pa-can um [able]S. (A. K. 1-20).

544 F. 24 nus-pa stoh-idan=\$554 the dub-grass; Panicum dactylon (Mhon.).

3435 nus-byed um [ablo]S.

and vulgarly the female companion or concubine of a deity or even of a Bodhisattwa; — 44 in Tantrik mythology.

swas nus-med waw impotent [inca-pable, powerless]S.

3 ne 1. num. figure: 102. 2. for 39

4.4% ne-than or 43.4% nehu-than meadow, grass-land, sward.

A A M ne-ne-mo 1. an address of courtesy to a respectable woman. 2. Twager aunt, the father's suster, or the wife of a mother's brother (Ja.).

3 a ne-mu meadow, green-sward (Ja.).



situated to the south-west of the birthplace of Dignaga, in the neighbourhood of Aurangabad, etc., in Southern India (Dsam.).

के रितान स्वाप्त करि 1. parrot : विश्वस्थ कुश्च विश्व के दे दे रितान क्ष्मिक क्ष्मिक क्ष्मिक क्ष्मिक क्ष्मिक क्षमित dhadharu, I. have to-day seen a strange sight---- a parrot (Mgrin.). 2. n. of a minister of the king of the Raksha (Moon.).

Byn. of 1: শর্কিন্তর mthor-byed; মির্ণাশুর্বি yid-gehuñ; মুর চুক্রি kun-tu-hyro; টু শ্রীপাথ tee-gñis-pa; মুর্ণাশুর পর পর কর kkhyoy-pahi mthu-cun; ইল্বাহন শ্রুর tshiy-hjam-kkan; বহুন শ্রুর বহুর hjam-tjan hdub-tdan (অর্নান).

ने भि ne-we a mason's trowel : ने भे नुन्य newe rgyan-pa to plaster, to rough-cast (Ja.).

ते रे ne-re or के के ner-ner in W. sediment, settlings, dregs (Jd.).

A Review of the species of harrier-hawk, prob. Circus melanoleucus which occurs in Tibet. Syn. Man hol-um (Mhon.). But in one author is stated to be equivalent to the syn. pin-kyur-ma the kite (Rtsii.).

on mountain tops or in high valleys:

बाह्य देश विकास मुख्य हुन्। देश के हिन्दू हुन्य क्ष्म विकास मुख्य के स्थापन

do always come here, this place is diver
sified with different flowers and pasture
lands (Hbrom. F. 16).

35." nen-pa W. col. for 35." to take, to lay hold of, saize; to take off (Ja.).

+ 30'3 nem-nur at doubt, sus-

Syn. & an the-tshom; also & and the-tshom za-ica; as an id-gais (Mhon.).

તેના તેના પાતાના માત્ર 1. to cave in or sink down: ત્રેમ તેમ ઉત્ત જ તેમ માત્ર માત્ય માત્ર માત્ય

38 9 nem-bu doubt, error (Sch.).

33 a nebu-le [ichneumon, Herpestes pharaonis represented in Bal. as a fabulous animal, cat-like and vomiting jewels] (Ja.).

33 gr. nehu-ljan = 3 anr. ne-grin.

+ 33 25" nebu ldah one of equal or same age, a contemporary; acc. to Sch. 33 25 nebu ldah = a friend.

Syu. 4# na-zlu; 4 мум na-māam; 4 мум lo-māam.

33.258 nehu idahs protector, defender (Sch.).

१३ जीव- nebu-ysiá=३ जीव- माद्वच (green grass, abounding in green grass, verdant 1S.

ব্য ner-ica to drop gradually, to lower itself, subside, sink.

₹ no 1. W. for \$ nu-bc. 2. num. fig. 132.

town in Assam near Gharagaon (Dsam.).

ন কৰি no-no in Ladak a title of young noblemen; মুম্বন্ধ no-no chen-mo the eldest of a nobleman's sons, মুম্বন্ধ no-no bar-pa the second, ৰুম্ব chun-se the youngest. In Khams is a favourite playful address to youngsters.

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ক্ৰিশা no-pi-ku n. of a religious service; propitiatory rite: মন্ত্ৰ ব্যৱহাৰ ব্যৱহাৰ (Peb. 27) he translated many works on propitiatory rites such as Nopika, &c.

বুঁ আঁবু no-yon in Mong. = মুন্তৰ dpon-po chief, lord. মুন্ত্ৰুৰ্থ no-yon hu-thugth. a Mongol chief saint, or incarnate lams.

of a camel (Sch.) [the hump on the shoulders of the Indian bull]S. It is nog-can humped-back; gen. cattle.

र्वास्य nogs-pa= क्षेत्र्य physis-pa परावद्य rubbed, cleansed, cleaned. देवस ३० nogs-thub capable of being cleaned.

মুন্ধৰ nofit-pa - কুমৰ fault, crime: ্ট্টেইল মুন্ধ্যমুক্ত্যমুক্ত্যমুক্ত now I have confessed my faults (Hbrom. P. 15); মুন্ধ্যমুক্তয় বিশ্বস্থায় সুক্ত্যমুক্ত্যমুক্ত্যমুক্তয় বিশ্বস্থায় সুক্ত্যমুক্তয় সুক্তয় সুক্তয় সুক্ত্যমুক্তয় সুক্ত্যমুক্তয় সুক্তয় সুক্ত্যমুক্তয় সুক্তয় সুক্তয় সুক্তয় সুক্তয় সুক্তয় সুক্তয় সুক্তয় সুক্তয়

and a superior, esp. a priest (Dal., Gir.).

2. a not uncommon variant of the more

correct form and quonipa to press, force, compel, coerce; also to suppress, keep under e.g. arous of his hashes down a baby (in its basket) with the hands; aga and quoties assured to subdue evil spirits by mystic charms. v. and qu

देश nom, occurs in क्षर पर हैव पद देश इस्ट्रेंड पर पह कर कि पर (Surad 5). v. देश व 2.

In nom is the equivalent in Mongol for In the Buddhist doctrine, and is sometimes incorrectly written in Tibetan as In no-mo. The Mongol Nom-us Khan, answering to the Tib. In Internation of the doctrine, and often transiterated in Tib. as In Internation of the head of one of the Ling monasteries of Lhasa, who is held to be an incarnation of a Mongol saint. The Abbé Hue refers to this personage as the Nomenkhan. Like In Tibetan, the word nom in mongol also a religious book.

ক্সি'ব nom-pa 1.— ম্বিং কলৈ enjoyments. In Amdo, all articles, substances, properties (moveables) are called শ্ৰন্থ. 2. pf. শ্ৰন্থ, noms to enjoy, partake of; to be satisfied. 3. acc. to Sch.: শ্ৰন্থানুপাইংখ to lay hold of. cf. শ্ৰন্থ

ৰিগৰ্ম nom-nom act of sifting, also of polishing, = সম্পূৰ্ম মিন্ট-মূৰ্বচ মা প্ৰস্কৃতি byab: মুসাম্বাহীল ইন্মান্ত ব্যাহিন (Behu. 50).

त्य nor or देशस्य चन, वह, दिनद, चने
1. primarily=any property or possessions;
but, eventually, has come to mean rather
more especially: wealth, riches, money;
दश्यास्य to suffer a loss of property;
दश्या one's all, all one's goods, etc. / दश्या
rich, wealthy; दश्या प्रवा to care for money,
to be avaricious; दश्या nor-pkyi-ses to



borrow money; \\ \text{\$\frac{1}{2}\q \text{\$\frac{1}\q \text{\$\frac{

Syn. Ku takas; Ts. yo-byad; Tkuší lońs-spyod; m. k. uak-ziń; iśm dbyig; in dko:; m. ka-ca; isku bbyor-wa; ikua dnos-po (Mnon.).

ৰংশ্ব nor-skal inheritance, hereditary partion; share of property: ৰংশ্ব হৃদ্ধ funds, capital (Mil.).

Anja nor-skyon or Anja nor-skyon 1. a kind of bird (K. ko. 7, 13). 2. = 37 mm, treasurer, keeper of the treasury, watch dog (Minon).

र्द प्रेप्त nor-gyi ña-wa धनस्पतिलू [a security for money | S.

ৰ্ম ট্ৰাম্প nor-gyi-bdag মনামিদ [master of wealth; the god of wealth] S.

र्देश चे द्वार व nor-gyi dwah-po चनपतिन्, चनेन्द्र [lord of wealth, surety]S.

Arife I'ag nor-skyon-ze-horu unus n. of a medicinal fruit.

4.3 nor-ryyas 1. abundance, plenty. 2. argal the snake-goddess who holds the earth on her head (A. K. 41-47).

विश्व Nor-rgyun-ma, वसुन्तरा n. of a goddess. [Also, the earth]S.

ৰ্ণাপ্তৰ nor-gree প্ৰকাশ্ব physig-masod treasurer (Minn.).

विरुक्त विषय nor-char-bbabs n. of a gem of indra (Maon.).

ৰং বাদ্ৰে Nor-hasin dwas-mo agui-বিষয়ী the wife of Kuvera, the holder of tressure.

ATMS nor-non-pa (colleg. and idiom.) anything that is useful.

देर ६६ व nor-dan hdra-wa प्रतिवस्तु counterpart, parallel, equivalent to wealth.

সংগ্রেক nor-dad che-aa, সংগ্রেক্ত greed for wealth, avarice: সুৰুষ্ট্ৰেক avoid that friend who has greed for wealth (Qe.).

মান্ত্ৰ Nor-bday 1.= ই-পুন্ন আ দুবাই the lord of riches; also = Vaie ravapa, the god of wealth. 2. a money-changer, usurer. মান্ত্ৰী nor-bdag-po heir; মান্ত্ৰী nor-bdag-mo fem. of it; also n. of a goddess.

Axa5 nor-hdus in Pur. the gathering of taxes.

न्य अस्म nor-idan-ma वसुमती as met. the earth. Also a youthful damsel.

ৰিংপ্ৰৰ বই প্ৰথ ant-hill (Mon.).

बर्ग्स nor-sdon = बर्ग्नेस्य nor-gyi sdonbu.

4.7444 nor-gnas-pa, 47.465 tressurer, store-keeper (Mñon.).

र्दे हैं nor-risen धनकेखि playing with wealth; one rolling in wealth.

ইংলা nor-wall to err, to make a mistake, to be in error: অধা ইংলা he mistook the way; ব্ৰাৰ্থ কৰিব আৰু ব্ৰাহ হৈ ইংলাজিং if he lay hold on God, he will not greatly err. Colloq. tshul di nor-ki-du'-ga mindu' is this the wrong way of doing it or not? 2. খালি an error, a mistake. ইংলাজি nor-khrul or ইংলাজি nor-so a mistake; ইংলাজি blundering (Vas-kar.). Syn. বুলাল bkhrul-sra; আৰু আৰু log-pes; আল্লাই আলি log-podi blogros; ইন্যুৰ্জি çin-tu bkhor (Maon.).

বি বুঁ nor-bu লগি 1. any gem or precious stone; sometimes applied fig. to any precious object: মণ্ডাৰ্শ adorned with jewels, set with precious stones; মণ্ডাৰণ

ata nor-bu skar-mdog brilliant, gom of star-like brilliancy : 439399 99 nor-bu duah-hkhuil n. of a gem of the value of one hundred and twenty ounces of gold; \$= 3 5 mg utg Benuten nor-bu dood-hood spunshiom framefu the gem which brings to its owner all that he wishes for; 439 244 nar-bu shou-up traffer sapphire: 4-9 क्षेत्र व a topaz; देन प्रकाय इंड nor-bu chahbdun-ma n. of a superior quality of satin. X S 3 to nor-bu-thob was store from which gems are obtained; \$5835 nor-bu-link बरकत emerald. Svn. अध्या mar-gad; अक् ourgad (Mnon.). \$2 9'95 nor-bu-hdra #19184 com-like; imitation stones, glass trinkets. \$3.54 nor-bu-pa or \$3.5395 nor-bu-mkhan a jeweller, a connoiseur of gerns. ING. ARE a nor-bu houreh-wa a reserv or chaplet composed of precious stones; ₹ 5 व € 25 nor-bu bi-tsa la-ta n. of a fabulous gem. 2. a common personal name for men in Tibet and Mongolis.

ম্প্র্থান বি nor-bu bzuń-po নাম্পাই n. of a Buddhist house-holder; an epithet of সংগল Jambhala the god of wealth.

Syn. Mack rmug-hasin (Mhon.).

इ.स.च.देशे सहस्य nor-bu hash-pohi ganh हिस्सा n. of a dhorant or mystic sentence which when regularly recited brings wealth $(K, g, \frac{d}{2}, 1)$.

इंद हुवे अनु व स्व nor-buhi myrin-can met. for domestic fowl.

Syn. Hors khyim-bya; muddi zake-zecan; aqual ngazi page-pahi gtsug-phid (Añon.).

\$= 88 \$5 Nor-buhi-hod n. of a mountain.

ৰুত্ব হ'ব nor-bu rin-po-che আনন্তন্তিক u mythical precious stone; further described as ৰুত্ব হ'ব মান ক্ষুণ্ড the priceless gem in which lies the chief wealth and prosperity of the Chakravarti Rājā.

Any awaraka nor-bu beam-bphel the gem which increases one's wealth according to the desire (Moon.).

ইন প্রতিষ্ঠান কৰে nor blo-gros-bday or ইন টিট্র ইন কৰে a king.

Syn. gati ryyal-po; alau da 35 hjigs-selburd (Moon.).

ATA Nor-stylu and Kuvera.

ৰত্বিশ Nor-phytin-ma = ৰত্বিশ অসহা an epithet of the wife of Indra, the queen of heaven (Minon.).

\$\forall \hat{u} \text{ nor mi-\text{nan-pa} (idiom.) useless things, any thing that does not come of use (Rtsii.).

इंदर्ड nor-retwee = इंदर्ज nor-bday Vai-

ন্ধ বছিল nor-hain = অৰ্থী বস্তুম্বর the earth. ন্ধ বছিল বস্তুমনি মুখ্য son of & king, a prince, = ৰূপ হল ব্যুগ্ৰ-স্বত্ধ (প্রেলিন.),

মুং নাম্পুরুহ ল nor-hasin dwan-mo a title of queens and princesses; also a complimentary title for a young lady of great personal accomplishments: অধ্যাপুরুষ্ম মুখ্য কেল্পুরুষ্ম মুখ্য কিল্পুরুষ্ম মুখ্য কেল্পুরুষ্ম মুখ্য কিল্পুরুষ্ম মুখ্য কল্পুরুষ্ম মুখ্য মুখ্য কিল্পুরুষ্ম মুখ্য মুখ্

TRANGE nor-basin bu-mo = the daughter of the earth, an epithet of Sita (Risii.). মুম্মান ক্ষা nor-basin gyan-no a goddess of the soil (Yig. k. 85). মুম্মান ক্ষা nor-basin gver-mo in Tantrik mythology deemed to be the nus-ma or female energy of the tutelary deity Kyewa Dorie.

TEN nor-releas wealth, chattels.

इत्यमञ्जय Nor-las-rayal चनकाय an epithet of Arjuna the third Pandava

ৰ্থনামৰ্থ nor-las-hdas আমিই [extravagant]S.

Ys que nor-gaar 1. fresh wealth, one who has newly become rich. 2. www s [good fortune; Mars] S.

 δ \Box \Box not va $1. = \Omega \cdot \pi t \in \alpha^{2} \pi^{-\alpha}$ and uncless, dirty; unchaste. 2. to agree, to come to terms (Cs.).

ক্ষিণি nos-pa 1.= ব্রণ to receive, to accept, to obtain: ২৯-২৯ ব্রণ ব্রক্তিবন্ধন কর্মান take vows that agree or suit you (Hbrom. 117). 2. v. মুগ্ন 3.=১০ব্যাক to judge, appraise, measure [অব্যাহ্ম অব্যাহ্ম pressing out] S.

15 The nya-gro-dha= 35 25 The byahchub ljon-cin and the peepel or bodhi tree. 23 The ISSA 15 13 IN 15 IN 16 the pure city of S'akya, the unique abode of the bodhi tree (Tangur Moo I 230).

ৰাষ্ট্ৰী বি gnag-pa = ৰূপ ন nay-po black, বু ই শু প্ৰধানপূৰ্থ a girl with her greasy hair black (Hbrom. 109); প্ৰশ্বৰ gnay-sbag sooty (Sch.); ব্ৰয়ুখ্য nay-physus black cattle, esp. the yak; প্ৰশাস্ত gnay-khys a herd of cattle, cowherd; প্ৰনাশ প্ৰদেশ কৰা a keeper of cattle, cowherd; ইনাম বৰ্ণ sem-la nay-pa black-hearted, scowling, impions; ইত্ৰৰ বৰ্ণনাহান্ত কৰা কৰা (Rdsa. 14).

मार्किया : gnan-na resp. form of क्षेत्र ster-wa pf. चन्द्र or चन्द्र च gnans imp. चन्द्र gnon 1. to give, grant, only used when a person of higher rank gives or is asked to give; to concede what has been asked; बुत्स चन्द्र देवा चन्द्र प्राचित्र प्राचित्र का प्रा

meditative warmth of the highest kind having been conceded, he became wrapt in meditation. 2. to allow, permit, approve of, assent to: AMARIAN AND he accepted the invitation, he promised to come (Dal.): Faggarage and allow me to send for the horse (Dal.); वद्यावीमहिदय वेच 5द प्रेस बार नेव! allow of my making a donation (Dal.); 39345 445 Z yes, I permit it; 34 44 444 & he appointed him his minister; HIGHE he ferbade, refused; XWS-A-MAL वर्षे क्षेत्रभावस्य। he published a prohibitory law concerning the exercise of religion (Glr.); ama stage he declined to grant it; র্বান্ত আবার ha refused to come. আনুনার্থ 55. 14. 84 gnan-uahi tuh-war-byas afrancen [1. invitation, entreaty. 2. application of perfumes | S.

The state of the s

Syn. बयदानेन bbab-eten; वयदानेन bbabnulshon; वर्षणभानेन gaigs-eten; वयदानेनम bbabstegs; वरेणभानेन केळेलुक-क्राट्टिका; हायरेनम shubdogs; भानेन के क्यांक्रिका-byed; वरेणभानेन bdeyseten (Minon.).

ন্দ্ৰন্থ gnafis the day after te-morrow; ধানে বৃদ্ধ te-morrow and the day after te-morrow; ধানে বৃদ্ধ বা on the day after te-morrow or the day after te-morrow I must be off (Jā.).

পাৰ্থ কৰা [vital part] 8. 1. the essence or pith: ব্ৰহ্ম বিষয়েখা the purport, the essential point, the point of view; মধ্যক্ষা the essence or pith of religion. ক্ষাটি gnad-che important, of great import or meaning. ইম্পুনি ক্ষাক্ষ্যক্ষ্যক্ষ্যক্ষ্যক্ষ্

it is of great importance to attend personally (to every point), and to inquire minutely into a matter (D. cel. 7). mas affect anad-harol-wa to explain the main point (Mil.); 945 %4 the proper meaning, the pith of the matter; and and anad-haga = \$459 very important or salient point, object, purpose: 54532444 बाम कामा उद के बादद दावा मानद प्रवाप दे की र पन । (Khrid. 188). 2. in anatomy: the heart; 945,454 = the seven important parts of the body. 3, in mysticism: the seven points to be observed in the disposition of one's body when sitting in systematic meditation. Also समाद्रक भेर जनमानी जनर are other attitudes and conditions imposed on a lama when sister of mishams-la, i.e., when seated in meditation. 445'5'44'4 quad-du phog-pa मची नेड piercing the heart, wound the feelings.

মান্ত্ৰ gnab-pa pf ব্ৰব্য gnabs 1. = বন্ধ; বিষ্ণুত্ৰ gos-gyon-pa to put on clothes. 2. v. জন্বৰ (/ā.).

ৰাজন প্ৰদেশ বিশ্ব কৰিব নি কৰা the sky; ব্ৰণাৰ কৰিব কৰিব নি কৰিব কৰিব কৰিব heaven; ব্ৰণাই gnam-rdo hail. 2. the air, atmosphere, weather: ব্ৰণায়ত গ্ৰহুৰ gnam grafi-mo hdug the weather is cold, it is cold; ইত্ৰেশ্যৰ হ'বে the weather will be clear to-day; ব্ৰণাইণ্ডিই the air is damp.

nam-bakes or ব্যক্তি ব্যক্তি বিদ্যালয় বিশ্ব বিদ্যালয় বিশ্ব বিদ্যালয় বিশ্ব

TANGE Gram-gyi khri-bdun the seven earliest kings of Tibet who traced

ক্ষমত্তিম gnam-bykos-ma the empress of the universe, an epithet of the queen of a Chakravarti Rāja (প্রতিল.).

चनमान gnam-khah for चनमान = also azure, sky-volour.

ৰ্ষণ ট্ৰণাই gnam khyi nag-po lit. black dog of the sky; a deity of the sa-bdag class.

बाह्य बाद gnam-gan the new moon.

প্ৰথা টুট্ৰ gnam-gyi skyon drought, want of rains (Mhon.). প্ৰথা টুট্ৰেই gnam-gyi ñed-htshe id.

Syn. ** R char-med; *** then-pa; ***

49% steft-blur (Moon.).

न्दश्चित्राय gnam-gyi hjiyş-pa, dangere brought by the skies, i.c., from rainlessness; there are drought, famine, danger from excessive heat.

9443932 gnam-gyi bya-khyuk 1. demigod of the Sa-bday class. 2. the Garudz.

বৃদ্ধ দুঁই লব্ধ Gnam-gyi bye-ma-luk sand banks of Gnam, n. of a village near Samye, i.e., in the Yarlung district : অধ্যানুক মুদ্ হুবুহ ব্যৱস্থান ব্যাহ্ম প্রস্কৃতি হুবুহ বুবি (A. 120).

met. the raven (Mon.).

শ্বন প্ৰাথম হ'ব gnam-grays flar-chen = ৭ইছ' এই the god of love, Kamadeva.

क्रमणुक्ष्य gnam-grum-pa = #६वव निर्वास very rough and thundering sound.

ৰ্ণ্ণ কুৰ gnam-rgyan = মুখ নাৰ, ইনাৰ n. of an evil spirit (Mon.).



ল্পনাধুল্ম gnam-leags আছলি; reep. for ৰিল the thunder: ল্পনাধুল্ম ইল্মান্ত্র্ম ল্পনাধ্যম ক্র ইংব্ৰ with a kind of thunder was able to suppress evil spirits.

Syn. aggarafa bryya-byin mtshon-cha (Mion.).

ৰামসাজ্যৰ gnam-chod-pa mystically = এবান্ধ্য good (Bon.).

ৰ্ষণাস্থাইক: gnam-rta-gyi lifi a good breed of horses brought to Tibet from Amdo and Mongolia: প্ৰণায় অবং কাৰ্ড্য কাৰ্ড্য (Jiy.).

TAMES gnameston the day of the new moon, the thirtieth day of the lunar month.

শ্রমশ্বং ই Gnam-gaon-po n. of a place in Tibet.

न्यस्थिति मुद्द Gnam-lde Hod-sruft n. of one of the early kings of Tibet (Loft. ९, १).

ৰ্গণ ই gnam-sided = প্ৰণাৰ ই ইৰ্লান্ত celestial, resident in heaven [1. 'having the clouds as fostermother,' fostered or watered by the clouds or by Indra, as corn, land, etc. 2. mother of the gods, Aditi[8].

া বাই মান বি gnam-pa = ই মান প্ৰ dri mahan-pa bad smell, stench.

4 বাইঅ'র্ম gnam-po= হেল druñ-po ব্যান্ত honest, straight;

quantify & Gnam misho physid-mo is the large lake lying about 120 miles to the N.W. of Linasa, commonly known by its Mongol name of Tengri Nor and styled Nam-tsho Chyidmo by Tibetana, i.e., "the frozen sky lake." It was first surveyed and mapped by the native exploring agent of the Iudian Survey Office, Nain Singh, in 1874. Since then it has been visited by Mr. and Mrs. St. George

Littledale and Mr. Fletcher (in 1895). The map of Du Halde, founded on the Jesuit Fathers' notes, however, represented this lake approximately in its actual position. The Jesuits did not personally visit it, but marked it down from Chinese information. approximately consistence of Gnam-misho relo-rist the long stone or monolith of Nam-tsho; one of the thirty-seven secret holy places of the Bom, situated on a rock on the shores of Lake Tengri Nor (G. Bon.).

manufic Gnam-male of n. of a demi-god of the Sa-bday class.

+ TANKER gnam-zer 1. lit. the heavenly nail or pain, n. of a disease. 2. wooden bench or seats kept in the felt tents of Mongolia.

শ্ৰুমাণ্ডম Guam-yaş the name of a castle in Tibet (Glr.).

Պգու^ը સુંદ વર્ષન *Gnam-ri sych-htsan* king Num-ri Sroń-tsan, father of king Sychhtsan syam-po (Loń. ۹, 5).

প্রথাই প্রথা gnam-lo gsar-tshes the newyear's day (Rtsii.).

व्यवस्थाने Gnam-gçed n. of a Sa-bdag.

+ नद्रभव gnam-so=55't dran-po straight.

বার্থ gnah or ব্যুগ্ন gnah-wa, but in colloq. usually styled "na-po," a large wild sheep found all over Tipet from Ladak to the borders of China, and often styled in sportsmen's books, the burrhel. It is the Ovis nahur, and is not so large as the Ovis anmon or the Ovis hodgsoni: ব্যুগ্ন প্রাপ্ত ব্যুগ্ন সম্পূর্ম সম্প

मुद्द में gnab-ua adj. former, ancient.
मुद्द में gnab-dus = मृद्द thog-ma or हैं। के किल-chad; मृद्द मुख्य स्वयं क्षाति-nas magnification कर किल्पा कर्मा र्मा क

यात्रेक्ष anas भारा, बाल्य, निषय; म्यन, पद; I, a place, locality, spot or piece of ground: and hence, also: an abode, dwelling-place; also a temporary lodging: manage or the to give shelter to, to lodge, a person; वृद्धाने प्रश्निष्ट व to become homeless; न्या gnas-po, colloq. "na-bo" a landlord, inn-keeper; and a lodginghouse; ब्रम्भ अर्थ sleeping place; ब्रम्भ स्ट्र they returned to their place, their home; के नद्य skue-anas birth-place. 2. a holy place, place of pilgrimage; a monastery: अद्भादभाद्याः व gnas-nas doyun-wa to turn out of a monastery, also excommunication. क्रम हे ब quas spe-ica id. 3. a clerical dignity or religious personage; 454 2 quas-shyinps to confer priestly status on a man. 4. object, heading, point: প্রের্থ an object of laughter; Kangau that which ought to be an object of shame (Schtr.). 5. division, section ; sphere, province : 29'46. any rig-pahi gnas-laa the five classes of science. *** appears also to mean any definite division of places, things, or beings: and even: sort, variety-almost equivalent to an rigg, but not technically the same. Thus, the following definitions are termed 444 444 :-- (1) @4-4-55 8x.45 -44-4 ८५.र.च द्वेर.व. श. दशसदर श्रा देवा वी । जाजासकावा जाजा-मञ्जामास्कृतपा महासा एके सन्ते स देवा: [varioties of bodies obtain various names, such as the gods are different from men]S.

(2) समयद्दायाच्यानम् नेमायदेवायद्वादवेदात्रात्रसम् १ साम्यः ६६:६६:६) नानामकाता एकम्पंत्रानाः तरवधा देवा बचावादिकाः प्रधमविनिक्षणाः [varieties of bodies obtain the same name, such as the Brahmakayika and Prathamasinibetta are both called gods | S. (3) समाविका वायन नेमा वायन यद्वद्रेश्य, वृद्धद्रवाभवाय दशमार्थे । एकलकाया नानाल-संभागाः तदस्या चामासराः Tthe same sorts of bodies assume different names such as the various (64) classes of the Abhascara deities 8. (4) समान्द्रेयायावर नेमान्द्रेनायारवारवारवार करवे क्षापुत्रिव्यक्षमध्ये एकसकायाः एकमेक्कामाः तक्यथा देवाः unagen: [the same sort of body assumes the same name such as the Cubhakrtsua class of the gods | S. So, likewise, these spheres of external existence are classed ८९ व्यवसः (1) दशस्य अवर प्रधाने अनेद । खाकाशानmurane (the infinite expanse of the sky, the first of the Arapa Brahmaloka]S. (2) इक्ष नैयामन प्रमान के अंदेर विश्वानान भारयतम्ब [unlimited realm of knowledge. the second of the Arana Brahma loka S. (3) डे. बार : शेर् पार्व हे : अडेर चाकि सन्वासतनम [source of nothingness, the third of the Arapa Brahma-loka]S. (4) वर्ड नेषा भेद वर्ड नेषा भेद भेव हे अडेर। नैवर्सकानार्सकायतनम (the sphere of knowledge and non-knowledge, the fourth of the Arapa Brahma loka S. (5) वर् नेमानेद पर्व मेमम स्वादमाम में । जाने जिसमान The knowledgeless animated beings, the 11th or 13th of the Rupávacara gods S. बादमा सेमा है हैं यह द anas-sum-cu no-bdun the thirty-seven holy places of the Bon, out of which there are thirteen in Doug-ru-the Central Division of Tibet :--(1) 494 Gñan, & Lo, and 44 Ral; (2) बद्धा-क्रिक्ट्र में Hdam-çod snar-mo; (3) वयदायुवा भुव द्रमुद Bpham-yul grab-dkar; (4) अव भूद व Mal-gro ra-wa; (5) \$4 \$ 24545 Chun-gyi brag-dwar: (6) 54 5 2 Has-po ri-thaft:

(7) * 4 = Lha-yer-wa; (8) * 3 = 5 = Snam-gyi



re-gad; (9) marait L. Gnam-misho rdorid: (10) अद्भाष्ट व्याप Stod-ras lun-quum; (11) \$5 45 95 49 Skuid-cod luft-nag; (12) 5'कर'-न' स्थव Ru-rayek ca-mthah; (13) अर्थान वीव ATA Mgon-gon rayal-mo. Seven in the Guon-ru districts :-- (1) विक म श्वा वारेन Holkha cug-geig ; (2) 32 39 75 49 Nah-vul cihnaa: (3) 53 ME ME OF Duc-luft cafe war: (4) म्ह सुवावेष Kon-yul bre-sna; (5) मुन्द बर द्रम्द Klu-cod than-dmar; (6) we ge hap Yar-lust sua-kha : (7) अव कि वर्ष द नेंद्र Mal-aro mishon-cod. Eight in the Gyas-ru or Yeru districts:--(1) 3 Ha wan Hu-yun sa-nag; (2) - 12 w 3 KE. en Cans-kyi pon-tshal; (3) 55 9 and mix Brud-kui mkhar-adon : (4) \$ 59 25 4 Rte-nag quaft-phu: (5) est a gr. wat Hjan-gi rgyahnikhar; (6) gas Turan Ltay-phu gros-lhas; (7) 司机司马司司 Gteafingi gyer-yug; (8) 叫 元 2'99 Last-sast lag-brag. Nine in Ru-lag:-(1) 3年第5 四 4 Nag-stod stag-tshal; (2) 五 9年 5 RE. Chu-bgo sta-rin; (3) was by 34 545 Mkhar-chen brag-dkar; (4) # = 3wec. Mtsho-Aa brig-chuf: (5) 434 \$ 4K 45 Ghanrtse than-cod; (6) 5x4 pag Gram-pa kham-bu; (7) = 94 4 94 Rag-pa than-slum; (8) = 15 194 ME Ba Mah-mkhar mdo-phug ; (9) @ ga ga ax Lha-yul gur-thaf (G. Bon. 37, 38).

ब्राम क्ष क्ष कृष्ण gnay-lohu-geiy the eleven gnas or physical states as mentioned in the medical works of Tibet: (1) ह वसर् भे कृष्ण हार्ड-एव कृष्ण है ज्या है कृष्ण है कृष्

দ্যান কৰা প্ৰত্যা grass-chen-late the five great holy places of the Northern Buddhists of Tibet:—(1) ছাল বুলা the central one, Vajrāsana in Magadha; (2) ক্ৰেইড্ডা in the east Utai-shan in China; (3) কুইন্টা in the south Potala; (4) ক্ৰেইড্ডা in the south Potala; (4) ক্ৰেইড্ডা in the south Potala; (4) ক্ৰেইড্ডা in the south Potala; (4) ক্ৰেইডা in the south Potala; (5) ক্ৰেক্ডা বি আমি চিনা কৰিছে আমি চিনা ক্ৰেইডা the eight places made holy by the relies of Buddha: (1) Prota puri (Tibet); (2) Griha devata: 3. Saurāṣtra (Guzerat); (4) Suvarņa dvipa (Pegu and Burme); (5) Nāgara; (6) Sindhu (Sind): (7). Maru: (8) Kuluta (K. g. f. 69-76).

ল্বা প্ৰায় gnat-skabs ব্যাহ, ব্যাহ্য temporal state or life [opportunity, condition] S. ল্বা প্ৰায় ব্যাহ্য produced from circumstance [ব্যাহ্য কি danger to my temporal life not occurring.

न्दश्रीका gnas-skyes-ma बासतियी [1. habitable. 2. night]S.

ASAPET REWA gnas-khan spans-pa TAT-TETT: [one who has forsaken his home] S. a mendicant, a Buddhist monk. ASAPET gnas-Res-med one whose residence is not fixed, a mendicant ascetic; a vsgabond; one of uncertain residence, not residing in one place.

नुसमादन्यम् quaş-han-lan दौष्ट्यः [depravity, wickedness | S.

ৰ্থমণ্টৰ শীৰ gnas-goig hdain = গ্ৰহণী টুল গ a species of wild gentian used in medicine (Mion.).

वृद्ध वरुष वरुष gnas-brab-wa चायवरीय [fit to be a shelter] S. नृद्ध वरुष हात्रेत्र, सार्वेत्रण n. of an ancient city in upper India sacred to the Buddhists [Some identify it with modern Oudh or Ayodhya; others maintain that it is the same as Sogdians or

the land of the Scythians. Patafijali who flourished in the 2nd century B.C. in referring to the conquests of Alexander the Great and in illustrating a rule of Pāṇini's grammar writes " पननः अवस्त साक्ष-मा the Yacana (Alexander) besieged Saketa'']8.

gioin, of a small monastery situated to the south-east of Dapang monastery near Linasa, where resides the great crack of Na-ching Choi-kyeng, a personage said to be the incarnation of Pe-har tempo, and who forecasts the place of re-birth of each successive Dalai Lama (8, kar. 181).

man's gaus-chen (also man's or man' ama sa, a very important place, a very sacred place (Risii), a great resort of pilgrimage, a great sanctuary.

প্রথমইণ gnas-melog principal place of pilgrimage, a very holy place.

গ্ৰহমট্ট Gnas-shift u. of an old monastery in Tsang situated near the road to Gyan-tse from Phari (Lon. 2, 10).

ৰুষ্ণ দুৰ্গ Gnas-ta-la n. of a place in Tihet.
ভূ ব ৰুষ্ণ দুৰ্গ দুৰ্গ বিশ্ব বুল আৰু বুল কুল দুৰ্গ বিশ্ব বুল আৰু বুল কুল দুৰ্গ (Lon. ন, 25) the fifth mamed, Dyelegs belan-pahi Ryyal-mishan was born in the neighbourhood of Gnas-ta-la.

व्यवस्ति gnas-rien न वेषाहेन hjig-rien, सहैंब sa-rien the earth, the world (Mion.).

ন্ধ লয়ৰ gnas-betan 1. আৰি this firm in his place, an elder, a Buddhist monk of the Sthavira School. 2. হামনী আন্দাৰ্থৰ at the tenth decade of life, above ninety years old]S. But chiefly we read of নিম্মান্ত বিশ্ব ক্ষাৰ তুল বুল বুল তালিক ক্ষাৰ ক্ষাৰ তুল বুল ক্ষাৰ তুল বুল ক্ষাৰ ক্

Buddhist cosmogony. A very late tradition asserts that they were invited to China by the Princess Wun-shing Konjo daughter of Emperor Than-ju.

া বি প্রায়ন্ত্র বি বি প্রায়ন্ত্র বি ক্রায়ন্ত্র
শ্রমান 11: religious exercise, monastie function: গ্ৰমণ্ডবেশণ to perform such; গ্ৰমণ্ডবেশণ to mine devotions of a Buddhist:—(1: ধ্রমণ্ডবেশণ devotedness to the creed or teacher; (2) ইশণ প্রথমণ devotion to religion; (3) গ্রমণ্ডবেশণ devotion to the church; (4) ধ্রমণ্ডবেশণ বিশ্বন্ধন devoted regard to the teacher; (5) ক্রমণ্ডবিশ্বন্ধন attachment to one's own professor or teacher; (6) গ্রমণ্ডবেশণ loyality to the spiritual guide; (7) ব্রমণ্ডবেশণ বিশ্বন্ধন বি

ৰূপণ III: 1.= ছব a tdan-pa. 2.= বছব a bstan-pa ৰাখ্যাব্য, ৰাখ্যাব্য (to teach, having been taught <math>|S|.

প্ৰথ ইণ্ড ynas-hyed = সুকাৰ কৰিব i. the orb of the sun (Mion.). 2. আৰম্ভ a saint, sage.

व्यवस्थित gnas-byed-ma कावती as met. = a cow, also a woman (Maon.). स्वाम gras-ma समित residence; also a resident.

প্ৰথম gnas-mo hostess, land-lady, frq. mistress.

ৰ্ষ্যাৰ্থন কৰিছ Gnas-gtean mahi ris মুখ-ৰাম্মান্ত্ৰ n. of a class of gods whose abodes are very clean and pure.

बादकार्नदः gras-traf v. बादच 1.

as year-tshul state of things, affairs; condition of life bodily or spiritually; news.

MAN 23 gras-ish-hu ngen [a tank] S.

ৰ্ণ কৰি gnas-gshi = গ্ৰন প্ৰণ rtan-gnas homestead, pernament readenee; estate লেকু ই মান প্ৰথম এই মান প্ৰথম গ্ৰন্থ কৰি আনাৰিক province of Magadha there were numberless homesteads, residences of meaks, anates, monasteries and villages, &c. (A. 59).

Syn. 🎮 🖫 khak-khyon; 📭 🖛 gshiş-ka (Mkon.).

484.99 Grap-zah ii. of the city of the Azura situated at the foot of Sumera.

व्यवस्था gnas-had सम्बन a good and happy world.

শ্রহমার্থন gross-hand ন ইন্নামার্থন contentment, ensinces at heart. ব্যাহমার্থীয় কর্ম বাইব্রামার্থন হর্ম করি during that reason let us both with a heart fell of case go to a happy place (Rdon.)

শ্ৰমান্ত্ৰীৰ grassings has been described as Imparis 3 মন এইৰ প্ৰথম কৰা the material state of all things, material and phenomenal.

ৰ্থ ব্ৰহ্ম বুল্ফ gnos-lays iteles-pa the knowledge of the essence of all things, the knowledge of all things, or in a Buddlest ense, of the non-existence of all things: ব্ৰহ্ম বুল্ফ বুল্ফ (A. 28) in his mind arose the right unperverted meaning of the state of all things.

THE CHAST grant-begins gen. a local god or spirit entrusted with the duty of guarding a holy place or sanctuary against an enemy, be he god or man. In W. carnest-money, pladge, security (Ja.). THE GRANT GRANT-STARP, po an epithet of AMAN Ruam-sras or Vaistravaga who is the guardian of all Buddhist sacred places.

พื้อเพื่อและ Gnubs n. of a lo-tsu-wa of the Rhin-ma School who translated Tantrik manuals into Tibetan (Khrid. 23).

+ व्यक्तः gradi conscioneness of guilt, कहर भे व्यक्त म = देशव व्यक्त भे वेह व (Lic.).

শ্ৰী নি প্ৰ প্ৰচলা-নৰ 1. to feel ashamed: সৈতে ক্ষাই গৰাই গৰা গত-পূলা প্ৰচলা-চৰ পূজা I also felt ashamed (A. 68). ২. = ইমান বৰ্তুই ব to feel remorse = ই ক্ষাই আমন বৰ্তুই ব to be conneces e-stricken.

ৰাই বাং good-pa কৰা is thus defined: এন্তৰ্থ ইং হৰণাইবেনী সুখ্য নিৰ্মাণ toen, demons and evil spirits who are bent on evil here and useless. পুৰুত্বি নিৰ্মাণ বৃদ্ধিৰ বুণ কুলাৰ at the root of the sacred tree of the sakii there were some demons (Whom. 1966).

945 B4 anod-shuin we a set of deities or demons believed in Tibet, to haunt mountains and especially mountain passes. They are poisonous to travellers unless propitiated at a pass-top. Many mountain ranges in Tibet are named after Noi-Jin demons. 445 34 F & anodsbyin kha-rlaffe lit. the mouth vapour of a yaksa demi-god; =54 344 qqu-tshiqs (Maon.). 445 24 and quod-shyin rayal-po the king of the Noi-Jin demons who guards the northern quarter of the world. वर्दर है द के ए दर्दर ने द दो दलका है जिस the names of some of the Noi-Jin chiefs are:- Rnam thos-oras (Vais'ravana), Horog-gnas, Yulhkhor-srufi (Dhritarastra), Hphage-skyespo (Virudhaka), Mig-mi-baan (Virupakaa), Bzań-po, Gań-wa bzań-po, Rmons-byed hdsinpa, Chuhi Gwafi-po, Lag-bryyad-pa, Liartsen (K. g. 113).

and grades good-sbyin-chan met. for alcohotic spirit (Mion.).

व्यद्भारत nod-nudses द्वाच [u. of a demon slain by the Hindu goddess Durgā; he was son of Gaveshtnin and grandson of Prahlāda]S.

ৰাণ্ড কানৰ gnod-sems or পুৰ্বি এই কানৰ আঘাহ আছা mischievous wish, ill-will: পুৰ্বি কানৰ ক্ৰপুৰ্ব টুং নং ম বুং ট্ৰিন্সংহ বেশ it is against duty to harbour evil-mindedness and false religion (Hbrom. P 4).

Syn. 447.35 guod-byed; 4335.3435 bishebyed nes-byed. (Mñon.).

nnun, fut. अदेद man, imper. देव देव non-cig, to press, compress, force down; to subduo, suppress, keep down: अव देव वा नहा अदुर्भ वा नहा अदुर्भ का प्रति के that the broth might not boil over from the cauldron, the girl pressed down the lid; अनेवार वार्ष देवार वार्ष का वार

seq. তে ব্যুহ আনুষ্ byegs dri-sa tha-bdrernams mean-pahi gmuns-shags a dharant
which will suppress demons, driza and
irupa; ব্ৰন্থ কৰি gnan-mgo n. of a mountain,
"the head forced down," situated in Nepal,
a few miles S. W. of Kinchinjunga.

বি নান্য কৰিব man-pa, বিশু চন্দ্ৰ বি to press
down. জন্ম নান্য কৰিব ক্ষাবান্ত কৰিব n.
of a forest in the fabulous continent of
Uttarakuru (K. d. v. 304).

पार्केय gnob, v. अद्भव mnob-pa.

335 "I mnag-pa = 449 q gnay-pa (Sch.).

odlumny (Sch.).

म् भी जाता । भी भी जाता ।

+ MARGER mnab-bisai n. of a kind of pastry, biscuit or cake.

G mnab-risul 1. mean, worthless (Cs.). 2. nourishment, food. ***G*** grand-risul-gyi bu the child of an indigent person (Cs.).

১২৪ নান ক্ৰমণ, নান ক্ৰমণ কৰা কৰিব of a see of a

Byn. (to swear) वृष्य bro-bor-va; ५६ अन्य योषाय द्वेष्ट-कार्यके bahes-pa; ५५ वृष्ट्य dyu bahuh-wa (**U**hon.).

AGC'A mnab-ma ay a son's or grandson's wife; but the word is also used for the bride of one's younger brother.

ধান্য maal resp. for ৰাগ gāid 1. aleep, esqualise a maal-gzim-pa resp. for ৰাগ বিষয় gāid-loy-pa to go to aleep; esqualise maal-du pheb-pa or ব্যাব byro-wa to fall asleep, to aleep; esqualise maal-thum-pa a whort nap, alight sleep: esqualised in a short aleep (A. 44). esqual maal-lab the talking in one's aleep.

— ইনি স্ mno-ua = सेक्सव semş-pa, pf.
মান স্পাত্ত to think over, ponder, imagine:
ইংল হৈ তেওঁৰ নাম্বিক বি thinking it had been
said to me. ব্যক্ত বিশ্ব ক্ষিত্ৰ ক্ষিত্ৰ-স্থাত gioń-wa = ব্যক্ত বিশ্ব ক্ষিত্ৰ ক্ষিত্ৰ-স্থাত oonsider, to think carefully upon.

અર્ધ-વેલાયુગ mno-çis lha-pa (યુલાયુલ-યુ-યુ-યુ-યુ-તે-પ્રેમ:) n. of a Kabandha Itaja, king of the headless spirits (K. g. લ, 523).

MAKI mnon-wa, v. AKEA; wife in mnon-med = Kada shameless (Maon.).

अर्बेर् म mnod-pa = रूप med-pa; v. रूर्य.

চার্কান ক্ষানা-wa to grow feeble, to be reduced, weakened; মান্ত্রার have been weakened (Pth. 193). অব্যাধ mnol-grib weak and dull, or obscure; মান্ত্রার mnol-rig weak intellect.

तें प rna-wa भवन, कर्न the ear: हिंद व वेद 54 95 44 5 MX BOW khyod-la hon-can boufna rna-ru mar blugs if you have become deaf pour butter into the ear. 4742 A 45. rna-wahi me-los the drum or tympanum of the ear: * The rna-wa ma-tsha do not disturb or vex by frequent prayers or clamour : देवसद्यम अमृद्युष्ट्र therefore dont vex. sit silent (Rdsa.). 499599 #5 a treat for the ear (Glr.); \$49 595 4755 rna-wahi dican-po atod lend me your ear, listen to me (Mil.): \$5 \$54 gnar \$nam-pa pleasant to the ear, tickling the ear : 499554 radwa hdud-pa, v. 2554 hdud-pa; \$484 rnawa hua-wa, 1959 rna-wa buo-wa, 19894 rna-wa blag-pa, all=to listen. 44444 deaf, to be deaf; \$ 00 as the function of hearing.

ৰ্ম- rna-khuń ear-hole: ৰউ মটা বৃহত্ত বৃহত্ত বৃহত্ত কৰিব চল rna dying man's ears. The common word for the ear in colloq. is মুখ্যৰ sounded "namchok;" in W. জ্ঞান্ত বুলাইৰ sounded in universal use in Tibet; but the vulgar word for earring is not ইন্ত্ৰিৰ (sometimes used in books) but ক্ৰিম্ক "e-kor."

Syn. gaka sgra-hdsin; ş4 şñan; Twaka thos-hdsin; Twak f thos-pahi-sgo; gakas sgra-yi gnas; 3435 ñan-byey (Mñon.).

wears only one earning, as epithet of

+ ६ 👫 rna-tyrafi ... अर्थ महे । mdahi mdehu a bullet, a buzzing arrow.

\$35 rna-can we the first born of Kunti before she was married to Pandu (Mion.).

** rno-cha 1.== \$45 rno-ryyan ourornament (Yiy.). 2. ፡፡ እ ተባ \$5 የዶ the halo encircling the sun, the canopy of the sun (ውñon.). ት አማር ዓመና rno-cha gdab skar ችማዊ (carring in. Also 4 950 id.

a ইপাৰ্থ proactheg-con one who can hear patiently; বাঁহু আনুলাই ইপাৰ্থ, one that is able to listen to all with patience: particularly one who is meditating on the merit of patience.

३ श्रम gua-slaths or १ श्रेण्य rna-spays वर्ष-सम ear-wax.

\$4.53.4 Rna-wa gon-pa in of place problems of India (K, A, 3, 26).

4 9 9 9 9 rm-rea brayad-pa one possessed of eight ears—an epichet of deities with four heads; Brah ia. (Mion.)

\$ 55 gna-wa-can as met, the Sal tree = 24 \$ 78 As (Maon.).

६৭৪৭ ⁸ Rua-va hye-va-vi n. of a hill in the land of the *Yidag* or Preta : ইন্মুলিন্ টুলান বট্টাৰ ⁸নী প্ৰকৃতি কুলান কুলান (Khrid. 41).

इत्रिक्ष qua-wahi bend-- नविद्य ka-la pin-ka कडाविष्ट ex the Indian koel (Minon.).

of the helm of a boat, a pilot.

4 M5 ?na-mdsad = 435 n. of a kind of car-ornament (Rtsii.); 42 M2 N35 ma-wa mdses-byed id.

子 うち rna-ru = 発育 a hkhrig-pa copulative union of the sexes (mystic). *8* rna-luft the ear or handle of a vessel (Cs.).

মান্ত্ৰৰ gna-slays দীনৰ [capable of being heard] S.

tip of the oar (Med.). [worm a vessel] S.

*Ms rna-slan a fur-cover for the ears worn by Tibetan ladies (Ja.).

ৰা rnay us matter, pus, supportation; বল্পুনৰ rnay-man-pa pus grown mature, মুল্বুর্ব rnay-harm-pa to draw out pus; বল্পুল rnay-khray matter and blood; বল্পুন rnay-ran containing pus, purulent: বল্পুন বল্পুন rnay-par rnay-pa to form pus, to ulcerate (Cs.). বল্পুন rnay-harum aircess (Sch.).

49 94 qua-gran a kind of damned creature, prob. a preta which subsists on pass and nucous.

sq rnags in colleq. = ready money, cash (Ja.).

दें वि rauk-va, pf. बहुष brauks to become choked, he stifled, grow constricted :
बहुद के दें वि brauks-to hehi-wa dying by
choking; दुव्य के कर-दे- (his) breath stopping short; इंच व बहुद अनुवाद के कि कुछ दुद अन् thou-ma bekrauk-nas d'ein thad hyte braukso his throat having become sweller, his
words were stifled; अन्येक्ट के दक-tyis
roak-to the food choking him; वृद्ध कुछ कुछ
myd-sian-yyis rauk-to stifled by his grief.

মান man-part 1.1. a piece, a part, a section, distinct part, ingredient: মুখ বুরুষ বুরু বুলুম্বার the subtle and the coarse ingredients of the besty (Vai. \$5.); বুলবুম্ম or asser-১৮% in every respect, to all intents and purposes—this phrase is used whenever people of rank are addressed: বুলুমুম্বার্থ ক্রিব্রুব্রুষ্থ বুলুমুম্বার্থ most honoured

patron, altogether incomparable as to grace and goodness. 2. adj. different, distinct, individual, respective: 3538 484 69 four (separate) rays of light: हेर्च सम (प, प्रेम the two lords respectively; অব্ৰ এইং ইল্ম বু র্মার্ক 4 % we five individual girls here assembled (Mil.); Kanasmanagags the eighteen different wonderful fosts; awayers separate dishes of food; इस व क्सम हद अधि पर यो मेम: मध्यम में मार्थ रह रहेवस ने इस वर्ष omniscience is that in which both colcur and form are individually included (Vai sa.). 3. division, class, species; 595 \$8 98 the four species of troops; an we and ream-pa sou-tshops different sorts; \$4440 of four different kinds. 1. manner, way: इस व क रेणाय है के दस in manifold manner, variously, frq.; 444 बमगाठ5 in every way; इमगद्दात (the earth shakes) in six ways, i.e., directions. 5. effect, result, consequence; देव अद्गाद वर्ड इस un from vexation at it ; यहेर अहे इसवस in consequence of the cold wind (Mil.). shapo, aspect, form: समयाद्यावरूप सामान assuming individuality, personified outward appearance, figure, shape (A. K.); ### 3% 49 9 h ags-kynht gaam-pa in the shape of a book (Far. 84.); \$456 AMANDA Stenpake recoverar soral he assumed the form of the teacher (Ta.): En no sauce again to appear on a spiritual form (G/r.); Auskir Total age this body turns into a corpse; and so in most cases with regard to the whole appearance (in substance (from Ja.)] 7. time as an unit: 449 % trans-pa kan agar atoms of all things, time without end; prays 5 mam-pa kun-lu at all times, perpetually (Maon.). 344 पदे बनायर के वालेदा देखेर दूसवा गुन कु वदे शर झ there is no greater danger than an evil thought, therefore it should be avoided at all times (Lo. 26).

表別以 II: in Budh, that which is cognizable, can be measured, or conceived is called rnam-pa; that which is inconceived to or incomprehensible is rnam-pa med-pat (K d, 4, 45).

মুখন mamper or মুল mam full, complete, all; fully, completely, to the uttermost মুলন বুলি mamper bkod fully arranged; মুলন মুলন ব thoroughly wise, fully a quainted with; মূলন মুলন ব quite dazed; মূলন বুলি ব resigning all, thoroughly giving up; মূলন মূলন ব mamper time-pa quite full, full to the brim; মূলন complete escape, emancipation, and hence: memoir, lite, biography. For other compounds and examples, v. separate headings.

ন্ধ বন্ন en নাগৰ দ্ৰ বিভিন্ন variegated, piebald. নাল স্থান (বন্ধান) roun-ekray (hkhrung) বিস্থান (very agritated, overcoma)S.

柳瀬林 rusin-skyrs or 新田本真林 rusin-par skyrs a king.

Syn. §28 rygal-pa; NASE sa-dwah (Mhan).

*** State - Ka procession.

AMANA Ream-dkar-else (Naugar-tse) n, of a small tewn with a fore situated on the western shore of lake Yazudek on the highroad from Gyang-tse to Lhasa.

त्रमाधि, Arath

[shameless anger]S

Adopted ream-mailte-met a clever, wise woman (Mam.).

Anaist runninkty a consistence; the term in later lit, has been applied to Ruddles: Suasum acus grai ganices alg \$4 granace; neuguse i don as grian ga 758

सद् मान्याभवते प्रदारिकामा करेका वा कांग्रेका वार्षा । दे १०८ व क्रेक्स विकाय दे देश अद्भेद की अस्त अ क्स कि वर्ष के दे विकास के दे हैं। (Gser-phrefi 68) the omniscience to be able to see things in that manner exists only in the nature of Buddha.

कार्योद or कायर वृद्धिय rn:im-bkhor rnampar hkhor-aa fasa [mistake, flurry | S.

AN TEN ruam-grans units 1. specification, enumeration: autous gran ranalpohi rnam-grafis enumeration of the names of kings. ANDENGUMM rham-grafts dougyas (PILNIAS Q M. T kha-grafis mi-hdrara man-po) many different individual things, great variety of numbers (Rtsii.). अन्य क्रमा है का प्रदेश the component parts of names according to their etymological value (Tá. 69, 3-3). 2. treatise, dissertation, a paper 34 3 chos-kui fro.

Syn. of 1. 4544 and gnas-skabs; 244 rimpa ; and sprul-pa ; wa gnam-pa (Situ. 45).

क्षाञ्च rnam-grol or कायर ज्ञेषाय rnam-par grol-ica facin emancipation, complete escape from re-birth. अम्बूच ज्यान का प्रकार a Sútra in K. d. a. 199.

AMBE Rnum-glift or AM an ac. Rnamraual-alia 1. n. of a monastery in the town of swas Is Rnam-gliff-rdson in the Shang district of the province of Tsang (R.sii.). 2. n. of a Bon work (G. Bon. 4).

444 95 ruani-hayed n. of a fabulous number : बलब ठ८ दब वर्षे द हैद MA (Va-sel. 57).

क्षावश्चर I: raani-hgyur विभाग, विकार change (for the worse) in illness; affliction of mind: इसवहर में सरवय निर्विकार without anything affecting the mind, the mind in its serene, calm state: \$44935'85 one whose mind has been affected, changed for good or bad; swasant; convalmeent; recovered from illness.

Svn. 35 Nanu nad-safs-pa: 55 NN 12 C nad-las thar-wa (Mhon.); without disturbance in the mind or anger: also change from the normal state of the mind.

4MASK II: 1. form, figure, shape; অ এই ক্ষেত্রত the form of letters (written or printed) (Glr.). 2. behaviour, demeanor: लाभारवाणीदमवद्भर (Vai-sh.); of a sick person, ANGENERS man-hyyur melses-pa mic gestures or performances, mummers' dance. 3. graceful carriage of the body. strutting walk ; pride.

इलाक्ष rnam-ryyal or इल्पर क्ष 1. विकय complete victory; a common appellation of persons, deities and monasteries: 454 4% Sar Rnam-rayal Chos-sde the Dalar Lama's personal monastery on Petala at Lhasa. 2. = अप्रस्थापेर भर्ता mystic. 3. as met. == 1 9 gourd (Mfton.).

क्षा कुषा नेदा gnam-rgyal-çin 1. one of the names of Ariuna the third of the Pandaya brothers (Minon.); a name of sadanana the youngest son of Mahadeva (Maon.). 2.= कुल अस्त ryyal-mt.shan प्रज, पताका; the standard of victory (Mñon.).

Syn. 4435 Ac rgyal-bycd-cin; & ac Ac chu-klun-cif (Mnon.).

swamawa rnam-ryyal bum-pa 1. a consecrated water pot supposed to contain an elixir of life which Buddha Amita Avusa holds in his hands; any vessel containing charmed water: य्वाद्र अद्याद्भर वेद्रश्रक्ष सुमय the consecrated water-pot made of brass or red-copper (Rtsii.). 2. n. of a sanctuary in Yarlung.

का क्य rnam-rgyas विचीचे copious, abun-

arina rnam-sgeg-ma a coquettish woman.

Syn. ANN de hgram-ser; Paris skyebohi sira-can (Mion.).

the sun (Mion.).

का क्रम द्रावm-sgom विभावरी ; met. night.

aw ब्रॅड rnam-good and ब्रह्म ब्र्डड yorks-grod, दिसमें [rolinquishment, leaving; a full pause consisting of two dots]S. क्षम्बद्ध द्व rnam-bead-can a passage or sentence at the end of which two dots, one above another, are put is called Rnam-bead-can (Ya-sel. 47).

awala ruam-hjiy faut sadness.

इस वहेंसम ह व rnam-hjoms rtsa-wa (अव) n. of a medicinal root.

Syn. MCKA mh.r-ea; MKBA skar-chen; MKBB HM skar-mahi dri-léan-ma; KMKMK Ho-ma dkar-po; BKAKB bur-çih-dri; KK Tha-mo; MMBA yrays-ldan (Khon.).

awataa rnam-hjoms bashfulness.

র্ণত্তি স্থান rnam-gāis shyar-spos= ই ম ব্যান bed smell, stink (Māon.).

कार्रेण gnam-riog or क्ष्मपर हैंबान विकासना. तकं, विकार 1. cogitation, actual perception, thought, reflection. [mis reasoning or confutation; free disputation |S. It is variously stated by Tibetan sages:---क्षा हेन बमबा कर हाट दु जीव पन that all cogitation is to be avoided (Grub. 5, 76); AMERICALE द्रवासः क्षान्य ब्रह्म हें का all that occurs in the mind, i.e., thoughts good or bad, is called Rnam-rtog. 2. unreas conclusions. imagination, aberrations of the mind. 3. in philosophy: obscuration, viz., of the clear and direct (nibilistic) knowledge of truth by reasonings in the mind of the individual. error (Was. 305). 4. in pop. language disgust, distaste, 44 39 \$54 rnam-rtog skuedper to feel disgust (Ja.). 5. wer doubt,

scruples, misgiving; act and action of the mind (Nag.); and act and action the mind (Nag.); and act and action or and action of an action of an action of an action of an action of an action of an action of actions. And action of action

thar-ica.

র্গণ ইন্মুল rnam-thar spo-gram the three doors of दिलोच emancipation: (1) ইং এস Çûnyatā মুক্তর। [void]S. (2) শুন ন মন্ত্র ব্যালিক [unconditioned]S.; (3) ইন্মুল অস্থিতিক [passionless]S.

awin gnam-thos or awunin gnam-par thos 1. n. of a Sa-bday or demi-god. 2.= কুলাম্বত্ত one possessed of wisdom, spiritual knowledge (প্রতিক.).

ANTINE Ream-thos-seas the king of the Noijin or mountain deities who guards the northern quarters (Méon.). Is also, in a way, amalgamated with Kuvera or Vais'ravaya, the god and guardian of wealth, whom he is sometimes identical with and sometimes differentiated from He is furthermore classed with the 54 44 deities and also placed in the Yamantaka group. His Mongol designation seems to be Bisaman-tegri, while in Japan he is styled Biskaman.

Syn. মুন্তুৰ্বিশ্ব বিষয়ে Byah-phnogs bdag-po.
বুৰ হবি বুৰ rgyal-pobi rgyal; ১০০ কাই ব্যাহ করে
dpal-gler gank-bday; ক্টাইন্ড্রিক, হবি gler-gyibdag; মিইউম্পুর mibi chos-ldan, হবিশ্বস্থাই #al-beos-po; ব্ৰেষ্টেই hod-yang tehu-bo; নি বিষয়ে E-khi bryyud; ব্যুগ্নিব্ৰ nor-shyin hdren-pa; প্ৰয়েশ্ভৰ gnod-shyin ryyul; ব্যু ব্ৰুগ্নিব্ৰ nor-yyi-bday; ব্যুগ্নিব্ৰথ dhyiytehar-bhobe; se ব্ৰুগ্নি yan-phyoye-skyon. (其non.).

very pure, thoroughly cleansed, frq. 2. n. of the chaitya on the site of which Buddha cut off his locks with his sword and for the first time renounced the world and the pleasures of royalty.

AMEN man-dul or AMEN 54 = 5 महिन श्रीत श्रीत क्रिकेश प्रकार the king of horses which possesses a wonderful power of hearing क्रिकेश (Mion.)

র্ণগ্রু দুল rnam-dud skyes বিদ্যালয়ে ; বিদ্যালয় an epithet of the mythical khyun bird (প্রিনিজ্ঞান)

ANGEN gram-dicasts or awar sew-manual a learned man (Mison).

AN MESS A rearrighted out of ANCH MESS AS n. of a very useful and important medicine.

Nyn. भर जेलम skad-cig-ma: 東京皇帝 sinthan ha-ma, मुन्दे बहुम pira-mahi-hiras; इट लेस kah-la-ma; मंद्रस्य मार्ट्यस्य प्राटिक्यां अनुस्य अत-स्रिक्षः प्राटिक्यः प्राटिक्यः प्राटिक्यां अप्राटः स्पादः प्राटः गार्टिक्यः प्राटिक्यः प्राटिक्यः अस्य pad-dhay होतुः स्टब्स् प्राटेक्यः प्राटेक्यः इस pad-dhay होतुः स्टब्स् प्राटक्यः प्राटेक्य्यः इस kin-tu çug-hidan; क्ष्यस्य प्राटक्यः हार्वस्य प्राटक्यां स्टब्स् प्राटक्यां रूप्यात् व्यावस्य हार्वा व्यावस्य स्टब्स् प्राटक्यां क्ष्यस्य प्राटक्यां हार्वा व्यावस्य स्टब्स् प्राटक्यां क्ष्यस्य स्टब्स् इत्यावस्य स्टब्स् व्यावस्य स्टब्स् प्राटक्यां क्ष्यां स्टब्स् इत्यावस्य स्टब्स् व्यावस्य स्टब्स् प्राटक्यां क्ष्यां प्राटक्यां क्ष्यां स्टब्स् विकार स्टब्स् व्यावस्य स्टब्स्य
ANASS Rnam-hdad faras not one of the seven golden mountains of the Buddhist cosmography which are situated round Moru (G/r.). It is so called from its crest being slightly hent (So-rig.).

ৰূপনাইৰ rnam-hilen or ৰূপনা বিশ্ব কর্মা বিলামৰ [spiritual preceptor] S. এই ব্যক্তান্ত্রি ব্যক্ত ৰূপনা ব্যক্তি বিশ্ব কর্মান ক্ষিত্রিক ক্ষিত্র ক্ষিত্রিক ক্ষিত্রিক ক্ষিত্রিক ক্ষিত্রিক ক্ষিত্রিক ক্ষিত্র ক্ষিত্

40.435.24.4 raym-hdren chen-po=44.455 rnam-hdren the greet leader, an epithet of the Bodhivatteas who are incarnated for the purpose of conducting men along the path of Nirripa (Fig. k. 3).

ange arm basel Rnam-scan gans-chen mishon of a lake in Tibet (B. ch. 10).

AMER SS guam-saun-oged met, the name

[various, many]S.

anarana क्रम rman-par dye orahi das e इसकार व good times, auspiciens time or mement, favourable time.

कृष्य कुष के Rnam-par rayai-nyed देख्यन a. of the colostial palace of Indra Mion.

Angun Rham-gyput-ma famet n, of a goddess who is generally represented as possessed of 3 faces and 8 arms. In one of her right hands she holds an image of the Dhyani Buddha Amataba, and from a left hand hang golden cerds to which is attached hen mystical syllable. Her wronget in silver. She is, it seems, identical with the goddess again great was gas Grong-grov rann-par regulations of Lohnisha-vijaya, a popular deity in Japan.

क्षा वस्था व ruom-par (dan-pa बीस (gotte away]S.

most humbly, to bow respectfully.

ance and residing at a place comfortably.

৯০৭২ আইন ruan-par quon 1. met. a lion. 2. herse in general (Mûon.). 3. here; intrepid, fearless.

ANGERIC MET Rann-par sunf-metsad also ANGE Rann-man I. Vairocana the chief of the five Dhyāni Buddhas or ANGENER 3N. Is usually as an effigy painted white in colour and is asserted to preside over the uppermost paradise situated in the zenith of the terrestrial skies. The Mongol designation is Mashi gheigulan dzokiak-ki. 2. = 14 the moon.

इक्रायम र्ज्याय केंद्र rnam-par spros-pa-ned without enthu-iasm, or zeal.

 $48^{\circ}48^{\circ}299^{\circ}$ Rnam-par histo-pa n. of a forest in the hill of Sarikās'a in Uttara kuru (K. d. $^{\circ}$, 299).

ฐพนะเฐม rnam-par-hyaş चาอโล shape, form (A. K. 2-95 v.).

अस्य प्रमाणा pur tshig हारक | solvent | S.

इक्ष्यद वश्याय rnam-par bshag-pa व्यवसायन establishment; good arrangement.

ANUK লামিন rnam-par gyeń-na very attentive [বিভাগৰ throwing away, casting away, postponing] S.

gararuk nu rnam-par yang-pa = 3 ka wide and spacious (Moon.).

AMUR ইকাৰ rnam-par rig-pa = AMUR স্থাৰ idea, notion; often = কাম [principle]S.; also বিজ্ঞান [knowledge]S. AM ইক্ট এয়ুৰ্থ rnam-rig-tu bkral-pa 'explained in the sense of the idealists' (Schf.).

ধ্বন্ধং ^হলাইৎ *rnam-par-rig byrd* বিশ্বনি science, knowledge.

क्षण्य रेखन rnam-par rol-ea विरम्प, विरसि enjoyment, merriment.

ANIUR ANII ruam-par ers-pa famie ! etymologically: perfect knowledge, consciousness. 2. in philosophy; one of the tive phon-po or "aggregates." Is also used for; soul of the departed. By other authorities it is stated 45045 AND is of two kinds, phenomenal consciousness or 15 की क्रम वर जेकाय and रहें भारत के बेर क्रम वर हैं वा वर्त का वर Awa consciousness of external things, or that which distinguishes one from another (K. d. 8, 100). Nine kinds of Brum-ces also are given :--(1) तुन वृद्धापर नेशय सालय. faura [abode of knowledge, self-conscionsness, the "ego" or "I" | S. (2) 43,45 इस्यय नेस्य प्रकृतिविद्यान [momentary nets of knowledgel है. (3) देश स्थाप कर में भिर में इभवर नेशव। चादानविज्ञान [image-receiving (4) भवाविद्यायर नेभाग । श्रास knowledge S. বিশ্বাৰ [visual knowledge] S. (ঠ) হলট হম্বহ नेभय। बोबविश्वान [auditory knowledge]N. (6) क्षयीद्रश्यम नेश्य । भाषविकान [smell-knowledge | S. (7) वृदेशभाषर नेभाग जिल्लाविकान flusteknowledge | S. (8) अम् प्रेक्सपर नेमाय । कायविश्वान [tactual knowledge]S. (9) অত্তীয়ন বহাৰীন ব। मनोविज्ञान [internal-sense-knowledge, 18.

thus \$4.4 rnom-par soun-pa [faces flowing, issuing forth]S.

মুদ্দেশ্য ruam-dpyod বিশাৰ, মন্ত্ৰ, মন্ত্ৰি discrimination, discernment, judgment. Syn. প্ৰথম চিত-gros: শ্রামন ব্যাহন করেন বিশান বিশান করিছেল

कुम वस्त्रिय मेद व rnum-par spros-pa med-pa चित्रपच without (religious) fervour or zeal; not unreal or magical. party of going Ream-phug-pahi grubquitah n. of a metaphysical and doctrinal treatise of one of the non-Buddhist schools of Magadha written by Ream phug-pa (They. 3.7-39).

tags rnom-phyar or tags grnam-phyarlia the five modes of reproof (Yig.).

ANG rnam-phys. ANGS rnam-physed, = ANGS 1. GREEN distinction, division, section: ANGS 7 rnam par phys-sic farm dividing, having divided or differentiated. 2. = ANGS.

AMAS ruam-hphyo as met fish. AMAS ruam-hphyohibday-po the king of fish, who is possessed of a thousand teeth. Syn. 의학교 ña-yi rgyal-po; 의학교학교 mche-ca stoù-ha; 전략교육 no-mañ-ca; 결과 khri-can (Maon.).

AM 35 rnam-byed বিধানা, বিভি, বিশু [providence; fortune]S.

AM SS rnam-dbye বিদক্ষি; সাবা case or cases in Gram. (division, separation; also, case-endings.)S.

दश्चित gnam-pain or दश्या द्वेद य दिवास, विश्वस्त lit. fully ripened, become mature. In Budh the fullness of one's sin. क्षेप्येद्वस्य बस्क्षेद्वय to suffer the effects of one's sins.

an user ream-medses or an arms or reampar-medses pa 1. very handsome, beautiful. 2. = \$7.5-34 & skyur-risi chen-po the large species of lime (Moon.).

arajaq Rnam-gaigs or Vipas'yi, the n. of the first of the six temporal Buddhas who preceded S'akyamuni: कान्युक्य कर के देवे नहीं। क्रूडिंग क्रिडेंग क्रूडिंग क्रिंग क्रूडिंग
Mongol appellation of the Buddha Rnamgaigs is Babashi.

ন্ধাৰ্থন: *mam-gyen* ব্যান unsteady, vacillating, wavering, restless, = ইন্ধাৰ্থন: a changeable mind: ব্যাব্যালয় বাং ব্যাহারী ব্যাব্যালয় কিলো who is fond of change (#brom. ₱, 5). ব্যাব্যালয় ব্যাব্যালয় ব্যাব্যালয় বিশ্বাক্ষণ কিলো purpose, always vacillating (Fig. k. 20).

arque rnam-gyo explained by g সংক্র সমগ্রহ fickleness, an attribute of the fair sex (Mion.).

রুপরে বুক্সর্থন্ত স্থান Rnam-rab duage-po grua-tshan n. of a monastery situated to the west of Lhasa (Los. *, 4).

१४९९९६ gnum-rig-bycd = नैक २० प्रचा Wisdom (Mhon.).

ৰূপনীৰ gnam-çes or ক্ষম্মানীৰ বিভাগ the mind, memory, intellect; knowledge. ক্ষম্মান ক্ষমান
AN HAMPS MEAN Finant-state gan-maked in. of the repository of precious articles (gold, silver, precious stones, etc.) belonging to the De-wa Zhung (sde-pa gshuń) or central government of Lhasa (S. kar. 178).

arque rnam-gsal 1. विकास light; enlightened person (Maon.) 2. विकास lightning. कम्प्याका rnam-gsal-byed दिवासर the maker of light, sun (Maon.).

য়ধাৰ gnam-stol= প্ৰথমৰ lugs-stol tradition, custom: মনিমেই ট্রিমানিস ইয়ধার্থ বুম্বেম্মা in the event of my death your ancestral tradition (or oustoms) should be preserved (A. 128).



AND THE PROPERTY OF A STATE OF THE PARTY OF

क्रायर कृष्य rnam-par lhuft-wa विपतिक entirely fallen (morally).

a Jong in upper Nyang (3-15) in Teang.

ANN rnams 1. (*** An) the word or particle denotive of plurality: If Anna the gods, I anna klu-rnams the Naya demi-gods, I anna here. 2. In Bal. the usual sign of the plural, but in col. language little used. May be annexed to adjectives and even whole phrases: ** Anna those which were large, the big ones; ** Anna those which in front; ** Anna klug-khyu do myań-nas khrid-bońs rnams those who had brought the flock of sheep from Nyang; ** Anna klug-khyu whichever they were; ** Anna klug-khyu those that went behind.

45 mar 1. abbr. of 4800 also abbr of 4800 ar 4800. 2. for 400 in the car.

 হৰ বৰ্ণকৈ rnal-hgons হিজাহা (crossing)S. ন্য চুল্পন্ rnal-du bkod-pa অধ্যৱস্থানি 1. put in the way of sacetical practice. 2. endesyours.

इवाब्द्र gnal-hbyor केन्द्र; बोम the realization of the happy state of meditation.

মুল কুমা mul-hbyor-pa or মুল বুল ral-byor ক্লা; থালিল; I. lit. one who adheres to contemplative tranquility, a hermit, an ascetic given up to meditation, a yogi. 2. n. of one of the earliest Tibetan disciples of Atis's (Khrid. 56). 3. acc. to Sch., personal, visible.

মুখ্য rnal-hbyor-ms থানিবী a female hermit or ascetic; but hardly known in Tibet in modern times. However, the lady-abbess of Sam-ding on lake Yamdok is usually accorded this distinction.

14 वर्ष के rnal-hbyor-ryyud योगतण [n. of a class of writings about the different Tantrik postures of yoga]8.

ৰ্ণশ্ৰী ব্ৰাণ real-blyer spyed-pa নাগৰা the practice of systematic meditation, but more especially an expert in the art.

इवार्क्षर इसन real-höyor ream-pa said to be=द्श्याप्त द्वारी विशेषासम्बद्धाः i.e., the

श्यामधेषु rnal-mahi-rgyad the real passage to Nirvana.

मुद्रिय guit.= बर्रेड्डिय sohi sñil the gums.

5x' nar-un, pf. and or and to pull forward or out of the way v. gra snur-un.

दें प्राचनका तीर्च 1. sharp, pointed; १९६६ व तीर्चनः very sharp, १६६ rno-med dull, blunt; १९६० rno-physis-wato sharpen; १६६९ मार्ग-hbigs anger, instrument to bere holes in wood or iron, etc. (Rtsit.). १९६१ rno-byes sharpened knite. १९६१ rno-byes a horn (Mron., १९६६ म. १९६५ गार्ग-h-pa to get sharp, to be sharpened; १९६१ rno-physis a m. of females and makes. 2. rank in taste, aerid, strong or penetrating ismelli. 3. sharp, clover, shrowd, pre-edded by १९ १६६९ query.

র্ম নি ruon-po ভাব sharp; sharpness (A. K. 1-48: ইন্টাড়ন ruon-po byus বাং, নীজুৰ sharpenesl; মান মান দুৱন ruon mond-dubyus থানস্থাৰ কিন্তু acute meditation.

ই gna হাত, লামেকা; the nose but in the collect the usual term scens to be ইয় "nat-ku" and in the W. মুগ্ৰেম gna-ntshul pr. "nar-tshul" is the common word. ইন্ধ্ কাৰ-chen-po a big nose, used also to designate a government commussioner or magistrate, just as the English slang term "beak" is vulgarly applied. ইন্ধ্ sna-skud whine, nasal twang: ইয়াৰ sna-gug flat nose;

sna-soan the bridge or top of the nose; FET sna-bug nostril. FIT 381580.4 sna kun-nas dmah-wa wacte ace, to S. = flatnosed. # sna seems to be often used to designate a peak or projection from a mountain; also a promentary in a lake. Also, the tip or end of any thing: * * thay-sna tip of a piece of string. अभिवादम्य sna-yi brtag-pa the prognostics of the ne कृष्टि के वामकेवाधिक व sna-rifi rno-ua mehog vin-la a long aquiline nosc is the sign f shrewdness and of superior intellect; म्हें क्रें अपन्य कृत क \$5 sna-rise show-mithing sdig-ke sprod a thick obtuse nose indicates viciousness (in a man); श्रृतीद वेदाद ने वास्त्र वह वासद and crooked nose is an augury of much misery Mi

इति इna-khrid, (वसपत्तिपा) नेता, नायक gaide, leader.

** sna-gon trunk, proboseis (Sch.).

34 st snu-can-mu swar the wind.

इयन्त्र्य ma-beny-pu to procure sanction for any thing through the kindness of a superior official: इयन्त्र अन्य विश्व स्था देतु. इन् the work may be undertaken after sanction has been obtained, etc. 2. n. of a place in Magadha (Fig.).

Syn. As A blon-po; Boon Prata khrims-kyi kha-lo-pa; age Agan Asau gshuh-lugs haninpa (Mnon.).

#\$4 sua-rtog nostril; #\$4\$\$ \% \% a sna-rtog che shih sa-rno-wa the nostrils were large and the teeth were pointed (Hbrom. 117).

graps' an bstad-pa to be confident of, rely on; also as abstr. noun: trust, confidence.

pused through the nose of a heast of burden to lead it by. 2. proboseis, শুৰু sna-thay or শুক্ত ই-ব sna-mehu srid-wa to stretch it forward (Pth., Jā.).

#35.4 sna-thuń-wa= ₹35.4 sro-thuń-wa short-tempered, also one who loses his spirits very easily (Mňon.).

#\$ sna-dri prob. = *QM snabs (Med.).

মুদ্দম sna-drons leader, conductor: ৰিংমু গ্ৰহ উল্লেখ্য কুমুদ্দিশৰ for the conductor of the three white chariots (A. 4).

খুবংশ gna-hded-pa 1. ইন্দ্ৰিক্স one who goes before: a fore-runner, pioneer. 2. = মুম্বিক্স্মিব to precede, go before.

मृष्ट्रेन sna-hdren leader, commander; हुन बुक्क मृष्ट्रेन sdug-bshal-gyi sna-hdren one that causes misfortune, author of it (Jä.). मृष्ट्रेन्य to lead, conduct; to head an expedition.

having taken the lead of (A. 65),

#44 Sna-nam Samarkand in Bokhara:

東京² sna-snem, lazy: 東京が本名写著 snasnem ma-hdug-cig do not ait here so idly, without any object! (Sch.).

#3 Sna-phu n. of a place in Tibet (Lon. 28).

শুৰ sna-ba or শুৰ or শুৰ্ = বাই d leader, a guide: ব্যাৰ্থ্য ক্ষাৰ্থ্য বিশ্ব about every third step a guide was necessary.

स्वयोग sna-wa hdvin (evidently स्वयोग) सर्वयाग ship-commander, boat-man.

Syn. 1954 māan-pa; Bupau gru-yi kha-lo-pa; Bupa gru-mkhan (Māon.).

भूष्यक sna-babs the glanders [Soh.). भूष्य sna-tum मसीचानी [ink-stand]S.

सूर्व वान Sna-wo la-kha on the top of the mountain of Sna-bo situated between thyang-use and Rong cham-chen देवसद्व ५ ५६५५ स्व वान वान प्रतिकृति वान वान प्रतिकृति का Dol he caused a trumpet to be sounded from the top of सूर्व Nao peak (A. 90).

#54 sna-bon certain Bon charms which are uttered by the leader of a marriago procession in Tibet (D.R.).

sna-sbyon, ## sna-sman snuff (Med.)

To sna-sbrak = parts snabs-lud mucus.

I M sna-ma 1. (Cs.), the blossom of the nut-meg tree? 2. v. s compound. I land in the compound of the nut-meg tree? 2. v. s compound. I land in the compound of the nut-meg tree? 2. badly clothed S.

ই'd gna-ma or ছুমই ক'ৰ্ছৰ gna-mahi metog আনিমুদ্ধন n. of a flower [Jasminum grandistorum]S. ## Sne-smed n. of a place in Tibet, lower part of the place called # Sna.

हड़ smartes the top or point of the nose; and हड़-इंटब्ल्य, इस्कट्नेश्वर कर्या is a mystic phrase of the Khadoma spirits (Mkkab-brdo.) (K. g. ८, 70).

Tax: ma-tshaft = glands: a complete in

দুৰ্ভন্ন sna-tshogs 1. বিজ, বিজ, বালা, v. দু sna II. 2. = 34 all. দুৰ্ভন্ন বালা, v. দু sgeff বিজ্ঞা [1. the earth. 2. that fills or supports the universe] S. দুৰ্ভন্ন বালা sna-tshogs rgyu= ? fish (Ménn.). দুৰ্ভন্ন কুলা sna-tshogs-begrub = বিশ্বিত [Brahmā] S. দুৰ্ভন্ন বালা স্থান স্থান বালা স্থান বালা স্থান স্থা

press one-to-logo-can grant the water bird [a wild cock] S.

ह अनुवादिक Sna-tshogs tog विश्वतेतु n. of the son of Kamadeva (Maon.).

इंडिक्स इंटर Sna-tshogs rta-can an epithet of the god of wind (Minn.).

met. all-drinking, the sun or moon or

gamenta gna-tehoge mdog==1 ba-bla [unt lit. variety of colours; the plant Curcums smhaldi or serumbet]S. Also ==13mm stage dress (Moon.).

द्रायक्ष अर्थक sna-lehogs mdoy-can, ब्रायक द्रीयद्भाष the comet's tail (Moon.).

The Til Sna-teles rdo-rje the Vis'vavajra we four-fold dorje which the Yum or Sakti of Don-grub the fifth Dhyani Buddha bears in her hand.

The Backhogs and n. of a medicine (Maon.). [the plant Cassia alata or Torn.] S.

इंडिक्स केन्द्रक Sna-tshogs mig-ldan-ms n. of a Noijin goddees (K. g. ८, 130).

ৰূপৰ কৰিব sna-tshogs gisug-can ছম্মান the spiritual guide of the gods, Vrhaspati (প্ৰতিন.).

इंडेन्स्वर्धेत् इna-tshogs-hdsin=सन्ते as met. the earth (Minon.).

इंडेन्स्डीर , sna-tshogs cin-rta= । क कां-ma स्त्रों the sun (Mon.).= विवरण ['having a variegated car,' the sun]S.

gatura sna-hasoms-pa=2 atta sne-hasom.

ma-len-pa 1. to give shelter or lodging. 2. hospitality.

anay a tribal name.

মুখ্য snag-tsha জন্ধী ink. মুখ্য an inkpot; মুখ্য snag-tsha dan smyn-gu id. মুখ্য ক মুখ্য snag-tsha dan smyn-gu id. মুখ্য জ্বাল মুখ্য snag-tsha dan smyn-gu id. মুখ্য shoth pen and ink together being not available he wrote with what he had, consequently the writing was not clear (legible) (A. 100).

17 * 18 5 snag-tsha hbyar-bycd glue, gum.

Syn. 93.7 hbyar-risi; 93.35 bbyar-byed; \$4 sbyin (Mflon.).

family of Snag; gen. family extraction.

Syn. 454 rgyud-pa; Rau 45 rigs-rgyud; 452:45 gduk-rgyud (Mkon.).

1944 mage-pa = 44444 bbage-pa defiled, polluted.

इटिपा: snad-sca चोतिः, चाता, चाचोच ebst. 1. brightness, light, lustre, glare. वर्षाहर "the light between," i.e., the atmosphere, the light of heaven, the sky: TYPE WWAY रारता है है निरानी रचना है वे इंबा काल कर ने मा बहुना है है ने है rain descending from the heavens the fruit of the fruit-trees and all the crops matured together (Pth.). ** वर्षेद्रपवे दुः अ when there is light, when it is light; fig. 443 gr. q the light of doctrine (Dal.). Syn. # 35 snan-byed; pr. que gnan-gsal; que gsal; sits us quara maon-par qual-wa; 15:34 hodzr; 45 494 hod-hoar; 44 A sgron-me; 44 444 rab-gsal (Mion.). 2. an objective appearance or thing seen, an apparition: A ... Tanta va vage there is an appearance as of being pursued by many people; A WAN THE TANK appearances in a dream. 3. हर्मन, a visual sceing, one's sight: अप बद वी क्ष्य वसद्वाय जीव my faculty of vision. my sight, is dimmed (Ja.) (more frq. intellectually) a view, opinion; अदशक्ष के #5.99 in the view of Buddha; and hence; 4. thought, idea, notion, conception, c. genit. : बदे बम्बर ठर यह के केम्बर ने क्ट वापीन all these things are only conceptions of your mind, your fancies; aganda pr. a.agr. (Mil.); वर्षे अपूर के मेर वर पूर है bkres-snah ye-med-par awar-to he was even without a thought of hunger (Mil.); Tweet and turn your mind to religion! (Mil.); #5.44354 to change hearts to repent, conversion. 75 बन्देच pleased, cheerful, happy (Pth.); col. 43wgs the arising of two ideas in the mind : 4) war a fau hesitation, irresolution, wavering: MK Perception, both physical and mental : MET To Be of method mangi sprul-pa phantom, apparition; K.K. ABA an illusion of fancy (Thou.) (Ja). 5. attainments, intellectual illumination.

#K-6K snaf-chast unimportant and of little use: #K-6K-Reserger Rep 3k not mentioning those that are unimportant (Bissi.).

१८ पान शायक-brhan 1. न्यान्य very handsome outwardly (Nag. 33). 2. = सुन्द्रश्र reflected image, image.

হ''' snah-day (ব্যাহ্ম) collog. the inward man, the heart, the soul; ধুম্বুল জুম্ব not to care at all, to be indifferent.

मुस्त्र क्षान्तिक सामास्य as met. = the sun; मुस्त्र नेदार = मुस्स्यकृत्य skar-ma brtan-pa मुक्तारा the polar star (Khon.).

¥L'□ II: vb. 1. to emit light, to shine, to be bright; # 48 35 to fill with light, to be enlightened, to illuminate: # 98.435.4 to be filled with light, to be enlightened, e.g., by the light of wisdom (Ja.); 343 N.W. ad 64 a darkness entirely devoid of light (Dal.). 2. to be seen or perceived, to show one's self, to appear; # 4 444 or Brace ar age overy thing visible; grand an all that is an object of senses (Mil.); 5 % a now an opportunity shows itself (Ja.). gardige. we. age ge. a was une. although the body had become invisible, yet the voice continued to appear and was heard without interruption (Ta. 127. 11); to have a certain appearance, to look (like), stracted as if it had been suddenly out off (Vai. sf.); gwaswgcu snum-beas snah-pa (to look) greasy (S.g.); and 5 ac 2 it looks like sorcery (Gir.) (of. and); Anta invisible, Antacidate to disappear frq.; aff want har acc. as their wives were not to be seen, were not present (Dal. 48, 17); Burnagan to become invisible, to efface the traces of a thing (Jã.).

बंद ज्येत स् snas-gyel-osn forgetful, lasy. बंद इन केंद्र इट प्रकार व of no attainments yet high in appearances.



शहर व mi-snah-wa चनार्थन (A. K. 111-21) [to vanish or disappear]S.

हर प्रभार व snaft-wa dkar-pa = इ वर्ष moonlight (Yig, k. 15).

ब्रह प्रश्ने पर हुद snañ-bryod-pahi rub-kluñ an epithet of the river Ganga: ब्रह्म कार्ट्स इस इस प्रश्ने प्रश्ने कार्ट्स प्रश्ने कार्ट्स प्रश्ने प्रश्ने कार्ट्स प्रश्ने कार्ट्स कार्ट्स your kind letters flow (to me) like the Ganga (Yig. k. 36).

मृद्ध व डा snad-wa-can महामदान् manifest, present in all its glory (A. K. 111-21).

provided mak-wa mehed-pu wieless

praise man-ca thob-pa to obtain light [see standard obtained light, enlightened] S.

the fourth Dhyani Buddha Amitabha in his first form of existence, i.e., in his dharmakaya or In 18 chos-kyi-kku. In his sambhoya stage he is designated I comparate trace of the drawn of the chird or nirmana stage of the drawn of the chird of the chird or nirmana stage of the drawn of Tashi-lhunpo.

+ practice to make a work without much deliberation.

भूट यद्वाभूट यद वर्षे व snah-wa nas mak-was हेप्राण-wa च्योतिर्चोतिः परायवः to go from light to light.

शूर वृद्धकृष्य भूषि इतवर्त-vu-mun-par hyrouu भौतिकतः प्राथवः [going from light to darkness] S.

कृष्ट स्थापन इति इति कार्य-wa med-pa निरामामः [not possessing light, not bright]S.

য়ুং মুই মুখ্য şnań-wahi bday-po বিশ্বাস্থার [the lord of rays, the sun]S.

कृत विदेश के mak-wahi dwak-po := भेन the eye (Mhon.).

कृष्ट वर्ष संकुष्ट इस्तर्यन wahi mu-khyud विभागित्र ; [the lustrous halo round the sun]S.

at an employed the repository of light, i.e., the sun (Maon.).

great Yaksini, a she-demon (K. y. 5, 130).

95 snah-byed with us met the eye, the sun, light.

ar 35.47.44 snan-bycd gnis-pa the second luminary, the moon (Nag.) (Mnon.).

¥ 35'35' mañ-byrd zuñ the two luminaries, i.e., the sun and the moon.

95 55 95 man-byed hod-byed as met. =the sun (Moon.).

ye's man-med, v. 40's nan-med.

ys. sq. man-tshad, v. the measure of light.

pt & snan-tshul the outward appearance, of a landscape; scenery (Mil.); appearance, opp. to essence, 444 & (Was. 297).

illumination, exhibition | 8.

ps. ves. mas-mesad brightening, illuminating, also, illuminator.

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PE IT SEN snaf-ser can-ma, v. PE IT BE W. ME 35 BA B anafiser Idan-ma = \$5 BE 85 B n. of a Bon deity, one refulgent with light, radiant (B. Ch. IV).

PK X5 Snah-hod n. of a flower (K. d. F. 121.

PC 5 RC Snan-ru-sgan n. of a place in Tibet near #5 98 Stod-lun (Lon. 1. 3).

gr. au snan-cas thoughts, fancies.

79 Snad-gean n. of a Bon priest of great mystical learning (Jig.).

क्षा केव ह्वय प्रेंब Snan-sel khrab-quon n. of Bon deity of Sa-bdag class, who wears a coat of mail.

#5 \$5 enail-srid that the visible, external world.

प्रत निभान snaft-geal shining, bright, brilliant: अंश ने प्रत्याचा क्षेत्र the clear bright light of religion, also a lamp, light; syn. 14'A' ME A (MAON.).

\$5 4 snad-pa, pf. 95 benad imp. K suod to wound, to hurt, to stab: 34'85'44 being hurt in the body; say my horse might be injured; KIN KANS afraid of hurting him (Jä.); of horned cattle: to butt (Sch.).

अपन् snabs, विकास muons of the nose: gan'i a snabs phyi-wa to wipe one's nose, मुप्ति प्र pocket-handkerchief; मुप्ति शुर snotty nose, snutty fellow (Sch).

Syn. Howas snabs-lud; Ex How far-enabs: T'85 ma-lud; T'93 H ma-yi dri-ma.

JAI I: Snam 1. n. of a place in Tibet; prifit mam-gyi re-gad one of the thirty seven sacred places of the Bon (G. Bon. 37). 2. m mm smelt.

BN II: or PNG mam-by woollen cloth of various kinds, a blanket. Mr per woollen cloth manufactured in Kong-bu: जिल्ला English broadcloth: 55% ## woollen cloth from Central Tibet and Lhasa. 198575 mam-dkar unway white or woollen blanket. garques hairy cloth, frieze: war and anam-yug a whole piece or roll of woollen cloth. 20134 snam-ras woollen and cotton cloth (Mil.).

+ yal'g, snam-phyi privy, latrine.

Syn. as PE. chab-khan; 34 PE. phuis-khan; THE 15 gean-chod. (Mnon.).

क्षा अन mam-phray= समाज्ञन am-phray in vulg. language: breast pocket.

মুলাপুৰ snam-brag= মুলাপুৰ snam-phrag or was an am-phrag the bosom, also the breast pocket. In collog. am-bak.

कार का am-hbyar संचादिका [a pair or couple; the aquatic plant Trapa bispinosa 8.

##45 snam-sbyar a sort of loose mantle for priests (Cs.).

मुख्यार्भियम anam-quhous resp. for side $(J\ddot{a}.).$

† 발리 '희디티 snam-logs, also 발바록에다 snam-phyogs, may signify respectfully the whole bodily person of a deity or lama, usually, however, it indicates the sides only; also specially = 3x 5x 34 side and back. The following passage occurs in a Tantrik nitual of the Tangyur: 35'55'B' रेख प्रमार्थेका बुँद काईर भा के कर दशक gur dan blu re tha snam-phyogs skyon gtor-ma so-sor daram having sprinkled separately the torma offerings protecting the back and sides of the god and each lama, together with their canopies.



monastery about six miles to the southwest of Tashilhunpo. The monastery contains a printing press and a huge stock of wooden blooks embossed with the text of the Kahgyur and Tangyur encyclopeddias. R. W. Rapit and Tangyur encyclopeddias. R. W. Rapit and Tangyur encyclopeddias. R. W. Rapit and Tangyur encyclopeddias. R. W. Rapit and Tangyur encyclopeddias. R. W. Rapit and Tangyur encyclopedtias. R. W. Rapit and Tangyur encyclopedt

mar-po or # mar-mo or # mar = 2x m or 2x m long, lengthwise.

AT generate to shake or move to and fro: Burnerate a dog wagging its tail; also v. upar hend-ka to extend, protract.

#X'ओ snar-ms रोचियो नयम 1. the third constellation or lunar mansion containing five stars and represented in the figure of a chariot; the wife of the moon. 2. नेवपर्यो [sandal, incense] 8.

Byn. के हैं bi-rdsi; ९व वर्ष श्रृष्ट्य म dal-wahilha ldan-ma; हे ९९९० व्हिस्स क्रिप्-स्रुप्ता bag-po.

हरायोग snar-ma skyes रीडियेश [Bala-rama; the planet Mercury] 8.

इन्दर्भवे व्यक्ति prar-mahi bdag-po=ह्राव रोडिकीपति, चन्द्र the moon (Moon.).

*[U'Sl mai-ma ww [thread, silk thread, woollen thread, etc.; knitting-yarn, yarn used for other purposes; also for warp, abbyam] (Jä.).

कुर्दी grun-pa=बुद्ध rdun-va or व्यक्त पार्टी beating, sticking in (A. K.). धुनव्यक्ष प्रचलि [puts together]S. pf. and fut. बहुन 1. to prick into, e.g., a stick into the ground, to thrust a weapon. 2. to suckle: §¶¶¶ (Pth.) id. 3. to multiply (Vai. st., Lex., Sch.).

anub-ps pf. agan fut. aga imp.
ga or gan vb. a. to ganayanaya to do
away with; to cause to perish; gen. fig. to
suppress, abrogate, annul, destroy, annihilate, a religion; annul abolished the
cutom.

表の形 Snubs n. of a place in Tibet (Deb. 9, 2). 資本の研究等を表する Snubs-gnab Tore stong-to n. of the son of king Tore Sron-bisan (Yig.) who was prince of Snubs-gnah.

games hands and Snubs-matsho glisguhi bla-do n. of a place in the lake country of Yam-dok (Deb. 9, 42).

snum-kon a little bowl for oil; grage; game, snum-kon a little bowl for oil; gmga snum-khur cake cooked in or seasoned with oil, a kind of pastry baked in suet; gmas, snum-can or gmasm or gmas, fatty, oily, greasy; gms snum-dri a smell of fat.

guistia. snum-can çin utu [n. of several medicinal plants = Asteracantha longifolia, Tribulus lanuginosus etc.]S.

smooth, shining and of fine toxure: general smum-bag polished. 2. fat, grease, any oily substance (or general snum-rtsi); oil: general same a lamp, the oil of which is consumed; \$A general same, the oil of pulverised charcoal and fat (Gir.). 3. fertile, with luxuriant pastures C. (Jä.). 4. n. of a clan (A. 80).

gas saum-sa oil-burner, a lamp.

Syn. And agron-me; and mar-me (Mon.).

हराञ्चा mum-san-ma one who eats dainty dishes; a glutton : व्यवस्थान मुद्दास्थान अवे



বৰ্ণ (সন্ধা) বিশ্বতি (may be) you have some petted child with the disposition of a glutton (A. 127).

push or move, to move out of its place, to remove, to shift W.; to drag up, pull in. 2. Sch.: to cut into pieces, to fracture, to crush, hand into impalpable powder. **Augusta or **Augusta 3. to abridge. 4. v. Agus.

p see or p se see-ma 1. extremity, end of a thread or string, the solvedge or hem of a piece of cloth: and than the end of a rope. P and see-kkhor to warp, to get twisted (Sch.). P a see-kko chaff of barley, wheat, etc. (Risii.).

FIGURE Sne-gdon-rtss n. of a town with a Jong styled FIGURE Sne-gdon-rdson the fort of Nedong-tee (Lon. 4, 14).

हे व्याप anc-bdoom= ह्वांपय n. of fragrant plant burnt as incense: वसस्य क्षेत्र है व्याप रुक्ष for (the cure of) cow-itch I must have the Ne-dsom plant, the Ne-dsom plant is necessary (Risii.).

ইউটো pnem-pa to shake, to cause to move alightly: জ্বাস্থাই আৰু গুলাল byahi sa-gahi a quagmire, a bog, Siberian tundra.

हेश्रीराम meðu gliá-kha n. of a grove near Lhasa हेश्रीराम्पर्यक्ष two overseers at Neuling-kha (हाराः).

39.75 mehu-stan=8.4 child, boy.

Raffs. Snehu-rdoof n. of a small fort on the bank of the Kyi-chhu on the opposite side to Horas-spuss (Daipung) (Los. 4, 14).

ৰু বৰ sne-len resp. (আহি-আৰ methon-heos) attention to guests, hospitality, reception given to guests: সুমুখ্য বিশ্ব ক্ষেত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ আৰু ক্ষেত্ৰ কুৰু ব্ৰীক্ষ ইংগুল বিশ্ব আৰু (D. sel.). P. Sne-cod n. of a village in Khams (Los. 4, 28).

in the due discharge of my duties (Fig.).

है दे है वर्ष sner-slebs officials (who succeed each other by gradual promotion). जुन्द हो हिंद है वर्ष इस्ता है जा अस्त वर्द्ध मा कि केद आहे दिन दूर । (D. çel. 7) the government officials should not show partiality to any among the subjects of the state.

 β I sno-wa acc. to Cs = β to reduce to small pieces, to crumble $(J\bar{a})$.

+ 34 35 snog-zan cake, biscuit, etc.; in vulg. Parau "khab-se" for Pau.

1: snod 1. sbst. बोजिया, आयी, अब a receptacle, that which holds anything, a vessel, basket. Syn. 444 vol-go; 15.55 anod-spyad (Mhon.). R' ade-mod furm a receptacle of doctrine, the doctrinal basket. sacred writings; है 📉 नवन निविद्य the Three Pitakas or three classes of sacred works. 3 25 phyc-mod a vessel for meal or flour; & ZSchu-mod water-pot, pitcher; Tis bu-snod uterus, womb; is has a snodkyi khyed-pa was [a small pot] S. Kilk. anod-kyi-sten upper part of a vessel, also its cover or lid. Fram mod-genm or sara द्यवद्वेद अवद अवे मूर the three qualities of the organs of the senses-best, intermediate, and the last.

insusceptible of religion. Also in metsphysics and physics and the external world. or rather inanimate nature. 359 44 484 snod-kui skyon-gaum=the three defects of humanity: 1. YTHUTUTE! 2. P345'035' সুহানী কাইম অব্যান 3. প্ৰথম বিশ্বৰ to be thus interpreted:-one who at the time of a sermon does , attend to it is as a vessel of which the mouth is shut up; on hearing if one does not get at the right meaning, but misundertands, it is like a spittle-pot full of unclean things or thoughts: if one attends to a sermon and understands it, but does not act accordingly, that is like a vessel which is upset. Fras mod-boud the world of inanimate and sentient beings.

15'34 mod chen and [road, bathing place] S.

र्भ snod-ma कुन्द्रजी [circular, coiling]S.

इंदिन snod-run-wa भाजनी [1. receptacle. 2. a vessel for roasting or frying]S.

Ito add on, expand, augment; to put a tip on or point to (e.g., an arrow): 4) **ope; two being added to them (Mil.); ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] \] ***\[\] ***\[\] \] ***\[\] \] ***\[\] ***\[\] \] ***\[\] ***\[\] \] ***\[\] ***

sitive (Jä.).

માં કnom-pa I: pf. વ્યુવ્ધ bename fut.

ages bename imp. મુંબ enom or મુંબલ enome
to lay hold of, grasp, take up, pick up,
to seize on; વ્રવાદ વ્યુવ્ધ phag-tu enom-pa to
grasp with the hand: વેવવ મુદ્ર વ્યવધાની વર્ષ વર્ષ દેશ વ્યવધાના having taken up in
his hands the dorje and bell as a sign of
his knowledge of the various vehicles
(Pth. 128b.). વૃષ્ણ વ્યવધાના પ્રારંગ દેશ વર્ષ દેશ વૃષ્ણ વ્યવધાના માને વર્ષ પ્રાથમ phag gyas-pas damaru behard shift
gyon bum-pa bename nas with his right hand
he played the damaru and with his left
held the sacred water-flagon.

ইং ব snor-wa, pf. and fut. আন bestor to confound, intermingle, stir up sediment: কুং বৰ্ষাং ব steh-hog snor-wa to comfound or mix up the upper and lower (contents, etc.)

I snot-wa pf. and fut. আৰু bano
1. to adjust, place together, fit together;
to close up exactly, interlace. বৰ্ণপূৰ্ব
hthan snot-wa to seize and wrestle with or
"embrace and wrestle with; to embrace
(Ca.); সুমূৰ্ব lta snot-wa to interchange
looks; মূৰ্ব he snot-wa to kiss each other;
বুৰু বুৰু বুৰু he snot-wa to not-wa to
join the legs. 2. to wrestle, to pounce
upon; to contend with.

onstellation or lunar mansion.

Syn. 3'-a rtsa-ua; Aqu sog-pa; YA gru-so (Mson.).

suron wer the eighteenth lunar mausion.

Syn. &3 ldehu; 953 gdu-bu; &542. &4 lha-dicah-ldan (Mhon.).

[4] I'd snron-gyi sla-wa the month of May-June. [4] 379 snron-gyi ña-wa the full moon of that month.

व्यव कृतात्व prince (**E**fon.).

म प्रदेश । brnag-pa, pf. अनुष brnags
1. to cogitate, deliberate; reflect upon: भेर् अध्यासम्बद्धित के think over and over again. भेर्य अनुष turned over in the mind, thought over (Sita. 76 and 137). 2. to be concerned about, to strive after,भेष्णवेष् इ अनुष्यक striving after that one thing. 3. to flow over with, be replete with; and hence, to be burdened with mentally as well as physically.

पुरावन-एव to be choked with; defined in Nag. 43 as अधि पुरावम-एव कि obstruction of food in the gullet, which neither goes down nor comes out (also A. 134).

44 hran=44 54 444 nan-tan brnan or 44 ha 44 prossed, urged upon (Situ. 76).

4 নিই নি bran-pu to be eager for; to be on the alert, be attentive to: এই ইব্ ব্যাধ্য to attend while a person is reading or writing; ইঅব্যাধন to be eager for religious instruction, মুখ্যাধন eager for food.

द्धा केश्व brnab-sems कियता; चालचा; कोल desire of gain, covetousness (A. K. 6-17). द्धा केश्व विद्या द्वार क्ष्य केश्व विद्या कुण केश्व विद्या कुण केश्व क्ष्य केश्व विद्या कुण केश्व क्षय क्ष्य speaking falsely or boastfully together with rough words and avarioe (are of no good in this world) (K. d. 4, 546). व्यव केश्य के bynab-sems can a covetous person. ম্পুলন brooms pa 1. মুল এলাব to be hidden, concealed. 2. = ব্যুমনাব bound, tied tightly (Nag. 43).

ngs a benañ-wa, v. \$5 a rnañ-wa.

og u benad-pa, v. Ku= n² ε βακων meson-yyie rmus-pu to cause a wound with a weapon.

THE DESCRIPTION OF A GRAPH TO SUFFRENCE BY THE STATE OF A GREEN STATE OF A

oper us g bynam-par-byn spe [met. a bull, excellent] N.

syst in benamesin graf [the soul, an individual] S.

यक्षम banama, = बेंग्स प pf. of ड्रेंभ प q.v.

The stretch, to extend in length, to lengthen, to pull out, e.g., a piece of India rubber. ভর্মান ইন বাহন to stretch out and trail the tail (Nag. 43); ভর্মান স্থান চিচানে কর বাংলা to trait stretched out its tail (Situ. 76). 2. to have in its train, to drag after: শুন মিনা বাংলা কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচান কর চিচানে কর চিচানে কর চিচান কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানে কর চিচানি কর চিচান

মুধ্য'ন benul-ua to spin out, to protract (Cs.).

तहून प है। हे। हैं। ए. बहुद (Risi.). 2. = समाचन क्षाप का offended, hurt in the mind, [to wound in the heart] S. 3. = समाचन : अर्थ, अर्थ क्षाप्य के स्वयं क्षाप्य के स्वयं क्षाप्य के स्वयं क्षाप्य के स्वयं क्षाप्य के स्वयं के स्व

ogs hanur 1. pf. of gs snur. 2. has been explained as 5 w 25 3 5 55 5.

E

बहुबल हेहलाहेड, pf. of इवय or हुबाय.

क्षेत्रमा banema, pt. of देश saem: देशकाः क्षेत्रमा nem-par banema (Situ. 76).

passages met with, is to be differentiated from the snom-pa, and to out, to shape, to carve: Types always for the behuge ast on a stone which was shaped or out at the corners, i.e., on a triangular stone (Yig); we will make me beyond out threads.

of benor = 45.45 nar-nar: 45.49.045 god-bog benor (Rag. 43).

thu-wa gon-hog byun-wa upper and lower flaps of a garment joined (Nag. 43).

Again, we find: 4343 444 444 444 457 friends and relations mutually attending or associating (Situ. 76).

ৰ্থিত (pros = - ব্ৰুগত hares-pa, ব্ৰুগত and is illustrated thus: প্ৰশ্বত ব্ৰুগত ব্ৰুগত ব্ৰুগত কুম্মুল (pros as all medicines are beaten together and thoroughly commingled in a paste (Situ. 76).



□ pα I: the thirteenth letter of the Tibetan alphabet and the first of the labial group.

디I: as a syllable is called 적역적합 bdag pohi sgra, the word or particle expressive of ownership or possession. As an affix it is found added on to many roots, to verbs, nouns and adjectives, sometimes affecting the meaning of the root, sometimes making no difference and merely affixed from custom. As a general rule (but, it must be noted, not invariably so) it is changed to 4 wa after a vowel or one of the three consonants 5, 4, and 5. When 4 is attached to the roots of verbs is the sign of the infinitive and participle as in and a kara, and, and; in the language of common life, however, it is frq. used for the finite tense, and for A par. Affixed to the names of certain places or things, it denotes the person that deals therewith as in 50 gta-pa horseman, & chu-pa water-carrier, gaq one of Lhass, \$75.9 a monk of Sers. In such instances some writers use instead of q, which is wrong; it is not correct to say grad or are. Combined with names of places, a designates the inhabitant (45'4 inhabitant of Tibet); with numerals, it either forms the ordinal numeral () a gaig-pa the second) or it may imply other enumerations, i.e., BM a sale a girl of two years, Bac a khou gafi-pa measuring one cubit, astau sumcu-pa containing thirty, vis., letters, as in the Tibetan alphabet. As already said, with shet, it may have no particular signification (\$50 rked-pa, etc.), or may serve to distinguish different meanings (W rkan marrow, Wa rkan-pa foot) or be a peculiarity of dialects. In certain expressions q or q stands, it would seem. incorr. inst. of all pahi or all wahi: all a Ray gso-wa rig-pa science of medicine, as que grub-pa lus structure of the body; Suusu dam-pa chos holy doctrine (of Buddha) (Ja.). In Budh. a pa mystieally expresses \$4.5844 don dam-pa the pure sense of all things (K. d. 8, 321 and Hbum. 9, 282). Again in K. my. 7, 207, 4 pa signifies fallaciousness.

यहे Pa-sde प्यमे letter of the I series, i.e., u, u, u, u,

STATE Pa-gor n. of a place in the district of \$7.5 Shan-no in Tibet (Deb. 7.4).

पश्य pa-oar or विश्वकाष्ट्र gos-chas lla-bu वीपीन, क्यांक्वा [बीपीन a smell piece of cloth worn over the privities; क्यांक्वा the end of a lower garment gathered up behind and tucked into the waistband] S.

‡4'5'5 pa-ta-ha परच (१३5'94'34) a kind of drum (K. du. 5, 502).

45 pa-ta W. a cross (Jä.).

4 53 Pa-tan ancient capital of Nepal called ** Ye-ran in Tibetan works (Dsam. 3).

Z

4'5'5' Pa-tha lo-ta-na n. of a great river running from east to west and to the north of Monkeri (S. lum. 40).

‡4'5'-9 pu-tu-ça a tree (S. lam. 38).

† 1 Description of a great river flowing by the city of Madhubandha "the natives of which are very good-natured and honest, in consequence of which there is no fear of travelling in that country and there Buddhist monks get alms easily" (S. lam. 36).

‡4 5 pa-na we the sixteenth part of a rupee.

‡ N'A N pa-na-sa पनक [the jack-fruit tree]S. (K. d. 201).

gnam n. of a district with a fort called Penam Jong on the Penam Nyang Chhu midway between Tashi-lhunpo and Gyang-tse.

ব'বই pa-ben in W.=a strip of wood, a ledge, border.

U'S' 'O'UK' Pa-ma-le-pasi n. of a place in Tibet (Fig. 7).

218 pa-tse a masak or leather bag for water, etc.

U.H. NEN pa wa sahs v. www.w pa-sahs.

धं भाषा या pa-yay-ps a medicinal herb = श्रुपा कर : कृत्यायु-chan : या भाषा प्रधान के विश्व के विश्व कर्षेत्र।

4.7 pa-ru-kha in W. cross (a straight one) (Jä.).

‡ 4'3'-4 pa-ra-ça n. of a sweet delicious fruit (K. d. 201).

q ? pa-ri in W., § 5 pā-ru in C., box, cylindrical or oval, high or flat, of wood or metal (Jä.).

ti 2.5 pn-ri-da Kshatriya race (mystic) (K. g. r., 28). [Evidently the wax of ancient times mentioned in the Mahabharata, Manu-Samhita, and Vishupurana]S.

47 \$ \$ pa-ri-tsi-tra n. of a tree and of its flower (K. my. P. 545 and 7, 20).

‡ पर्दिन pa-ri ded ti-ka पारिकासक the flower of paradise (K. du. 5 510).

‡ 45.47 paru-ça-ka usus [Grewia aciatica from the berries of which a cooling beverage is prepared]8.

म् द्वापा म्याम विश्व प्रवास 1. the tree Buten frondoma: यव न्याम विद्याद प्रवेश विद्याद विद्याद प्रवेश विद्याद प्रवेश विद्याद प्रवेश विद्याद प्रवेश विद्याद प्रवेश विद्याद प्रवेश विद्याद विद्याद विद्याद प्रवेश विद्याद प्रवेश विद्याद विद्याद विद्याद विद्याद विद्याद विद्य विद्याद

‡ 44-48 Pa-la-ça-pur the sea-port Balasore situated on the west shore of the Bay of Bengal (Dsam. 34). [The ancient capital of Magadha or Behar where the tree Butra frondom grew in abundance]S.

4-9-3 pa-ça-ni Indian gold formerly imported into Tibet (Rtsii.).

+ $\square \subseteq pa-qu=R$ $\leq qqq \quad ri-ducags \quad \text{wild}$ animal (mystic) (K, g, P, 28).

***Gab 4 *** Pa-çu pa-ti çwa-ra n. of sacred place in Nepal much frequented by Hindu pilgrims; in Tibetan called also gar target Gram. 5).

[www.faux. the lake of Pas'upati.] 8.

+ U-q'an pa-çu-li-ku=8™ khyim house (in mystic rituals) (K. g. P. 26).

্ৰাম্পত্ন pa-same or এত মহল 1. Friday. 2. কৰি, মানৰ, মান the planet Venus.

Syn. Edaz i Iha-min bla-ma; द्वा i upu i shan-hag mkhan-po; cafe i han-spoh bu; maungu mchu-lus skyes; Eda acqui lha-min bdag-po; cafe ala han-spoh hdsin; ca ungu han-las syyal; Iuuugacae tshiysbegyahi dicah; cafu i bcu-drug bodldan; sarii dkar-po; sukhu-wa (Uhon.).

vin wat the demons who war with the like or petty gods (Minn.).

Pa-çi prob. (44) Pak-çi) a Tibetan lama of the Karmapa sect who

visited China to preach Buddhism. In Mongolian 44 7 pag-çi or bakshi = a teacher.

477 5 pak-ti wife 1. [line, row]S. 2. awasta was ensign of victory, royal standard (mystic) (K. g. F 26).

49 24 pag-zan barley-meal.

barley dough. (43 pag-gu (D.l.); 43 pahu in Lh. brick; Laway phibs-pag roof-tile (Cs.); 449 wa-pag gutter-tile (Cs.); 449 wa-pag gutter-tile (Cs.); 449 wa-pag (Glr.); 449 sa-pag (Glr.); 449 sa-pag (Glr.); 449 sa-pag (Glr.);

a pag-rtsir burnt brick; unburnt brick. এলপু আৰু pag-pu mkhan mason, এল ক্ষ pag-tsig brick wall, in W. a row or layer of bricks; frq. used as a measure: দ্বেল মুহ ৰাজ্যাৰ ধিনা-pag tshirghis yod the snow is as deep as two layers of bricks (Ja.).

धनासाध pags-pa or धनासाध चित्रम, तक, et (cf. gen lpags) 1. skin, hide: umura tu a changing of skin (as of snakes); 4444 4 4 to skin : क्यूबा पर्वे क्या skin or fur clothing, furcloak: agares robe or cloak lined with lambskin. 2. rind or poel of fruit, also the bark of trees : प्राथम ना bark. प्राथम के परे १इ:इंडे pags-pa ñe-wahi rin-po che वर्षीप्रक the most precious of all skins said to be obtained from the body of an oceanmonster; it is presented to a Chakracartti Raja by sea-going merchants and is generally five miles in length, possessing the property of never getting wet (K. d. a, 147). 4944 34 pags-pa can = 14 95 birchtree (Maon.). Byn. 3mud alle rus-pahi gseb; 48439 (n-khray sgrib; 4849ks cakhran dein, ugund dures page-pahi goscan an epithet of Mahes'vara who dresses in tiger-ekin (Maon.). agurqa 45 pays-pahi nad skin disease, ten kinds of which are



enumerated in the work Man-tyyud ch. 61):—AN ça-bkra, R.A. glad-çu, ak-a bdser-sea, AN sa-kah, LA çu-sea, HAK strin-thor, ENA pho-çig, En pho-kha, Bu khyo-ma, ENA pho-gyan-pa. AN angusty yapaşə-pahi myu-gu or unquuki YA paşə-pahi myu-gu or unquuki YA paşə-pahi me-tog hair of the skin (Mson.).

plant. 2.=** pha-was bat.

वका वर्षे कृष्टि page-pahi gisug phud

यद्रा past-pa चनुसने [to abandon] S.

‡ ন্যেইনীল pañ-tsa ii-ka = দিংলাই ঘ্যাছিছ the colours of the rain-bow, five different colours: ন্যেইনী কৃষি কৃষি কৃষি বৃষ্টি আৰু ক্ষাত্ৰ আৰু ক্ষাত্ৰ a robe of five different colours which was seized by the king (A. 2).

क्षार्यक्षः a pad-dkar-ma=्यूरे सहस्रका वहार अ a celestial courtesan (Lost. स, 5).

eyed, an epithet of Vishnu]S.

ox and Pad-blood, ox and n. of a district of Southern Tibet.

onsecrated to Padma Sambhava; Ty setsura and the south-east boundary is the hidden country Pad-maglift, i.e. Sikkim (K. thaf. 7, 168).

reed, consisting of reeds | 8. Also lotus alk.

पद्'प pad-pa in C. and in Sikk.= व व व व व्याप spin-bbu pad-ma राज्या, leach.

वर्ष pad-pa=व्याप bgam-pa विश्वासा inquiring, inquiry (Lex.).

‡ ८५ अ pad-ma समस, पस ; स श्रेस, चरविष्, साम्रोदन, जलपन, पुदुद the sacred lotus.

Syn. 9(N) n bdam-skyes; @ n chu-skyes; stanin misho-las skyes; 9(1) the belon; 94 chu-yi rgyan; stanin bdab-brgya; stanin chu-yi rgyan; stanin bdah-brgya; stanin; 9(N) dpal-gos; 9(N) 4(T) bdah-dpal-gyi bdab-can; 2(N) ma dpal-gos; 9(N) 4(T) bdah khaf-pa; stanin tho; dri-bah khaf-pa; stanin stanin dri-bah khaf-pa; stanin sta

95.959 pad-hdab lotus leaf (Ya-sel. 42).

‡ প্ৰেশ্ব pad-ma-ka-ra ম্মান্ত an epithet of Padmakara or Padma-sambhava (Yig. k. ৪৪).

‡ अत्यानिम pad-ma ku-çe ça-ya पश्चनी-भव a mythological lake on the side of a mountain of same name (K. d. र. 319).

परभार्त्याः pad-dkar-po; प्रवासीय, white lotue—S. Lex.

57 Pad-ma dkod n. of the south eastern district of Tibet.

born, born of or from lotus [Brahmā] S.

‡क्षण pad-ma ge-sar पश्चित्र the pistil of the lotus flower.

Syn. 15 na pad-mahi ze-wa; 55 na pad-mahi skra; 4 na ge-sar (Mhon.).

ৃত্য শত্ত Pag-ma-can 1. an epithet of the wife of Vianu. 2. epithet of Avalokite-s'vara (Mhon.). ^{অনু-ত্য-} pag-can-ma স্থাক, বুছিলী a lotus flower; a woman of personal and moral accomplishments.

्रे क्ष्र क स्व है क्ष्र Pag-ma can-gyi misho lotuslake; क्षर्य क्ष्य is the name of a small lake in the little kingdom of Mandi in Kangra district, Panjab.

Ш

Syn. वण वण्यः laş-bkak; वर्ष्णी दे pad-mahi telshin-bu; प्रव्यक्त pad-ma idan; प्रव्यक्त pad-ma idan; प्रव्यक्त pad-ma can; वर्षी दे टि. chu-yi इतांत-po; व्यर् व्यक्त behad-idan ma; प्रव्यक्त pad-mahi qutsho; प्रव्यक्त व्यक्त pad-ma bbyuk-quas (Maon.).

un white Pag-ma chen-po 1. With n. of a Buddhist king of ancient India (Yig. 15). 2. n. of one of the cold hells. [According to the Vishnupurana, sect. iv. chap. 24, Padma-chen-po or Mahapadma was a king of Magadha, and was fifth in descent from the famous Ajatas'atru. He was the founder of the Nanda dynasty and is described in the Vishnupurana as being a very cruel man exercising authority over the whole of India. He is said to be a S'ūdra king who destroyed the Kahatriya rulers [S.

15 Padma-pani unute a form of the Bodhisattva Avalokites vara, who under this aspect appears with a spray of lotus in one of his left hands. He was originally sprung or born from a lotus.

UNINGE THE Pad-ma byush-anas UNINE is the Tibetan name of the great master of magic who came into Tibet from India 860 A.D., Pad-ma sam-bha-wa. He was the inventor of much of the Tantrik ritual and eclectic mythology of later Buddhism : and he even devised female companions for the Dhyani Bodhisattwas whom he designated, from the analogy of the Sakti in Hinduism, as the Yum compenion to the Yab or Bodhisattwa. Throughout Tibet Padma Junguas may be seserted to be much more popular than Gautama the Buddha; and as Guru Padma, Urgyan Padma, and Lopon Humkara, his votaries are full of belief in his present might and powers of :

symbolized by a lotus,' a king, Brahmā]S.

क्ष्य मार्थ pad-ma-dmar बोबनव red lotus flower (S. Lex.).

And Indian sage (K. dun. 17).

‡ R. W. R. R. R. W. Pad-ma rab-bash-ma n. of a Tibetan female saint (Mon.).

क्षणि Padma ye-ndses n. of a Bon teacher (G. Bon. 1).

ু প্ৰেম হ্ব pad-ma rd-ga प্ৰহান, আছিনত,
মুখনিত্ব, মাৰ্থন, সুখনান, নিয়ন, সামান a red
gem, the ruby. [মান্ত্ৰ a gem or precious
stone brought from the Himalayas and the
Indus, described as being of four sorts:
white, pale-yellow, red, and dark-blue]S.
It is of seven kinds:—ল্ড ব্লান্ত নাল্ড নিয়ন নি

Syn. 2424 44 rin-chen dmar-po.

‡ বৰ্ষকাৰ ব Pad-ma sam-bha-wa the Indian Buddhist saint, শ্বিত্যৰ of the ব্ৰুপ্ৰ ব্ৰুপ্ৰ ত্ৰুপ্ৰ ব্ৰুপ্ৰ v. above.

on man pad-mahi skra the pistil of the lotus flower.

(and games and the manner of sitting of the gods (Ya-sel.); and so, too, that adopted by a lama sitting manuar, i.e., in meditation.

क्षा के कुल का Pad-mahi skyes-gnas प्रकाति, प्रकार an epithet of Brahms (Mon.).

क्षा विश्व pari-maki khraq (श्रा के देश द विष्) the womb-blood of woman (Sman 2),

arma's an pad-mahi cha-lag ware [a lotus fibre]S.

us who pad-mahi guen as met. the sun (Moon.).

व्यक्ष है व Pad-mahi lte-wa 1. पश्चमाल an epithet of Vishou (Mñon.). 2. पश्चीकवोद the seed-ovary of the lotus flower (Mñon.).

यद्भित्र pad-ma-gdan काल्यासमः; lotus seat [Brahmā]S.

यद्भवे यद्भवं pad-mahi bdag-po निवनी पति the sun.

क्षित व pad-mahi sdon-po पश्चाहि lotusstick : वया क fine lotus stalk.

वर्षक pad-mahi-pyan प्रकार; lotuseyed [n. of a future Buddha]S.

ा अवे बहुद कर्य pad-mahi hbyuk-gnus pond or lake where lotus grows (Moon.).

্ৰে ক্ষাই ৰ or টুই ই ৰকাৰ the lotus-root or stalk [lotus fibre] &.

Syn. CHTS a chu-skyes rtsa-wa; CASA chu-yi tsher-ma; ASA pad-rtsa li; AA SA pad-cih rtsa-wa; AA rkah-pa; LL har-pa; TA yu-wa; AE pad-sdok (Mon.).

प्राची वेच pad-mahi se-wa= वे अर Ge-sar.

क्षि शिव्यु pad-mahi se-bbru the anther and ovary of the lotus.

Syn. attanta sulon masod; 47.248 g.a. pad-mahi lie-wa (Mhon.).

ब्दु स्वयं pad-mahi lag-pa the lotusarmed, met. the sun (Minon.).

ব্যাইসাধার pad-majsi sa mishan un-ছাত্রন ['symbolized by a lotus,' a king, Brahmā] S.

Through pad-slum marin = L. I had-skya aut the white goose, wild swan (Mon.).

4 34 Pan-grab (pandüb) for Pandita and grub-chan, also a learned Indian sage.

tures Pan-chen an abbr. of 4825 345 Pandita-chen-vo, a title first given to the Kashmirian Buddhist asge S'akya S'ri who visited Magadha and Orissa when the Mahomedans under Baktvar Ghilii conquered Bihar; he was present at the sack of the monasteries of Odantapuri and Vikramacila in 1203 A.D. and from there retired to Tibet. The title of Panchen Rin-po-chhe is now enjoyed by the lama-head of Tashi-lhunpo monastery who is titular ruler of the province of Tsang. He is believed to be an incornation of Subhūti the third great disciple of Gautama Buddha; and also is an incarnate emanation of the Dhyani Buddha Amitabha.

aping and Information Pan-chen Blo-brash chos-kyi ryyal-mishan the first Panchen ruler of Tashilhunpo.

us de grand de Angur un in Pan-chen Blobeau Ye-ges Upal-benh-po the second Pauchen Rin-po-ohhe (Lon. 4, 9). He died in 1737, aged 75 years.

प्राचेत्र प्रश्न प्रकृत परितृत्र Pan-chen Blo-beas Bstan-pais Ri-ma the fourth Panchen Rinpu-chie to whose court Captain Samuel Turner was sent in 1781 by Warren Hastings and who was then an infant.

புத்த கேற்று அவர்கள் இடி Pan-chen Chop-kyi Grays-pa Belan-pahi Dwas-physig the Panchen Rin-po-chhe who invited



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Sarat Chaudra Das to Tibet in 1879 and 1881. He died of small-pox in 1852.

पह देव में प्रश्न प्रवास केंग में भेज Pan-chen Blobran Thub-bstan Chos-kvi Ni-ma the sixth and present Panchen Rin-po-chhe, who came into the position as an infant in 1885.

t पह देव की र है वे pan-chen ir-ti-ni पश्चितरम, the title by which the Panchen or Tashi Lama is known in Mongolia.

‡ 4575 pan-di-tu a Sanskritist or Indian scholar, a title often introduced into Tibetan literature: १वयवे व्यवस्था पर बर व पक्ष ने निर्मा the title of Pandita is given to one who has become versed in the five sciences.

1 9775 4 4 1 5 Pan-di-ta Dha-na Crimetra the eldest of the nine sons of Atisa's elder brother who succeeded to the throne of Bengal and became known by the name of Dhana sri-mitra.

こ 中方 副う Pan-di-ta Smri-ti the Indian Buddhist pandit who visited Tibet shortly after Buddhism was persecuted by king Langdarma but finding no encouragement at Lhasa he resided at Tanag in Tsang and earned his subsistence for some time by tending sleep (J. Zas.).

‡ 45 3 39 pandi-tahi shwa the kind of mitre-shaped cap which Aties and Teong-क्षा के प्रमुख्य a they all wore the pandit's cap without showing vanity (A. 22).

op a Ber pan-shou etse-rid the conical mitre-shaped cap worn by the lamas of Tibet during any religious service: \$3 war and १५ मे ब्रह होर होत है तो है ने ह नेर तह वह नहीं बची कर है . ह. विकासि क्रिया वेबायर मार्थ है क्रिय में वेबाबी क्रिया हर देश हैर. भावित्र है अने हैं में जैसे नेता है र तम हैन व नमार्थ में है . हर .

53 \$ (J. Zaf. 108) at that time on the occasion of a religious disputation that was held in the monastery called Pandita Vihara in the town of Tsa-ti-gao (modern Chittagoug) of Bangala, a Buddhist pandit listening to the advice of an old woman wore a cap pointed like a thorn. From his victory in the controversy, the use of the pointed mitre-shaped cap spread about.

धर् प्रका-bon not considered perfect in dignity, as for instance the lamas of Lahoul that are married (Jä.).

44 MAR pan-mthab ura [traveller, wanderer |S.

्रभूकरे न pan-tei ka and भूकरे न हेन व pan-tei ka chen-po (पाचित्र and महापाचित्र) are the names of Noijin chiefs (K. g. 5, 21).

19's pahu-rise (Chinese) a kind of tes. (Jig. 22).

I: par any artificial mould: Beaute aluge-par casting mould; \$3.45 rdehu-par bullet-mould; As as sid-par block-print: printing forms, a stereotype plate cut in wood; 45% par-rko-wa to cut types on boards; un and, un 5 edama par-du Adebs-pa to print, to stamp; 4 7 per-rko mkhau or or par-rko-pa outter of type: on me par-khad printing office; and par-mkhau printer; 中 par-rayab text; 中門 parmag printing-ink; or m par-ma a printed work, book; 45.44 par-gehi printing boards: 4 444 par-gyog a printer's assistant; " par-cog printing-paper.

II: sign of the adverb; combined with verbs it represents the supine.

TK'55 par-tak= 44 grant gdan-grum gies a square carpet used for sitting upon.

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† 43'4'5 par-pa-ta n. of an officinal plant used in intermittent fever.

디지 전 N 디라드 Par-po so-browad the castle in which Geen-rab's father lived (G. Bon. 11).

Par-bu yrs [breadth] S. (Zam. 4); ace, to Sch .= 45 pa-tra.

धर है औं है par-tsa so-ti in W. a kind of cotton cloth (Ja.).

‡ धर भेषा per-pik पश्चित n. of a flower (K. d. a. 126).

Par-sig 1. Persia (Deam. 2). 444 [a strap, strip of leather] S.

व्याम pal-kha= र hthu समुख [a vein or any tubular vessel] S.

THE pas 1. as in \$ \$4,000 that being so. Ray that not being so, being without it. Combined with verbs, it signifies: by, inconsequence of, because: also: as, since, when. 2. sign of the comparative; after vowels, however, and the final censonants र, य, व्य stands in its place : Agarya वय बंद सबच्चर वर्धेन Tibet is colder than Sikkim : reprinted special states and the meditator is (spiritually) happier than the eater.

† 47 1 g pa-spa li fune long pepper.

Di 1. =55 E5 dur-khrod a cometery (mystic) (K. g. F. 179). 2. num. fig. : 43.

+ E'm' a pi-ka-li=camekaruk Ama shelf to keep books, book-shalf (Rtmi. 28).

† धे हैं य Pi-to-pa पिक्रेप ; n. of an Indian Ruddhist who is said to have visited Shambhala (K. dun. 47).

† B'U'-93 Pi-pa pan n. of a great river in ancient India (K. my. F, 198).

TELEVILLE pi-pap-la prob. the peepul tree; drur que a Pi-pap la ya-na fuuniun : n. of an individual in A. K.

शेनी pi-pi 1. acc. to Schir., Sch. fife, 2. in W. nipple, test. 3. in W. icicle.

L'L'AL pi-pi-lif funt Piper longum: वे वे बेट बेच कुर दर अ तथ केव the Piper longum (fruit) cures all kinds of cold.

Syn. an anguign lug-hphage ekurs; ga ६९म हेम yul-dous skyes; ज्या है aroas-rived : 35'84 drod-sman; 35'35'95 drod-skyed byed; वेष्ण म segs-ma ; वर्ष 95 gyo-byed ; व व 95 sreybued; FRE sna-rift, (Mfion.).

al pi-pho 1. abbr. of at ar pi-pi-lin and 49244 pha-wa ril-po = Piper longum and black pepper. 2. v. 33 pi-ci.

‡ 1.3 'Q' Q pi-tsu 14-la n. of a gem (S. kar. 182).

धै'श्रीट' pi-waft बीचा, guitar; भ द वे बट ko-na pi-yañ a kind of guitar. haz ana pi-wan mkhan = वे क व pi-10an-pa बीचाबादक. देखिक one who plays on the guitar (MAon.). विषय कि pi-wah-rgyud सकी 1. [a musician | S. 2. Ther [a lute | S. Brac. बुद्:बद: pi-was rgyud-mas बहुतव्यीच बीचा & guitar with many strings; Bux 45 484 pi-was rgyud-gaum a three stringed guitar.

21-₹¶ pi-rag (¾*'§) n. of a gem or precious stone; व दब दुब दह बद्द वर वर्ष वर्ष नुद वाद the precious stone pirag is a protection against poison and evil spirits.

र् धे'र्हे 'वे pi-ri-na पोरोब ;= ब्रेट अ: अमंत-

D' DE pi-lis and Bac and upi-lis spharms are names of two # 454 demi-gods.

if 2.23 C2 g pi-lin dahi-bu fullwate the son of Pilinda, one of the disciples of Gautama Buddha, who used to exhibit miracles.

धेबा हा pig-mo v. धुव म pus-mo (Jä.).

their commentaries, etc. (A. 66).

Dx pir pencil, pen, brush; 34 byug-pir large brush for house-painting; 25 beag-pir small brush for artistic painting, also lead-pencil.

Syn. ABS hori-byed; ATH brissmyug (Mson.).

§ □ pn-wa 1. = ■ 44 q pnon-pa to press, pressing (mystic) (K. g. □, 179). 2. num. fig. 73.

द्वान प्रान्त pu-gahi bbras-bu युवान areca nut eaten by the Hindus.

३ ६९ Pu-ti, श्रृत् अवस्थाय Pu-tis gyogs-pa n. of the great ocean to the South of India on the coasts of which people subsist chiefly on fish (K. d. ₹, 275).

‡ পু'নি Pu-to-po n. of a learned lama: অধ্যান ক্ষান ইন্তালান বা প্ৰতিকাশ having composed a large book of maxims, Putapo went away (A. 135). + 4 5 pu-ti or 4 po-ti a manuscript book.

‡ 5 7 pu-sta-ka 3 a volume, book.

9 7 pu-na-ks n. of a flower (K. g. 7, 466).

3 7 Pu-na-kha the winter capital of Bhutan.

JB pu-byi v. ■ Pou-byi.

g'g pu-tee.

3 3 pu-take bran (Cs.); husks of barley (Jä.)

4 358 Pu-raff a district in the S.E. of Ngari Khorsum, of which province it is a division; it is situated to the north of the districts of Kamaun and of Western Nepal.

4'5'4 pu-ru-ça yev an officer in Tibet = 27'5 blon-po a minister, official.

‡3'à x sa a Pu-li-ra Ma-la-ya n. of a country in ancient India.

4.02.4 pu-list-ga 46 m. for the masculine gender.

4'4 pu-lu hut, built of stones, like those of alpine herdsmen in W. (Jä.).

an epithet of Indra (अंतर्गः) [Indra destroyed his father-in-law Puloman in order to evert his imprecation consequent on the violation of his danghter]S. इज्यान क्रिक्ट इन्यान इन्यान इन्यान क्रिक्ट इन्यान इन्

I'd I: pu-qu=1. F- ex spak-war mucht [gradually tapering]8. 2. Tutu [so-cretly]8.

g'-g II: 1.=वर्ष्य, हरण्य upper story, second flat of a building also = विश्व क्ष्य क्ष

पुँ पुँ Pu-rud (3) अन्य 1. the hooped hird: १९११ निवस्त प्रश्नित प्रश्नित के प्रश्नित के कि of Pu-rud soothes apoplexy or illness caused by evil signific. The colloq term for the hooped in C. T. is pu-pu ku-shu. 2. = अस्य विश्व yah-thog or विश्व मार्थ beit-khah the turret or open airing room on the top of a house.

Syn. of 1. व्याप्त कृतिकार्य कृतिकार्य हुए हो है व्याप्त प्राप्त कर्मा क्ष्मिन किया है प्रदेश प्राप्त कर्मा क्ष्मिन क्षित्र क्ष्मिन क्ष्मिन क्ष्मिन क्ष्मिन क्ष्मिन क्ष्मिन क्ष्मिन क्ष्मिन क्ष्मिन क्ष्मिन क्षमिन
GANT pu-cel ise (84) want [the fragrant root of the plant Andropogon muricatus; the root is a cure for vorniting] S. (2 34 35 klu-sman gras).

Byn. বশ্ব nag-gbye; ত্বৰ bya-zas; ব্লিং বিইপ্তৰ hkhor-lohi lus; স্থানত্বি ব দ্ব-yi hbyorpa; ব্যাহন্ট্ৰৰ lus-দিনা mig (Miñon.).

34.5 pug-ta [shelf, partition in a box]

54 A pug-ma in Purig = collar-hone.

 $\S E^{\square}$ push-pa or $\S E^{\square}$ phush-pa in C., W. an unshaped vessel of clay or wood for water, beer, etc., but seems not to be the same with $\S E^{\square}$ bum-pa $(J\bar{a}_{-})$

pun-da ri-ka 1. n. of a gem (precious stone). 2. n. of a celestial flower; 3272 723 run-da ri-kahi phres a garland of pundarlka flower (Situ. 157).
3. yearly white lotus.

8444 pun-nag 3374 [n. of a tree, Rottleria tinctoria, from the blossoms of which a yellowish dye is prepared]S. In pur resp. for I dead body; are windly ghost-land, a name for Tibet which is called the kingdom of the dead.

‡ धुर्फणाउँ हैं Pur-ṇa kats-tsha n. of a place in Ancient India.

1. the Indian Gosain belonging to Joshimot who resided for many years at Tashilhunpo and accompanied Panchen Rin-poche Palden Ye-s'es to Peking. It was he who carried letters to Warren Hastings and founded the monastery of Bhot-Bagan opposite Calcutta on the Howrah side of the Hughli. He was killed by dacoits who had robbed him of the large quantity of gold he had amassed during his residence in Tibet. 2. n. of a Buddhist holy place in the Swat Valley.

JP 77 * puc-ka-ra yet n. of a medicinal plant the flower of which recembles in shape a lamb's foot: games and fever.

+ 94 95 pus-skhyud= 24 syon.-thag, the string or cloth tied round the body of a Naljor by which he ties himself when meditating (Pag. 76).

Z

gu अर्थ क्या pus-mohi gnas बाद [the knee joint]S.

gu Maga: puş-mohi lha-Aa **штұн-қа** [knee-pans]S.

gu ban pus-takigs = त्य क्षेत्र क्षेत्र pus-mobi takigs the knee joint. व्यक्त स्थापने व्यक्त क्षेत्र वर्ष क्षेत्र वर्षेत्र tyan-mo pus hkhregs-kyan byro-min hdod though the old woman had a stiff knee she wished to go away (Rdsa. 17).

2 pe= 3472 gruel-broth (mystic) (K. g. F. 179).

दो नार Pe-kar or वेदनर Pe-dkar (also spelt sasms or sass Dpe-har)=575 asm and dkor-blag rayal-po the spirit-king or chief of the custodians of monastic properties. His principal shrine stands in the Nechung grove near Lhasa. He is greatly adored all over Tibet; and it is said that he was brought by Padma Sambhawa from the monastery of Odantapuri in Magadha and bound under solemn oath to protect the great monastery of Sam-ye. केन्द्र pe-kar glift, द्विर साँद the temple of Pekar in Sam-ye in which the monastic treasures are kept: ammac.wc.ame.ac. रभार सर्देश (A. 91) his small room was also in the treasury of the temple of Pe-kar glift.

ী শ্রম Pe-sgan n. of a place in Tibet: এবালাই মে skag-sa pe-sgan du-byas he halted one night at Pe-sgan (A. 90).

ቅኝኙ Pe-te-hor, more properly ማንኝኙ Pata-hor, the country to the east of Yarkand which was a great place of the Northern Buddhists.

1.551 pe-team little, small, a little (Sch.).

2.3 pe-tae white cabbage in C. (Ja.).

2) Z pe-ra a flat backet (Jā.).

বিষ্ণ pen-pa pincers (in Sikk.).

I : Po 1. n. of a place in the confines of the country of Gesar and Tibet (G. Bon. 4).
 2. n. of a clan in Tibet (Jig. 21).
 3. for 5.5.

II: 1. the particle styled and blaggers signifying the agent, as in [474] a demonstrator, explainer, [474] the pa-pe a hearer. 2. sign of nouna, designating concrete nouns and the masculine gender, in contradistinction to abstract nouns with or or, and to feminines with it connected with a numeral, it supplies the definite article: gal [6a-po the five (just mentioned);] had gaig-po the two, both, (Jā.).

ম'চ'ম' Po-ta-la (ইবিশং ইল্পুৰ্ম thophyogs ri-bogru-bdsin) 1. पोतस्था thephyogs ri-bogru-bdsin) 1. पोतस्था theresidence of Avalokites' vara and Āryā Tārā
on a hill situated in an harbour somewhere
in the Indian ocean; acc. to the Chinese
Buddhists an island in the China sea off
the coast of Shanghai. 2.= ইতি স্বাধিক
Po ta-la or বুল বুল বুল বুলি ইলিছে rygal-waris-po
chehi pho-bran the residence of the Dalai
Lama at Lhasa (Rtsii.). The buildings
stand on a three-peaked hill in the northwestern suburbs of Lhasa.

1.5K. 9 po-tah-gi=nak. ar a gron-por smra-na (mystic) (K. g. P. 27).

T's po-ti=53 pu-ti small book.

百克叫 po-tog v. M首克列 ntho-po tog (Ja.).

Fig po-bo grandfather (both in the father's and mother's side); Figrand-mother.

ম হাত্ৰ-পূর্ব Po-lon-çan n. of a high mountain in China.

র্মান্ত po-son-cha মধুৰৰ & shrub Sesbana grandistora.

Syn. Acges gon-ou-can; anged ic gu lag-pahi taheh-dug; and gun gaer-yyi lag; gannahi ke dhuga-bhyin gin; a gundh hkhyog-pohi sala; gundh myog-byed; ac he chah-cih (Uhon.).

In poy sec [the resin of the plant Boskellis thurifera] S.

545 pog-ta (Mong.)= i sir, lord.

বৰ্ম pog-phor ভ্ৰম্ম pos-phor (বৰ্ pog ভ্ৰম pos) incense-burner, perfumingpen.

y. Ma phon, Ma's phon-to.

As and Por-hidson n. of a tribe in Tibet (J. Zah.).

□ pol in Tsang is said to be a sort of fever.

I: pro 1. a small turquoise, in W. seldom larger than a lentil, for wearing on ornamental rings. 2. v. *** takom.

प्राप्त कार्य क्षा क्षा क्षा क्षा क्षा कर कार्य

्यापित्र pra kir-ya प्याचि [1. the plant Guilandina bonduc. 2. the tree Pongamia glubra]S.; v. गरार्थ ka-rañ dea (Milon.).

्री व हैं जै न Praga deyo-ti ça प्रात्-क्योतिय n. of i mountain said to be situated beyond the mountains of Susrimo Parvata which is inhabited by the gods and where the Asuras cause the former constant terror (K. d. 5, 283). [It is identified by some writers with Pragjyotisha, or the province of Assam]S.

JET pra-chal or TT24 spral-chal jest, joke, nonsensical talk; GET 554 pra-chal byed-pa to make sport, to play the buffoon; GET pra-chal sloft-ra to cause merriment (Jä.).

प्राप्ति में किया के क्षार हैं स्थानिक कर किया के कार्य हैं स्थानिक कर कार्य कर का कार्य कर

#54 FUFE: Pra-dun-rtse tha khan one of the twelve Buddhist temples said to have been erected by king Sron-btsan Syam-po, this one being in the north of Tibet.

‡ \$7°5 pra-pa-ta=¶ yrn boat (in mystic language) (K. y. 27).

মুখ্য ব pra-phab-pa [1. মইল, n. of a prince, 2. বুলি figure, shape image]S.; মুখ্য বুলি pra-phab behin মনিয়ালি likenese, image.

ya pra-ua 1. un, yak ny pra-uahi metoy unya [the flower of the tree called Eschynomene grandiflora]S. 2. unfum [hardness, the plant Teronia elephantum]S.

g an pra-tehil= gr. 3 ann sbraft-rings-ina

pra-h a tailless rodent, Lagomys badius or some kindred species.

्षे करा pri yaf-ku or वे करा pri yafgu विश्वेष [Panicum italicum, a medicinal plant and perfume described in some places as being a fragrant seed]S. वैश्वर पु: वेश विश्वदेशकाचेशा क्षेत्र मुंद्र में मृत्युवा हुन्देर अन्त्रीत

Syn. बुर देर किर रून bug-med min-ean; इंडेक्क्ट इस्त-tshoys sac; बहुद देर से देन कुbyunpohi-me-tog; रेश हैं हैं से deam-bu skyes; बहें किर अर्डेक्ट्र कु hkhri-mchog [dan; ईंश्वर कर इस्त-इसाइ can; अर्थ धुन वश्च sa-lt. phyng-htshal (Mon.).

ৰ্থ prog or ইব্ৰ ze-prog the crest of a cock (Cs.)

মূল্ভ prog-sha or মূল্ভ phrog-sha বুদুহ, মুদ্ধা = ইণ্ডা cod-pan ornamental helmet, the kind of crown worn by Vais'ravana the king of the north.

Syn. 📲 94 19150-rgyan; 58'94 dbu-rgyan (Mion.),

্বাল dpag measure: বেল্টার dpag-med or বেল্লান dpag-yas measureless, immeasurable. বেল্লান dpag-thag measuring string or tape; বেল্লান dpag-pa লা fathom; বেল্ডান dpag-byas নিল measurable; বেল্ডান dpag-byas নিল measurable; বেল্ডান dpag-byas dam n. of a number. বেল্ডান

ব্দল্ভ বি dpag-tshad বাজন acc. to Cr. 4,000 fathoms, hence a geographical mile; ব্দল্ভ ব dp-ty-cen a distance of 5,000 fathoms.

্থানুৰ্ব, Dpay-cod or ব্ৰহ Dpah n. of a village in Kham belonging to the estate of প্ৰথম Kun-bde glin, i.e., to one of the four great Ling monasteries of Lhasa (Los. 3, 16).

surjour dpag-beam was thought, imagination, wish. Surjour & Ar dpag-beam bkhri-çiá waam or waam faw the wishing tree, the tree of cogitation; n. of a fine poetical work written by Kahemendra on the exploits and glories of Buddha. This work occurs in full in the Tangyur, in the 93rd vol. mdo section; the text and a synopsis of the whole work in Tibetan have been published under the editorship of Sarat Chandra Das, c.r.s., by the

Asiatic Society of Bengal. Suggesting the wishingtree; one who is very charitable and gives alms to all beggars.

মুন্তি dpays 1. parched barley meal made into sop or balls by soaking in tea, or soup. 2. = শ্বিল nos-pu ভবিল [to accumulate] S. 3. = ক্ষি depth. এইব্ৰম মুন্তি depth. এইব্ৰম মুন্তি depth some some depth (of mind) (A. 142).

SSE dpan or such dpan-po 1, a witness, one able to attest or bear witness: also, a surety: 545 \$54 duan bued-na to bear witness, to attest, v. *** much: 55 desired Jagger to be sincere, to be conscious of speaking the truth (Ja.): 545 54 बेन्द्र अवरे doud-pos lkog-rhan sa-wa-de (क्व Bank & a age and causes the ends of law to be thrown to the winds) the witness that receives secret gratification (Gser-phrefi 16). 545 54344 dpan-du bayur-un to be witness of \$5592 witness or proof for the truth of; a thing; #4598 rdonn-down false witness (Schir). A sur. C., one who is a defendant's advocate; A-sex. (or sex. E) \$50 c. genit, or dat., to defend in a court of justice (Ja.). San Hangard dyak-per drispa asked to be a witness; 545.484.4 dpilihpher-wa to become witness.

of a learned Loteduce of Tibet.

इयह दुमराच dpafi-dmah-wa low; इयह महिंद dpafi-netho-wa high.

quest dons some height, quests dons-

द्वार कुळ or ५००व कुळ-स्य द्वार, बोर, बयाचन, स्रोचन, स्रोच 1. sbst. bravery strength, courage; also adj. brave, strong,

courageous; { an Man dpag-khum; weak, strengthless, feeble. { an year dpag rgyag-pa={un xxu very powerful, heroic, chival-rous. {un xxu dpag-méad (fun uxu) strong, powerful; {an year dpag-dan brave. 2. in W. taste. agreeable flavour.

द्धः ब्रॅड क्रिको-क्रिको-क्रक-स्कुत वीस्थय विgyal hjome-pa to humiliste, to humble, break the pride: क्रिकेट देशस्य क्रिका अस्टिवर्स्स द्धा ब्रॅड क्रिकेट देशस्य क्रिका है (Hbrom. P., 318).

549.84 dpah-can 1. brave. 2. beautiful. 3. IV. savoury (Ja.).

\[
\begin{align*}
\delta^n \in \delta^n \text{ searf presented to one who has distinguished himself by valour and success in any undertaking.
\end{align*}
\]

qua qqu gpah-gdam= \$ ex long knife, a sword.

que'q dpah-pa, a medicinal plant with root resembling that of a radish.

coal dyad-po heroic. Coaling dyad-po dul an epithet of Bhimasena the second Pandava (Moon.). Coaling dyad-po deams an epithet of Paragurama (Moon.). Coaling dyad-po lag-pa with [the fragrant cleander] S.; n. of a medicinal plant and flower (Moon.).

१९९२ क्षेत्रके-कत चोर, सर्वाचन an ascetic; a steady person; v. ante १५९. १९५३/ steadiness, valour.

 bya-rog nor-bu, বৃদ্ধান্ত ব্ৰুপ্টাৰ্ gkar-po yar-hiten re-pkor, etc. (Eman. 350). ব্ৰুপ্টাৰ dpah-bo ser, an officinal plant of bitter taste. ব্ৰুপ্টাৰ dpah-boti-ryyud; বাহি, মলি of chivalrous spirit, heroic and noble-bith.

Syn. विवा केन stobs-chen: युर्ध yyad-mi; वर्षण्येन pha-rol-guon; वेद्दान्यविद्वाद एवन she-sdah gtum-pahi dyuh-pa-can; वृष्ण्येन व्यक्त ram-guon-can; नाम्यादेन व्यन gyul-hor httan; किरायदि tshim-pa med; वर्षाद्व के thal-byuh byro; वर्षण्यक्ष के/मान्य के किर्मान किर्मान के कि

τική ags dpah-lo brgyud an epithet of Vishpu (Maon.).

হৰেইইৰহুদ্ধ dpah-poht hdug-stars the manner of sitting of a lha or minor god (Ya-sel.).

54435 dpan-byed at [hero] 8.

544 M grah-mo 1. heroine, also name of a Yaksha queen (K. g. 5, 139). 2. v. as;

Was ruled over by king Udayi (AANM) (K. d. 133).

qualities [having violent waves; the coem | S.

역사 dpab-cod= 역약 本 dpag-cod.

५८२ I: Deal जवारी, काकरी n. of a medicinal tree [the tree Gmelina arborea]S.

Syn. 24 qu'an kun-naş baak; d'orana lo-ma milar; pr Paga pbrak-risibi bidab;

Ц

789

Mark #5 35 lo-ma-back sprod-byed : 504 3 Ku dpal-gyi lo-ma (Mhon.).

र्याय II: 1. क स्ती, सी, सन, सान, पश्चा glory, aplendour, magnificence, abundance: prosnerity, talent. बेद्यवेद्ध्या व वेद्या द्वि enjoying the utmost happiness (Glr.); as an epithet, or part of the names of deities, e.g., suarem Dpal (dem a doity incarnated in the Sikkim mountain peak of Pandim; ৰ্মুন্ত ১৭ৰ wolfare of all living beings. 343 qua 5 again or are to be the salvation. the saviour of all being (Gir.); 504 \$54 dpal-skyed-pa. 444 3 xx 9 44 ashan-qui rafi-qi dpal to work for the elevation of others or for one's own. 2. nobility: दवन के जन्द न privilege of nobility ; दवन के जन्द नेष diploma of nobility ; ५०व है व्यक्त नेषण one having a diploma of nobility (Ca)

Syn. 4434 yon-tan; 41415 gni-briid; 434 ELN ES guen-loke spuod (Minon.).

dpal-skyes= 9'99 COM. BA rgya-çug (Mnon.).

५पण ब्रॅंड Dpal-skyon चीत्र [the lord of fortune, n. of Vishnu; also a king | S.

544 B5 dpal-khuad = 544 dpal (Ja.).

sugartis ata Doul-hkhor bisan n. of an early king of Tibet, the son of king Gnamide Hod-srun (Lon. 4, 8).

‡ द्वाप क्षेत्र dpal-cos 1. पद्म lotus flower (Maon.). 2. बीबास [dwelling with S'ri, n. of Vishpu]S. ५४वर्ष वेश्वभन्त dpal-gui behus mtshan another epithet of Vishpu (Maon.).

qqa-9.5srg \$4.54.5₹₹\$ dpal-gyi dum-bu tean-dan dkar-po चेतवचन चीवच white sandal-wood.

द्वा के अपन dpal-gyi phag-pa की करा (' the divine boar,' a n. of Vishnu]S. 400 3 254 dpal-gyi bday alufa another epithet of Vishnu (Mflon.).

५०म बेर्द्रवास्त्र dpal-gyi bdab-ma can as met. = lotus flower (Maon.).

504 18 dpal-qui-bu met, horse (Moon.).

५०व ने के dpal-gyi behu चीवत्स noose of love, n. of a gem [a particular mark or curl-hair on the breast of Vishnu]S.

द्वा रे Poal-nui ri जीपनंत In. of a mountain mentioned by Bhavabhūti in his Malatimadhava S. Also a mountain in Southern India where Nagariana is said to have spent his last days absorbed in deep meditation. Also a mountain with a monastery in Tsang, opposite Dong-tse, built by an incarnate lama of the Nyingma school.

द्यक्ष देवन्य dpal-gyi lag-pa जीकर; an epithet of Vishnu (Minon.). 507 3 99 25 20 dpal-gyi-lag-ldan-ma or sor and dpal-stug= A she curds.

द्वास्त्रीय dpal-mgrin सीवण-सव another epithet of Vishnu (Milon.).

द्राय भारत द्रवि कृत dpal-mehog dan-pohi rayad n. of a book (in K. y. 3, 294).

द्भवा अपूर्ण में Dyal-gtum-po n. of a spiritking of very frightful appearance (K. g. a. 1).

spainted dpalater or spainted dpalater an epithet of Nam-eras or Vais'ravana (Maon.).

544 pal-stug चोषन majestic.

द्राव देवे Fa Doul-stehi retroit n. of a small fort and Jong situated on the north margin of Yamdok-lake a few miles to the south-east of Khamba-La and on the road to Lhasa from Gyafitee (Lot. 8, 14). The Jesuit missionaries who visited Tibet in the 18th century A.D. on their way to Lhasa passed this place and called the great lake after the name of the fort.

sweet assets. Dpal-ade shabe-drust n. of a Nyingma sage of Yamdok district, a great expert in Tantrik ritual and author of the work "%" Ey his infi ence with the lake-deities the Jong-Gar Mongol invasion of this district was repulsed and 1,000 Mongol soldiers drowned in the Yamdok Teho.

इत्य दें है बहैन्य केंद्र के gpal-rdo-rie-hjiys byed kyi-ryyud जीवसभैरवतमा n. of a book in K. g. a, 46.

द्ववाबद्व dpal-hdab चीपका.

र्ष्य इत dyal-ldan चीलान, चीलन्; adj. glorious; also as abst. one possessed of glory, abundance, wealth, property, takents, &c.; is a common title by which every Buddhist is privileged to be addressed. ५५वा इत्स चीलती possessed of glory, and charms, noblewoman.

্ৰেত্ৰ দ্বাৰ বাদ Dpal-idan khray-bthus = ব্ৰেত্ৰ Dgycs-pa rdo-rje an epithet of a wrathful Buddhist deity of the Tantra class (Mson.).

কেপ্রের্থ প্রশ্ন Dpal-Idan dus-bkhor খীৰাজ-থক্ক an epithet of the Adi Buddha (Maon.).

THE TENERS I. n. of an ancient Buddhist monastery in Oriesa (near-modern Katak).

2. The great monastery of Daipung near Liasa (8. kar. 180).

प्रवाह्म a gal idan-ma चौंधली; 1. polite term for the female sex. 2. n. of a Yakshini, queen of the Yaksha demi-gods (K. g. 4, 188).

प्रमाणका Dpal-Idan Lha-mo is a goddess of terrific aspect famous for her bloody and licentious deeds, but at the same time a constant and redoubtable championess of Buddhisim. She is the analogue of the Indian goddess S'rimati Devi ; and by the Mongol Tatars is known as Ukin Tegri. In all large Tibetan temples Paldan Lhamo is to be found presiding over the and or wrathful deities. Her several names are :- # My w lha-mo uma; 實質以本篇 lha-mo dmar-mo; 名歌》 tea mun-di; @ Max p -q a R lha-mo par-na-ca pa ri; 聖黃宝黃屬 ri-krod lo-ma ca; 實施 STEET Tha-mo dkar-mo duff-skyon ma: श्वराधी क्या भाँ जा म spas-pahi thal midog-ma; ऍ'बरेर'स khro-gher-chan-ma : शिक्का ऍ'बरेर'र बाह्य mi-pham khro-gher ro-laks ma; ६व ब्रेड्स है nag-mo re-ma-li: ब्रेड दे दर्भर वदव arinpo dmar-hil ib; पुर वरे क्षा व्यवे का phur-wahi tha aner-can : भेर्यम्भभ है व व ब्रांत-pa geum-भागारेन व्याच ने कर्नेक धारन gyi-blo-hphrog-ma; ya-nitshan hphrul-gyi qçog-pa can : ५१० 🕱 🌣 वन में dpal tha-mo nag-mo : द्यवाध्य विशेष dpalidan bphyi-ma; 44 42 wh yay-ca re-ma-ti: ब्रैर नशुभ क्याम arid-gaum rayal-mo : स्वेश्वेन अविद rdo-rje gloy-ma gorin; वर्द्रपर्व विकास केदबर सुन्म bdod-pahi khamp-kyi dwan-phyug-ma; WK अन् र्व lha-nio man-deu; ५अव ४५ कुव में dmag-nor rayal-mo: WHISHTEN tha-mo dmag-sorma; an h bran rayal-mo ldih-baah.

१०वानम् dpal-baal चीप्चा [the plant Promas spinoss, the lotus.] द्व.

्वया के dpal-behu चीवत्स love noose. [1. Vishnu. 2. a particular mark or curl of hair on the breast of Vishnu.]S.

Sough dpal-byed win [the third of the Pandaya brothers.] S.

grandeur: Krifteness glory of light (A. K. 111-96). 2. W. strawberry. 3. is a common personal name for men.

्त्या ब्रुष dpal-bira; चीचच woodapple (K. d. थ, 427). चर्च डचा several plants such as Momordika mizta.

NAME OPAL-gray THE n. of a house-holder who at the institgation of Kahapa-paka laid a foul plot to kill Buddha who miraculously frustrated his designs and converted him to Buddhism (K. d. **, 117).

५५व हेद dpal-sbyin चीरण ;= Kuvera.

that has sprung from the ocean of milk, in certain Tantras set down as the Yum or Nus-ma (sakti or female energy) co-operative with Spyan-ras-gaiys (Avalokites'vara).

५०व वर्षे dpal gise बीरसर bolder.

বৰণ ৰ dpal-you [1. ৰৰ fortunate. 2. the fruit of Disspyros embryobteris.] S.

्राध्यक्षण विश्व क्षेत्र dpal-gean wahi-shin-po n. of a book in K. g. ब, 139 much used by the Nyingma school.

square n. of a Tentra which is considered as a standard Tantrik work of the Northern Buddhists.

মুদ্রি dpus 1. আছে host, great number; as vb. to collect, assemble, pf. মুদ্র dpuss.
2. — মুদ্রাল্য (প্রতিত্ত) force, troops, army; মুদ্রাল্য or মুদ্রাল্য বাং the following four kinds of troops:— মুদ্রাল্য chariots: কংলুকে ব্রাল্য elephant; সুম্পুর্বিত্র chariots: কংলুকে ব্রাল্য infantry. মুদ্রাল্য বিশ্বন

ৰ্কি dpust-yi dkyil-kkhor=১৯৭৭ছে dmagdpust axmy, troops (Ann.); ব্যুহ ক্ষিত্ৰ dpust-yi ngon-po=৭০৭ বিধ dmag-dpon commander, general (Ann.); ব্যুহ ক্ষিত্ৰ dpustyi ghen friend, protector, defender, assistant; ব্যুহ ক্ষিত্ৰ dpust-yi tehog ব্যুহ্মহে axmy; ব্যুহ ক্ষিত্ৰ hostile army; ব্যুহ ক্ষুত্ৰ or ব্যুহ ব্যুষ্থ allies.

त्तर-देन dpun-rgyan or दश्र-परे-दुन [केन्द्र, चक्र-द a bracelet worn on the upper arm]S. द्वर-पर-वर्षकाद्वेद an ornament for the arm; देन-देन-दुन-दुन-दुन- arm-ornament made of precious stones (A. K. 1-10).

successful double hjum-pa (Sch.) to contract the arm.

५९६ कोई doust-jñen प्राच्य [last recort]S. ५९६ क्ष doust-ldm = रेग करवी mountain. ५९६ क्ष doust-gnon reinforcement.

Siculder; the upper part of the arm.

Siculder; the upper part of the arm.

Siculder; the upper part of the arm.

Siculder Siculder of the arm.

Siculder Siculder of the arm.

Siculder of the arm.

Siculder of the arm.

Siculder of the arm.

Siculder of the arm.

Siculder of the arm.

(Cn.); Siculder of the shoulder; Siculder

Siculder of the shoulder and hips (S.

Siculder of the arm.

Siculd

the great Yeru Tsang-po of Tibet (Meon.).

spenger double chuh = nenes sund infantry (A. 149).

द्धर व क्रिका Druñ-la tkyeş = वज्ञा lag-laş tkyeş born of the hand, n. of a king (Mon.).

age as duranting doubles in which there

are descriptions of mystic vows, the method of preserving one's vows, manner of meditation and that of ejaculating charms (K. g. 4, 40).

रहर व्यास dpust-gyos re-inforcement of troops, also sending of troops to fight.

द्वायाद्वार dpus-bayur-nos, हर् व्यवस्थ or aid to exchange or dispose of articles: वृद्ध-द्वार्थ क्षार वृद्ध-द्वार व्यवस्थ अपन्य प्रमुख्य द्वार वृद्ध-द्वार with the exception of very rare articles it would be necessary to sell off on Government account (D. şcl. 11).

5) due=3 ax axa a ño-war hjul-wa term. for it, won 1. sample, specimen, example, nuttern: 50x 4 for instance; \$50x 84 54 dodper byca-nas taking this for a sample (Zam.). 2. way of doing anything, method: ब्रायम् इम हैन्द्रे ब्रायम it was from China that methods of reckoning arose: 54325 according to what method, plan. example; 494 48 78 a way that may be followed, a good example. 3. a parable, analogue, simile, illustration. 4. a book : ጣናት, ማሥላ ናት A-B-C book, primer; 3ሞናት reep. for 50: Marsa, yum-dps original of a book; 8:54 bu-dpe copy of a book; 54% list of books: 50 gam book-cover: 50 Fare to write, to compose; 50 49 4 to copy a book : द्वेबतुब copied manuscript : द्वेबडेकप to stitch a book; 54 ag end of a book. ናቅጣ due-ke a little book (Jä.).

shop. dpe-khan library; book-seller's

和 dre-khri a table to put books on, a bookstand.

+ 50,435 dps millyud fond of books.
5039 dps-rgyug or 50394 book-lesson.

54 # dpc-sgra in W. speech (Ja.).

54 a dpe-cha yew in colleq. is the common word for book.

্ব বৃদ্ধি dpe-bried অবাস্থা (Main.) 1. example, comparison: হট বৃদ্ধি ক'ইল অবা-ক্ষানীৰ by way or means of example; ইবৃদ্ধি ইংৰ to compare, to cite an example. 2. paradigm, example in Gram. (Jü.)

symmetry, beauty (Ja.). [In the Lalitavistars it occurs as meaning "secondary marks of perfection."] 8. 585, 24 dpc-byad can well-proportioned; 585, 282 as: 2 ag, 3 the eighty physical perfections of Buddha (\$4.54.536).

50 as Dee-med n. of a city in ancient India (Jig.).

देकेद a dpe-med-pa चत्रण incomparable, unique, unexampled; an epithet of Buddha. Also personal name.

दियम्ब dpe-yas (प्रत्य) चपसन n. of a number.

म दिने प dpen-pa is used for करण phase-pa or केंद्र yid-bos जयक charming, very handsome: useful.

্বিশ্ব dper-na or ব্ৰথ dper অথায়ি, বৰ্ষথা for example; v. sub. ব্ৰ dpe. ব্ৰথ কৰি dpermetahon = ব্ৰথ কৰে ব setting example. ব্ৰথ ক dper-yah অথনাথি [even comparison]8. ব্ৰথমিয় dper-bried-pa fit for being an example.

বিশান dpog-pa pf. ব্ৰহ্ম dpags, fut. ব্ৰহ্ম dpags, to measure, to apportion, to fix: ব্ৰহ্ম dpags, to measure, to apportion, to fix: ব্ৰহ্ম dpags, to rearge, and immensely large, very much; মুহ্ম ব্ৰহ্ম infinite grace; মুহ্ম ব্ৰহ্ম ব্ৰহ্ম বৈ abow mercy কৰ্ম কৰা tahod-dpog-pa to fathom; ক্ষ্ম মুহ্ম বিহ্ম বিহ্ম বিহ্ম বিহ্ম meaning comprehensible or not. মুহ্ম মুহ্ম মহন্ম বিহ্ম বাবে dialect of Amdo) to cross a river. মুহ্ম মুহ্ম মহন্ম মুহ্ম মহন্ম মুহ্ম আnfordable, a river or lake that cannot be crossed over.



545 38 an elegant composition that is added to a letter to make the meaning of the writer clear, pathetio, or forcible (D. cel. 20): 447578492844 gal-che spod-risom byus-riys.

SIG dpon or sust dpon-po net, ult. must chief: meeter, lord: overseer of working-men, foreman, leader. बार्बिक शास्त्र मा हा केर नभागार र प्रामा if a muster does not want his servant, he should pay his wages and dismiss him; পৃত্পপূর্বমান্ত্র दासवर्ता शास्त्रका काम्यवानसव्याद्वीमा (द्यायहरू) if the servant does not like his master, he should give up his wages and go away. BANKU is the title of the second judge at Lhasa; ইব্ৰ rtsi-dpon chief accountant; প্ৰব্ৰথ Gar-doon chief administrative officer of the districts of Gartok and Rudok in W. Tib.: 15 545 leader of a thousand soldiers: अद्भुष्ट्य in C. modern word for general, and atquatis bdeys-dpon the same as Tanguage (Ja.) Inter application a general manager in a monastery : मे देवरेन हेर वर्षे 554-94 etc., etc., that man in this world (is fit) to be Spyi-dpon who is noble in birth, wealthy, magnanimous, who is anxious for his personal gain, very modest in his speech, etc. A354 prefect; \$4344 master mason; Frag rdson-dpon, collog. Jong-pon, district administrative officer who possesses civil and quasi-military inrisdiction: 5'544 ru-dpon commander of 250 troops; 1454 True school-master also title of the more learned lamas; ৰ্মৰ মূৰ্মৰ kitchen steward who arranges the food of a Grand Lama or of the head lama of a large monastery; affer 554. 347 chief steward of the food of the Dalai Lama of Lhasa, who is assisted by four sub-stewards. 555 g con-skya

TIFE [an honourable and distinguished man.] S.

্ৰেৰ্'ৰ্' dpon-bgo = মৰ্ক্ ব্ৰাৰ chief governor, ruler, lord (Maon.).

독특히 dpon-po v. 독특히 dpon.

মূৰ ৰ dpon-mo ৰাণী mistress, chieftainess : মুধ্য মাজৰ she is my ruler.

Sharan dpon-med free (Ca.).

্বৰ অন্ dyon-yod standing under master or mistress.

544 dpon-tehan physician (Schtr.).

মান প্ৰাপ্ত dyon-gyog master and servant: প্ৰামান প্ৰাপ্ত kon-jo dyon-gyog Princess Kongjo and her suite (Gir.)

্মন্ত্ৰ *dpon-rabs* genealogy of kings, chiefs or governors: ১০ৰখন মন্ত্ৰতে মুদ্ধ মন্ত্ৰ the genealogy of the dynasty of Phagmo-grub (Jig.).

「祖本神殿神 dpon-sa bla-ma = 英語神 the high priest; a hierarch (D.R.).

মূল্য dpon-slob 1. for মূল্য মূল্য 2. title of the petty feudal governors ruling in Bhutan. 3. = মূল্য মূল্য dpon-dan gyog (Rissi.).

ζζικά dpor-wa pf. and fut. 54% dpar to dictate (Cs.).

153"4 dpya-sca = 43"4 hphya-sca.

down, to make hang down, vb. a., pf. १९८७ down, to make hang down, vb. a., pf. १९८७ dpysās imp. ९८० pysās also १९८० dpysās imp. ९८० pysās also १९८० dpysās imp. ९८० pysās also १९८० dpysās imp. ९८० pysās also १९८० dpysās also १९८० dpysās also १९८० dpysās also १९८० dpysās dar soarf attached to pillars in a temple or monastery or to flagpoles, etc. (Etsi.).

535 dpyad and its compounds, v. 5354.

550 Dpyal n. of a place in Tibet (Deb. 4, 14).

ন্ত্ৰৰ প্ৰচুধ্ব-চ্ব, explained as ক্ষাৰ্থ ব্ৰং ব্ৰুপ্তৰ্থ to throw blame upon another, to impute guilt to another person.

ব্যুগাল dpycs-po fault, blunder; ব্যুগাল dpycs-can faulty, blameable; ব্যুগালৈ dpycsmed faultless, blameless (Cs.); ব্যুগাব্যুগাল dpycs bdogs-pa to blame (Tc.).

5 dpyid 1. = ५०० grace (Yiy. 6.4).
2. तसम, बदम, also १९९६ the spring season. १९९६ में phyid-kyi pho-ña सम्बद्ध the messenger of the spring, the cuckoo; १९९६ dpyid-sla months of spring; १९९३ वर्ष प्रमुखं sla tha-chun समाम the month of March-April; १९९३ वर्ष प्रमुखं dpyid-sla hbrid-po रूप April; १९९३ वर्ष प्रमुखं dpyid-sla ra-pa साम्रम February-March.

Conclusion: 33 34 4 dpyis pyin-pa to

bring to an end, finish: TTA: TATE taking-don mather physin-pa to arrive at the final conclusion as to the meaning of a word or that of any object or business.

Syn. 1944 mthar phyin-pa; 1949 hphya-pa (Situ. 41).

53'9 dpyo-wa to change (Sch.).

SEC a dpyon-wa perh, primitive form of SEC a dpyon-wa (Jä.).

र्देश्य dpyons explained as र्देश्यान क्षेत्रकर पान्त्रस्थानुसम्बद्धाः difficulty in stretching or contracting the legs from pain in the hip-joint.

545'4 dpyod-pa pf. and fut. 555'4 dpyad-pa to investigate, to examine into. to test by reasoning; 595 \$5 9 dpyad-byed-pa to test, make an examination of; to diagnose medically; dpyad-na on examination; 145354 to examine anything: 44535 brtag-dpyad investigation, inquiry; \$ 275 595 " separately examining it : 9 595 4 344 " to inspect the mountains (Gir.); #8 595 am. का के पान to know that this inspection will turn out favourably (Glr.); #47595954 to treat medically: 535 args then the mother (not the child) must be placed under medical treatment (Ja.); #575574747474 skilful in medical science (Dal.); 595 sidem dpyad-mtshams minute rules, also close inquiry; 525 93 grounds for inquiry. also elements on which an investigation can be based, i.e., the evidence; 595'48' 84 dpyad-pahi yul an object or a subject of examination; 555 Age to ascertain, to come to a conclusion upon: 44 4 444 34 ५९५.भे नेवाव दे स्व देन प्रवासन वरूर that which the king and his ministers do not unravel must be decided by means of powerful drugs (i.e., by the test or ordeal of poision). कार्पेर rnam-dpyod = ब्रॉक्स blo-gros. रपेर सन

dpyod-ldan = भ्रम्थम learned, discreet, possessed of judgment: ५५% भ्रम ५३ सम्बद्धे र एवं नेन्या वन्द्र elegant description full of well-judged thoughts (Yig. k. 49).

বৃদ্ধৰ Dphod-pa-pa 1. নীলাৰৰ in ancient India a sect of philosophers. 2. one bringing on a reconciliation between two parties; an arbitrator.

ভূমি Dpyod-la n. of a Tibetan minister: প্রায়েশ্য করে শাস O minister Dpyod-la, do listen to me (Hbrom. 110).

८द्वाय dpral-wa water the forehead, the brow: द्वाया व्यवस्था वा वा के राम विकास देवा, विकेश विकास awara age: the who has two wrinkles on the expanse of his forehead will live sixty years, etc. 500 100 get dpraingo stug-po= 24 A54 lit. a thick-headed, a shameless person; shamelessness (Milon.). spende dpralmig as is de the third eye, the eye of knowledge [one who has got an eve on his forehead, n. of S'iva S. San Res dpral-ril way a sectarial mark or circlet on the forehead : SHTTE dyral-gyu = =54.TE the turquoise that a Tibetan woman wears on her forehead: 500 40 40 45 ME dpral-que geer-skon-pa a turquoise mounted on gold and overhanging the forehead (Rteii.). SMATERIA W. luckless person.

Syn. 34'444 Egyan-gnas; Aq-alk4 miyhdsin (Mson.).

भूतरीय समाप, चपाच [character, a mark on the head] S.

्षे dpri पीपूप cream also gen. porridge made of milk and rice.

Sanga dorul-dorul in dorul-dorul la gion-wa to hang one's self (Jä.).

अवासाय lpage-pg the outer skin or fur of an animal; a leathern strap; also less fro, the bark of a tree. When this word is joined to another word the surmount-lpage tiger's skin, 44 244 cun-lpage bark. neel. THEN wa-lpage fox skin. HENRY I page-Idan-ma witani, witani [covered with hides or skins; also, the n. of a river which flows through Bundelkhand into the Ganges, the modern Chamball S. gangula lpags-pa maen of soft skin, a name for the birch tree (PTTAE') (Mion.) : क्षण्यायाम्बेराभर्म् श्रिष्ठवर-pa-geer-midog स्वयं आसः the golden bark: gawagawas loags-paki las-oan where dealer in leather, a shoemaker.

and the skin-winged animal.

Syn. ** pha-wak; Manda lpage-byehu (Moon.).

that which beautifies. 2. येष bamboo, cane: ह्या spa-hkhar, ह्या spa-leage, ह्या spa-hkhar, ह्या spa-leage, ह्या spa-dyug walking-cane. 3. hair-dressing; ह्या one who is skilled in dressing hair. Spa-lo (1) = ह्या शुक्रिक्ट प्रदेश हुँ विवर्ध हुँ विवर्ध हुँ व

মূলি ক্লান্ত

E a spa-skor hoop of a cask (Schtr.).

EN Spa-gro n. of the seat of the Governor of West Bhutan called Paro (Los. A. 6).

gyur jealousy, envy. हार्च वर्ष क्रुवा कृत वर्ष क्रुवा हुवा out , envy. हार्च वर्ष क्रुवा कृत वर्ष क्रुवा क्रिया क्रुवा
हाउँ कि क्षा क्षा क्षा क्षा [bamboo manna] 8.

सुबन apa-chal or सुदन spro-cal (स्थि द्वा)

हुन रां n. of a section of the monastery of Sera; हुन से बेद वृद्धा the section or community of Pati in Teang (Los. 3, 16).

1 52 spa-til match, v. 4 9 pha-til (Ja.).

His gpa-dos or His gpa-los little cask, made of bamboo; in Sikk. vessel made of bamboo to carry milk or water.

gra pa-pa=59^द drag-po (वैनःस्थान byin-chage-pa) सौरल.

सृबद्धम क्षव-विराधक n. of a fruit: संदुध्यमद्वितः प्रविद्यासम्बद्धाः

gra gpa-ma juniper, Juniperus squamosa; and some other small species.

Thet (Yig. 8).

सुन्ति क्षा क्षा क्षा क्षा (a small stake) 8.

g = spa-ra n. of a village to the northwest of Lhasa (Los. =, 12).

* spa-ri n. of a kind of cotton cloth (Ricii.).

HTRN spa-reds (44) (phag) pig, hog.

barley meal moistened with tutter or tea.

gwak retem-pahi tto barley food; HTK
THE gag-liar benos or Arm bridgis mixed
in dough (Kaj. 13). HTM apag-pa 1 to
sop up with meel or bread, to soak up
gravy (Jā.). 2.= Term, benos-pa [unfum
to accumulate]S. HTM apag-phor a bowl
mado of wood or metal to hold barley
meal.

মুন্দ্র ক্রেন্ড-pa 1. = ইব spo-us to shift, to transfer one's self: পুন্দুমুদ্দ remove elsewhere; পুন্দুমুদ্দ to go elsewhere (Situ. 99). 2. pickle, pottage, sence, gravy: মুদ্দুমুদ্দুমুদ্দুমুদ্দুমুদ্দুমুদ্দুমুদ্দুমুদ্দু

表 gpaf 1. board, plank, colloq. 要 神 also a slab, slate, fing; 東 南 graf-go board or panel of a door (Ca.); 東 南 bookstand (Schtr.) 2. soft springy turf yielding to the feet. 東 南 spaf-po = a boggy marchy flat, a moss; also 音響 chu-graf (Ca.).

BE WE Span-ekon Taho the well-known Pang-kong Lake on the Tibeto-Ladak frontier, stretching due east towards the immediate porth of Rudok. prises three oblong sheets of water connected by narrow necks, together making a fine lake over 100 miles in length. Be. Mr. dd. dg. H£ spad-skod phyag-rgyahi mdo a Sütra occurring in K. d. s. 1-50 and containing an enumeration of the epithets of Buddhas, Bodhisattvas, etc., and also the method of confession of sine. It is said to have fallen from heaven on the reof of the palace of king Lha Thothori.

RT span-kha=R span a marsh (Ries.).

Bugh real-rayan n. of an autumnal flower that grows along with grass. There are three kinds of it: (1) দ্রুম্বেশ্ব white species (মুশ্নেম্বার্কি which cures poison and affections of the throat); (2) দুর্বেশ্ব কুলান্ত্র্যাল রক্তা-po the blue species; (3) দুর্বিশ্ব স্থান-rayan nag-po the black species বুল্মব্রুম্বর্শব্ধ শ্বাক which cures black pox and inflammatory fever.

Syn. Las of ri-hohi run-rgyan; Ist In kun-tu gas; Basenafau khyab-hjuy gdan-pa; Istau ga gahan-lus rgyal; Ista Jan ga gahan-yyis mi-thub; Istau ba-yluh deas; Istau gahan-yyis mi-toy (Mhon.).

ara span-ea 1. v. ब्रॅंग्य spon-ea. 2. श्रीसंप्रपाद re-adjustive, elastic, spongy. व्याप्याद span-war-bya प्रपादम [fit to be left out]S.

Byn. দুঙৰ ppu-can; ১প্রয়েডৰ dkah-thub can; বহুম মই ব্যাহ hbyuń-pohi ral-ua; ইই মুখাই drehi eras-po (Mńon.).

हर्नेष span-boy piece of turf, sod; हर अ span-ma हम blue vitriol.

सुर म spas-ma दिन्ति, दुर्भिक verdure, green colour; a pot-herb: सुर स्था कुषेर है स्रोदर केर मुंदर में स्ट्रीर स्थापन स्थापन स्थापन स्थापन स्थापन स्थापन

Syn. Ne na dan per spah-mahi miy-pman; granga pita-can negrin; eta phon-po; ni granga byah-mu deul-ma; atau ang proposa day-byuh (Mon.).

94 span-shun verdigris (Sch.) Also=
24 Fr f then-lian kha green paint (Resi.).

हर नेव कुटर्स-kb बद्दारीड [1. a shield. 2. one who observe: a particular religious penance peculiar to Buddhists, vis., rubbing the feet backwards and forwards on the edge of a sword made red-hot]S.

stand on which a Buddhist priest keeps his cap] S.

📭 🖣 spañ-se n. of a bird (Rtsii.).

ুদ্ধি গুলার খাবা 1. pf. of ক্রিব to abandon; দ্রুমণ কুলার-te giving up. Sometimes intra. of ব্যুমণ বুলার: 2. n. of a place in Tibet (Deb. গ, ১৫); দুমেন্টার্মণ কুলার্ম কুলার-দার চুলার-দার চুলার কুলার চুলার (Deb. গুড়ার)

सुर्वास्य spans-miho-wa चन high, elevated.

BENE spans-po was [renunciation of everything, freedom S.

ers spans-bya wan, war anything very bad, worthy of being abandoned.

#5 goad only in was pha-goad father and children; cf. the more frq. was ma-gmad Lex. (Jä.).

#15 span-spun brothers, relatives (Ca.).

pa. 2. in a gran fra-grads ear-wax.

और gram=miles quies-pa or वेदाय begspa beautiful, nice, good: ऋषुर-भे-नेपायक्त् वृक्ष्म (&dea.).

as much as may be contained in the closed hand. By a spar-gas id.: 54 shuffer with a shuffer was shuffer with the Kalyana witru (Buddhist scholar) sent one handful

more of the relice (A. 122). gridulgau to strike with the paws; gridulgau to scratch; gridulgau goar-mos snam-pa to clutch, grab at.

par-kha mystical marks on tortoise-shell from which the Chinese are said to have derived their knowledge of divination. A spar-brayand the eight diagrams of Chinese divination represented by the names of elements and certain other things: k = n fire, k hon = n earth, k a = n iron, k hen = n sky, k ham = n water, gin = n hill sin = n tree, and san = n wind.

3 Spar-phu place in Tibet; # 34 a celebrated lama of Phar-phu (Loft. 3, 29).

2. to raise, increase, advance, promote; excite, incite: क्ष्म नेवाचि पुष्टा to lift up the soul; चित्रा to advance one's dignity or rank; अस्य me spar-wa to excite or poke up fire.

Not very hard wood Mil. nt.] Jä.

No. 1 Spi-ti is one of the Himalayan hill-states, lying W.N.W. of Labul; greatly elevated and very sparsely populated.

Tibet. Spig-rdson n. of a place in Tibet. Spig-rdson.

हैं कुछ कोल, रोलल; syn. एक देव हैं जा 1. hair: हुकी हुद एचुन्न कुछ-एनं khuā-bu kun-nas from every pore of the hair (अतिका.). बर्चे हु अवुक्त spu hair of the head; लड़ केंद्र हु gdoñ-spu hair of the face; अवन हु अतिका-कुछ the hair of the arm-pits; वर्ष कु कृतेका-कुछ पर (सुद्ध कुछ-तिका Cs.) the hair

of the private parts; and brand-you hair of the chest; and ba-you the little hairs of the skin; and

spu-kha 1. n. of a kind of cotton cloth (Risii.). 2. colour, colour of horses and other animals.

#3.55 Spu-gu dor n. of a place in Tibet (Deb. 4. 21).

बुधे spu-gri पुर, रचुनच rasor [रचुनच = Saccharum spontaneum]S.

कुष्ण क spu-gri gas-ua n. of one of the hells full of rasors over the edges of which sinners walk with bleeding feet.

- भू तम्भा व क्ष्म behal-ua = व्राव्य व a khrowa shi-wa pacification of anger. मुध्य spushol=व्राप्त shro-wa skyuh-wa suppression of anger or भेषाय-न्यथा to confess guilt (Zam. 24).

gen spu-thag a rope made of hair (Rtsii.).

1.44 spu-nay a term for the hairy-cattle i.e., yak, yak-cow (Rtmi.).

gg $\leq n \in pu$ -spa da-ma ($g \in q \ge n = n$). of a fabulous place in the abode of the Asura $(K.d. \stackrel{n}{\sim}, 15)$.

து அம-phrug or நுரு மும-hrug a kind of hairy blanket, also serge (இச்சி.).

श्रम्बंदः स gpu-gisafi-ma v. सम spus.

guas Spurrate the Purang district in S.W. Tibet.

a spu-ra uft a knife.

g. R. 3 apu-ris sia seems to be a fish (Mion.).

हार्थः व gpu-rid-po बर्चु [the vulva; an elephant.] S.

give spu-reas with bristles on its body, as met. a wild boar (Maon.).

Has spulled gam, ye [bristling of the hairs; glad]S. (A. K. 1-54) = a g as a a ba-spu late-pa (Minon.).

a square Spu-ho bray n. of a place and rock-cavern in Tibet: a square they they are the are they are the they are the they are the they are they are they are they are they are they are the are they are they are they are the are they are the are they ar

rtse was [Indian spikenard, Nardostackys jalamansi; the root of Andropogon muricatus] S.

a you-hrug a durable serge made of soft hair or wool worn by all classes in Tibet.

श्री spug (१४.४३) [बस्तम, बर्बेसन a kind of gem]S.

graft-va pf. graft quast-pa, imp. graft pusts 1. to heap, accumulate, pile up; acgraft as across; ag acquart accumulated grain, etc. 2. to fill up: γ΄, 3 acquart accumulated grain, etc. 2. to fill up: γ΄, 3 acquart acquarting (anything) into a vessel to fill it to the brim. As a graft Rin-chen quast-pa where precious things have been accumulated together or are heaped up; a heap of precious stones; n. of a town in Tibet.

सदम spuds adj. (अर.ध, वेंब्म) वय many.

gawam spung-pa-can we [broad, expanded] 8.

broidery, equipment (Man.); gra goud-pa ornamented, decorated.

क्षेत्र gpun, also स्नाड wraw 1. usually a brother; also, in general sense, brethren and even of both sexes, i.e., children of the same parents; also of the same fathers but of different mothers; | War and and kho-ma cag spun gñis we (his) two sisters (Dal. 180, 17); ₹5'84'484 fled-spun geum we (his) three brothers (Glr.); 內下京河南石 484 khued bu-me spun geum you three sisters; aga brothers and sisters of the same father; # #4 ma-spun of the same mother (Ja.) बोदये, समानोदय्ये [brothers of the same parents S. Big spun-skya or Big g gpunalahi-bu the son of one's brother. Another meaning of #4'# goun-sla or \$2"## ##amsla spun seems to be: the joint-husbands of a woman; two men of different parentage having one common wife. 2. brethern in a figurative and more general sense, as comrades, members of one religious section in a monastery, persons with the same tutelary deity, sets of ninepins, series of brass cups all alike, etc., etc.; acc. to Jä. also: cousins, brothers and sisters by marriage. 550=husks of winnowed grain, cornwaste after brewing.

to turn upside down: "#44 kha gpub-pa to turn the mouth, face, or the top of a thing upside down; 4~3 gra thur-du gpub-pa to plunge head-long downwards.

श्रूर gour or 65 per also शृहर ku-gour, resp. for ₹, re dead body, corpse: ह्र-स्ट्रियन gour-byass-pa C. to burn a dead body; gara spur-thas house for keeping dead bodies, or rather in most cases, the place of cremation; garas spur-syam or garasses of the dead body (Ja.)

Spur-rgyal an ancient name of Tibet. Acc. to some historians Tibet was called Spur-rayal, i.e., the kingdom of the dead, and as such it was known to the Buddhists of India who believed that a heaven was located on the snowy peaks of Himalaya, while somewhat below it was the intermediate region between heaven and earth called Bardo where the soul of the departed rested before entering a new destination. King Yudhisthir the model of piety before being conducted to heaven was made to visit this region. Hence in all probablity he had a glance at Tibet or the terrestrial Pretaloka. The Tibetan history of the term is that king Gri-gum blean-po had made the town of Spuho-brag his capital and was called the king of Spu, i.e., Spur-rayal and from that circumstance Tibet became known as Purgyal or Bod-kyi Rayal Khama (Yij.).

#4 generate [vb. a. to any hoher to make fly, to scare up, to let fly; 5, and the spur-pe to pase time quickly; ₩ # # stof-spur exaggeration, bombast] Jū.

thing; pleasant characteristic: !***! Restant thing; pleasant characteristic: !***! Restant thing; pleasant characteristic: !***! Restant thing; pleasant thing; pleas articles of good quality; Restant articles of good quality; Restant articles of good quality; Restant Restant the quality; Restant Restant to examine the quality of an

article before purchasing it; \$4 and spuggess purgess purchase pur

Spe n. of a place in Tibet. 198 Spe-thub n. of a village in the province of Ngari Khorsum in W. Tibet (Los. 2, 16).

श्रेष देह ' speg-qift some part of a cart (Cs.).

গুর ব্যাব spen-dkar tamarisk-blossom; the plant itself being styled Ban spen-ma. BA 59 spen-tog or BA 59 44 a kind of muslin with variegated figures embroidered on it like tamarisk foliage, also called grapu and imported into Tibet vid Buxa Duars (Rtsii.). बेन बॅन spen-thog, or म्ह परिवेदन khafi-pahi spen-pa roof made of pen-ma stems (Yig.); Barus spen-pad a border formed of the brushwood of tamarisk on the roofs of monasteries. BINTE MOREmdog a kind of country chintz with figures of tamarisk, imported into Tibet from Bhutan and Assam (Jig.); BA AR spen-phor eating bowl of tamarisk-wood (Rtsii.).

ীৰ্ম geen-pa মন্ত্ৰ, মনি 1. the planet Saturn. Syn. বৃষ্ণাই মানকাট চন্ধ; ব্ৰহ্ম কা dal-war hyro; বুই মানকাট চন্ধ; ব্ৰহ্ম কা dal-war hyro; বুই মানকাট চন্ধাই কা কোনকাট কোনকাট কা কোনকাট কোনকাট কা কোনকাট কা কোনকাট কা কোনকাট কোনকাট কা কোনকাট কা কোনকাট কোনকাট কা কোনকাট ক

MS apelu turret on a castle or gate.

NO Declar 1. to angment, to increase, Kan to increase the wealth, and award to increase one's Welfare: Manager rkanharos spel-wa to breed cattle (Dal.) 3944 spel-wa-la वृद्धितं : to the increase, for increasing: Ba & spel-zin increased. 2. to diffuse: In a chos-spel-wa spreading or propagating religion, an away spel-rayaspar or 1942 354 grog-par byed-pa to blaze 3, to multiply (arith.) about (Sch.). (Rtsii.). 4. to conjoin, unite together, compose: 95 29 39 bead-ling spel-ma a composition of poetry and prose. Barrie spel-ges clothes of various colours (Cs.); Buck alaga Bun chardan hjig-rten spel-ma religion and worldliness mixed up together (Yia, k, 1); } = = spel-tshig a combination of verses, poetry and prose; haracaqua anel-mar quas-pa to keep different or many things together; \$4'45'35'4 spel-mar byedpa to mix (Lex.).

ট্ৰৰণী spel-gshin. of a village in Teang (S. kar. 178).

I : spo the height, the summit (of a mountain): 99544 A stan brag-dmar spontho-mas from the height of a rod cliff or rock; TRANGE Roo-rie gdan gyi-spode on the top of Vajrasana.

No po or No Spo-yul 1. a district S.E. of Kong-po and N. of Dza-yul (Los. 16); Spo-wa name of the tribe inhabiting that district. The district is sub-divided into Spo-stod and Spo-smad (Po-tō and Po-me). 2.=4.4 or No grandfather, an address of courtesy for old respectable men.

That worn by lamas when travelling. 2. bullock C. 3. n. of a village in Phan-yul (Ja.).

首本: ppo-than, 子子神中形:, n. of rat in the story of the Hermit and the Rate (Edsa.).

মুন্দ po-wa [परिवास to remove residence, দিবীয় throw out, deposit or pledge]8. pf. and imp. মুন্দ pos (vb. a. to এই ব hpho-wa), to alter, to change: প্ৰশ্ন ব gnas spo-wa to change the place of residence, to remove, to shift; also to transplant; মুন্দ্দিব gos spo-wa to change name; মুন্দ্দিব gos spo-wa to change one's drews; to dismiss, to alter, to mend, correct W. (Jā.); মুন্দ্দ spo-wa a place newly occupied by nomads (Seh.); মুন্দ্দ spo-wa cha-dkar n. of an insect that eats up corn (Risii.).

ৰি মুণ্ডৰ Spo-bo brag-thog the palace of the chieftain of Po-Yul situated on a rocky hill (Yig. 65).

િંગ્લેન્સ. Spo-hoor Sgan one of the six provinces of Mido-Khams, called also Sgan.

At apor (Ja.); Kunt's \$50 sometimes changing his place of residence.

Tax An Maray An A. Spo-ser Dkonmehog bkra-çis glin n. of a place and monastery in Lhobrag, the birth-place of Marpa the Lotsaus (Lon. 2, 28).

Hay a pog-pa pt. Has spags imp. Has spogs to carry elsewhere, to remove: a fig. ar. Has are spogs-son-ham have you removed this.

स्वास spogs gain, profit, विश्वन abs-grogs id.; स्वन देश spogs-byed-ps to make profit, अर स्वन्द्रण, वर्षक्षण वर्षण to gain money by traffic (Dal.); देशियन styed-grogs internat 1

(of money) ; Hart alk appoyes a glosses to give money on interest (Cs.)

HE'A sport-wa or # 4 span-wa [ferfa, wild, nere = constion, abandoning | S. pf. men make fut. W. spell, imp. He spok or give spoks; to abandon, renounce, leave. deliver up; to reject, throw out: #5525-2 Brunder if he abandons him without discerning the proper medicines; at at at That spon-blast hdein-pa shig-pa the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting (Ja.). AFGERTHE MERE BCBC ! AND BONESET STORES ON BY the flower that is not fresh is quitted by the bee, the forest that is burnt is forsaken by wild creatures (Can.) K- spon-thag one who has renounced every thing; also a destitute person (Deb. 4, 10); Fr. 44 spok-wa-pa form: a renouncer, a Buddhist monk. As a spon-bya that which should be given up, i.e. a fault.

35 Spod-byed Vriji, an ancient town in Magadha. # 574 spon-byed-pa winn; belonging to the district of Vriji. Major Cunningham has identified the ancient town of Vriji or Wajji with modern Tirhut and the adjoining distriots. The people of Vriji or Wajji are called Vrijiks or Wajjians. The great monarch Ajātas atru of Magadha is described in the Mahaparinibbana sutta to have built a fortress at Pataligrama (Pātaliputra) with a view to subdue the great and powerful people of Vriji. These people were divided into eight clans such as Liochavi and others whose capital cities are said to have been respectively at : (1) Vais'ali, (2) Kesariya, (3) Janakapura, (4) Navandgarh, (5) Simrun, (6) Darbanga, (7) Puraniya, and (8) Motihari.

If the bearings and distance recorded by Hwen Theang are correct, it is almost certain that the capital of Vriji in the 7th century must have been at Janakapur. Amsuvarma, king of Nepal and a contemporary of Hwen Theang, belonged to the Licchavi branch of the Vriji people. The Vriji conquest of Nepal is assigned to Newarit who preceded Amenvarma by 37 reigns. It is also curious that kings of Tibet and Ladak also trace their descent from the Licchavi branch of the Vriii race. It is indeed found in the Pali annals that Ajatas'atru who ascended the throne of Magadha in 551 B.C. drove most of the Vriji people out of India. It is therefore not altogether improbable that the powerful people of Vriji being driven out of India founded the kingdoms of Nepal, Tibet, Ladak, etc., in the centuries immediately preceding the birth of Christ. 18.

ৰূম এইন *Spoń-bbor* also called লুল বইন n. of a section of Daipung monastery.

श्रें spod spice (such as pepper, ginger, onion, garlic, etc.): बें त्रवेश्वय कुळते bdebe-pa to season; बेंद्रव्य कुळते odebe-pa

**State of the state of the sta

not daring to take hold of (Pth.); ইত্যাজ:

\$\times_{\text{q}} \text{pobs-par byed-pa} to enable, empower, authorize; ইত্যালাভ কৃত্যালাভ All spom, 1. = un. 3. man-nun average.

2. n. of a place in Khams: Munich Spommada the lower part of Pom in Khams (Yiy.).

ইমার্থ্য spont-spod = ইমার্থ্য sidebs-spod, মুইমার্থ্য bisdoms-sprod the delivering altogether, making over entire charge or responsibilities (Rissi.).

##a≒≒ Spom-bbor = #± "#≒ Spon-bbor n. of a section of Daipung monastery (Lon. , 16).

ৰূপৰ্থ spom-yor superfluity, over-flow: ৰূপন্ত spom chen-po diffuse (in words), prolix, long-winded; ৰূপৰ্থ-জ্ব to be succinct.

हुँद gpor, हुँद gpor-re 1. small pair of scales. 2. n. of a medicinal plant: हुँद कुल देशक है. कुल देशक Por removes chronic fever and worms.

**** *** *** ppor-than=4434 nag-rts; the black-art, the art of divination. It was introduced into Tibet from China during the Thang dynasty (Grub. 4, 5).

in lampe (Bless.).

Fig. por-soa, Fig. par-soa 1. pf. and fut. Fig. par to elevate, raise: (1) fig. 4 to lift up the mystic sceptre. 2. v. 5544 dpor-soa.

हैं कि spos, भूप, बोबन ; sbst. incense : fumes. perfume: 55 9 HW bdug-spos id. : 59 HW byugspos sweet-scented water or ointment; Maria spos sbyor-wa. Marag sgrub-pa also and to burn (incense); in agent to cover (with) perfumed ointment. ## # 24 2 22. ब्रेट व goog-soyor rin-po chehi-phresi-wa प्रयोगwarren n. of a work on the preparation of incense-sticks by Nagariuna (Tan. d. 4. 28) in two chapters; the recipe is as follows: ब्रह्मचेद^{्द}देववाक्षेत्रकृति विद्यास्त हो। विकेशियास्त देशक्ष्यंद्राचेदा व के सका अवस्थान करता वालद्रवासका से कर में ब देर । सद यह से ब बेस स दहर । से दे ये देश देश रहर हेरी विजयत्वज्ञर देरवानक्षरमा ब्र्याची क्षमध्यम क्रेयपर सहर. Oz सहर.। बी.बेब.रंब.रघ.मे.बेर। संदासंग्रह्मे हर. असारहरः। में सर्देर देव केवे हिर यादेश है व। अयादावा स वेद्युक्तकद्देता किनुत्रिक्षेत्रक्षेत्रक्षित्रस्यः। स्ट्रेन्द्रस्यः हेब्दाक: प्रमायहर वर्षा। बृह्मेंस १९५७-१००६, प्रमास brag-spos. Et apast-spos different kinds of exalation or missms. ** 5 ** spos-dkar = न्द्रन Edug-8008 OF 9.3वर्गर मि gu-gul dkarpo (Rtsii.) frankincense, or a fragrant gum obtained from the Sal tree.

हेंब दे कुण का spos-kyi rgyal-po जातिकक nutmeg.

Find glas-po mehog the chief or the prince of elephants (#son.).

ৰূপন্দ spos-dkar কৰ [the resin of the plant Shorea robusta.]S. ৰূপন্দ কৈ spos-dkar-ciá দাভ the Sal tree; [মন্ত্ৰ, কৰিল, কৰিল a tendril, the plant Premna spinosa]S.

Hugher goodkyi reficu 1. a single incense-stick (Etsii.). 2. pastil, long

thin straw covered with an odoriferous substance, which generally consists of pulverised juniper and sandal-wood, combined with musk and the like; they are made by the lamas, and frequently presented to travellers as an offering of welcome (Ja).

बेशहर कुos-glos 1. तवार्शका the royal elephant which in ancient India used to pick out a person as king in the place of defunct royalty. 2. सरावान ['always exuding ichor'; an elephant in rut; n. of Airavata, and of Ganes'a] S.

wery delicious and fragrant wine (Mon.).

हेंबा अनुष spos-chags or हेंबा समय spos-spams a bundle of incense sticks.

हें बहु यह देश spos-bå lahi-çin बाख [a kind of fragrant herb, Andropogon schænan-thus]S.

Byn. शुरून şkra-can; श्रुष्ट ekra-bzah; इस्मेश्च byah-gi şkra; श्रुप्तेश्च tha-yi şkracan; स्किश्च ho-tahabi luş; वन्यन्त्रम nayşgnas; अर्थन्त्रम çih-la gnas; क्ष्मिन्द्रन chuyi mig-can (श्रिका.).

ৰূপনী spos-sibla নুৰত্ব; a Turk, Tartar. ৰূপনীৰ spos-çel amber (Los. 1).

] gyan-kyi, generally \$\frac{1}{2}\] "chan-kyi, generally \$\frac{1}{2}\] "chan-ku," the wolf, Lupus Thetanus, which is of amber colour; but there is another species which has not, so far, been differentiated scientifically and which is jet-black. The black wolf cocurs not infrequently in Ngari Khorsum, near Lake Ma-pham.

\$\frac{1}{2}\] gyan-thu raiment or clock made of wolf's skin: \$\frac{1}{2}\] and \$\frac{1}{2}\] \$\frac

ERAT goyaf-khu la-kha (lit. the wolf's peak) n. of a hill N. of Lhasa on the road from Sera towards Phan-yul.

** The spyan-yrun or The spyan-po very clover and dextrous: {44.34 {K gr and spyan-aa skilful, expert; The spyan-glen the clover one and the dunce.

stard spyans-pa = again hjus-pa was = a [support] S. seizing, catching hold of.

\$\frac{1}{4}\$ spyad v. \$\frac{1}{2}\$. Also \$\frac{1}{4}\$ spyad-bya (enjoyed, esten)\$S. (A. K. 50-137).

erica spyad-dhos for eragicul spyadlag dhos-po=485 yo-byad things, articles.

প্রবি spyan নাম, অনু:; resp. word for মন্ the eve: 14 2qu spyan-feits the eye-lid; 14.39 spyan-riseg puckers about the eye, erow-feet; 對海雪apyan-kyug or 對海雪 apyankhug eye-brow (Cs.) \$5534 spyan-dkyus v. इत्र dkyus. क्षु विकास to look backward, to glance behind; # " " " spyan-bakyufis mdsad-pa to protect, to preserve the eyes (Sch.) 14 2 spyan-la uning: the five eyes: (1) 1 cahi-apyan wat we the flesh eye the one with which we see; (2) 44 thahiapyan fewer: the divine eye with which one can see what other mortals cannot; (3) नेभारवर्ते क्ष ces-rab-kyi spyan प्रशासन्तः the eve of knowledge or wisdom; (4) 14344 chos-kui spyan witwe the eye of religion ; (5) MEN 44 3 14 safe-rayas kyi pyan BE WE : the eye of the Buddha, the most perfect

sight (Rnam. 69). 347 spyan-pa observation, inspection.

FF spyan-saa before, in the presence of (a dignitary): Fight quart spyan-saasi grac-pa rnams the scholars in his Reverence's presence. Fight spyan-saar, Fight shu madnedu as adv. and postp. in front, in the presence of: gath Fight Fight royal-post spyan-saar-khrid-pa to lead another before the king; the said that he would not stay in the presence of the deity (K. du. 5, 201).

1249 spyan ocu-ghis with twelve eyes [an epithet of Kartti-keys and of the sun] S.

pyan-chab tears, pyan-chab tears; pyan-chab bbyin-pa to shed tears; pyan-chab bchor-wa to let the tears flow; also to shed tears; pyan-chab cor-ro the prince shed tears (Jä.).

ह्न कुंग्रज goyan-tos resp. of विकास mig-tos, (= वर्ष tug-mo) imitation: व्यक्त व्यक्तिकारी ह्न क्षेत्र ने युव्य विवास क्ष्म व्यक्तिकार in the Dgetugs-pa sect which was an imitation of the Bkab-gdams-ra sect there arose no schismatic differences (Los. a, 12).

84 रहार व spyan-ltar-ua or 84 रहार spyanbrdar = प्रेम्बर इंग्लब सुर्व grigs-rtogs phut-va to offer for inspection or for revision. 84 पहुर व व spyan-blar shu-ryyu-ua to submit or sak for inspection: व्यक्तियम्बर्गाः वर्ष देश phyag-bris rname-spyan brdar-shus submit the letters for approval (i.e., for revision) (Etsii.).

१९ इम्प्रका-drug acc to the Bon there are six glances or visions, vis.: वन देश के bon-gyi apyan; वे वेक्ट देश ye-çes kyi-apyan; वेव वर्ष का rig-pabi apyan; देश देश thugs-cjebi spyan; धुन्यदेधन sprul-pahi spyan; नेपारवाड़े 84 çes-rab kyi-spyan (D.R.)

कुर्द्रम कुyan-draks or कृर्यदेश चावाचन ; v. बद्देश ddren-pa. कृर्द्रम'श apyan-draks fe-ma चपनित्रस्य [invitation, inauguration]S.

+ \$44 gpyan-pa 1.=8'49 bya-ra-wa to give heed, attention, take care. 2. eye-witness. 3. inspection. 4. overseer, inspector.

ayadam apyan-beb; = क्षान्य apyan-bitar inspection: वेषणीय त्रेणीय देवस्य to ask for inspection of a work or thing to ascertain its quality and defects; also to display articles of merchandise for sale (Bissi.).

M's spyan-ma = Aque or mig-ma sixo the eye.

enth-as: Spyan-mi basi factors [ht. one with eyes of uneven number]S.; one of the four guardian kings of the world, the keeper of the western quarter of the world.

#\\ spyan-dmar = \text{Normal one with red eyes; = \text{Req \text{Normal one pithet of the planet Mangala, Mars.}}

हम[्]भिष्य spyan-dnigs 'the object of vision'; any object, mental or visual, which an ascetic employs for the purpose of concentrating his mind in the process of systematic meditation.

कुन्योचन spyan-gaigs 1. costly offerings dedicated to the gods (Mil.); also applied to presents of food offered to men (Mil.); कुन्योचन व्याप spyan-gaigs bbul-wa to make presents gen. of curios or precious articles. 2. wild animals, horses, camela, etc., that are presented to a nobleman king, minister or a lama (Bissi.).

कृत्य goyan-ras penetrating vision, observation: 3व्यक्षेत्रद्वत्यक्षेत्रव्यक्षप to behold with one's merciful eye (Yig. k. 13).

BA SH BHRIEK AN BRINGO Spunn-ras-aniasbyan-chub sems-dpas चनको किसनी विस्ता ; the 4th Dhyani Bodhisattva Avalokites'vara, the patron saint of Tibet, the vicegorent of the Dhyani Buddha Amitabha. He is incarnated perpetually in each successive Dalai Lama of Lhasa. His collog. n. in Tibet is Chenresi and the images of this being generally represent him as having eleven faces, each differently coloured. and with from 6 to 1000 arms. In Mongolia he is styled Nidüber Udzekchi. His other Tibetan names are : -- are 34 34 50K. 39 Hjig-rten dwen-phyng; वरेक्द्रेव अर्ज्य Hjig-rten mgon-po; 3947 24 Thugs-rje chen-po : Mala and Gru-habin bdag ; 39 4 4 1 Phyag-na pad-mo; 25 19 Snih-rjehi lha; का प्रेम क Beu-geig-shal. The Mani Bkah-Abum, in chap. 2, mentions that an an was doubly evolved on earth; first appearing from a ray of white light which issued forth from the left eye of Amitabha, and secondly being born as a youth of 16 from out of a lotos-bud.

कृत्यान नेक्स नेक्ष प्रशेष क्षा क्षा का Avalokites'vara (K. d. a, 404). कृत्यान नेक्स नेक्स ने ब्युक्त स्मृत्यान स्मृत्यान the one hundred and eight names of Avalokites vara together with mantras and oharms, etc., (contained in K. g. a, 218-457).

14 to abservation; also=14 to near, in the presence of.

कृत्याय द्वा Spyan-geal-rayab अवस्थितनेच [laughing-eyed, n. of a Buddha]S.

Many spyan-gam-pa faulty; the three eyed one; an epithet of Mahes'vara.

pyi equa, utara, utara, utara, atta 1. adj. common, the public, ordinary, general, relating to all; as abst. the lot, those in general. As adv. \$\frac{a}{2}\text{spyir-du}\$ or \$\frac{a}{2}\text{spyir-na}\$, also \$\frac{a}{2}\text{sp yir-yyi}\text{generally, in general; frq. used in contradictinction to \$\frac{a}{2}\text{sp y khyad-par}\$ in particular, singly. 2. In the colleq. \$\text{sp yyi} = \text{all;} \text{spyi} \text{general meaning} or general expression \$(f\vec{a}\).

The spyi-khyab that covers all: a minister that has general jurisdiction over the public, one who rules over several districts together. To spyi-khyabmkhan-po a high official at Lhasa who ranks next to the four Kalons in the Dalai Lama's council : seems to be also a sort of lord chamberlain in his court duties. Another important officer, who resides in the far east of Tibet, is known as वृत्र्वेद विद्युष्ट the Chyi-khyab of Nya-rong. He is placed in lieu of a Jong-pon to administer the petty lordships inhabited by the 18 tribes of the Hor-wa who people the banks of the Nya-Chhu, just W. of Ta-chien-lu.

which the lamas keep near them with a view to sprinkle the heads of their devoters.

spyi-sgos general and special.

Spyi-tin. of a kind of yoga (meditation) performed by the Daog-chen sect; described as his own invention by Urgyen Padma in the Padma Tang-Yig.

+ § % appi-tor or § § * appi-gtor 1. v. § § * appi-to. 2. a.c. to Lex.=§ § ¶ * appi-thog the property of a particular community or institution, common property.

** In a spyi-briol of The spyi-briol also

In a spyi-briol aignifying Extra Ac-taka
med-pa yn [impudent, shameless, daring]S. also=UK mu-cod yuv, nama
[sourrilous, foul-mouthed]S. In the Style
spyi-briol byed-pa to be impudent (Cs.);
In the spyi-briol gram shameless talk,
impertinent language.

I'm spyi-ther=1 4 v. I'm spyi-uo.

Fig. pyi-don (and 5; \$\figsis thams-cad kyi-don) the interest of all, public welfare (\$\mathbb{E}tsii.).

ই বিশী ppyi-pde hehi the four sects among the Bons: (1) আৰু বৃদ্ধ বৃদ্ধ ইন্ট head-lead idah-head-kyi ede, (2) প্ৰশ্ন বৃদ্ধ বৃদ্ধ ইন্ট brag-dgon gkah thub-pde, (3) মুখ্য বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বৃদ্

12 spyi-ps or 1555 pyi-spon head, chief, leader, superintendent.

18534 Spyr-phud ryyal-po one of the five mythological kings of the world; 18534 Spyr-phud ryyal-po the universal king.

cloth: 5 THE dar-yug-gi spyi-bo. 3. n. of a king of China. THE spyi-bo skyes

(1) an epithet of king Mandhata, a legendary ancestor of Gautama Buddha;

(2) = 1 sgra when hair of the head (Mon.).

printing goyi-bor dhan-bakur=goti rgyal-po, unitating; a king, one on whose head has been sprinkled sanctified water; a man of the Kshatriya or warrior easts of India (Maon.).

8.M=84.RK. A. 8.

B'A' D'AC Spyi-shur gyi-çis, ann, n. of the tree Terminalia tomentosa.

Sya. An And sec-20; Af Palfa kunza mo-tog; IN A dgab-dyed; AFA And metog etsa-lag; ABHA: bleko-dyed fik; AII K bdod-dyed (Ukon.).

§ 4844 pyi-gaugs, abayyagara goig-iu bidus-pa, aggregated body; amassed into one body.

in the application of the pitcher or vase.

है देश gpyi-sum=है न्द्र देश apyi-mdun-can, परेड [combined]8.

A T and goyin-stor grum, three scriptures of the Bon the originals of which disappeared after they had been delivered, but were published: 1. A year and with stef-lia yul-du begrage-pabi stor, 2. Aggus and the series and the series published: 3. A with the series published that the series published that the series published that the series published the series pub

It appident, pf. It appids, imp.
It appid or Ita appids, being the vb. a.
to alk a hbyid-ea, to vanish, to be lost, to
sink, to lower down, dip under 4t aler
into water.

in collog. Wh gum, glue, paste: is sometimes incorrectly written m 84 or 84 gpin. 84 444 gpyin skol-wa to manufacture glue; \$475 appin skud-ps to spread glue on; 414 ko-spyin glue made of hides: 3 \$4 na-govin flah-glue; 94 4 bayspein pasts compounded of flour and glue : 594 rbs-spein glue made of horn; 194 ca-sprin meat-jelly also, slime; 444 sprinche gum, resin. Ac after que un ac \$ \$4.6 the gum (or resinous juice) that has come out of the interstice where the two trees were cleft (Rdsa.).

Byn. 3 \$4 dri-sprin; \$4 00-00; 482 \$ bbyar-rtm; 464.35 bbyar-byed; 24444435 snag-taha hphel-byed (Mhon.).

45 spuir=1 = spui-la adv. v. 8 spui.

भूवा में apyil-po न्यक्टोर; a hut of gram or straw: 30 144 rtsahi spyil-po thatched hut : las pyil-be id. ; las pyil-pa fem. ia a muil-ma hut-dweller.

व्याप क्षाप्रायु-pa, pf. क्ष्या क्षाप्रायुक, imp. apyug or an apyuga; to expel, to drive out, to banish; स्वत्यादन out of country; 34 9955, Glr., see mihat-la and muther into the neighbouring country. over the frontier (Ja.). 1944 spyugs-pa निर्वासन exile, banishment ; । नय नेन spyugscia, imp. turn him out !

H' pyo-wa = 940 gec-wa, to abuse, revile; to blame, to soold; 45 with the chul-ma rtag-tu spyo-shid as my wife is always scolding ; In fant ches spyos so thus they spoke in a blaming way (Dal.); I'm rets appro-us gudead women cursing, blaming; The spyo-takig = 44 19 rool-takig words of blame, censure (Maon.).

Kra apyoh-wa=55K-a dpyah-wa (Jä.).

हिंद्र spyod-pa पार्का, वार्ता, ह्या, pf. हर appead. 1. to practise, perform; but signifies rather the completing or completion of an action than the process of performance, and thus is better rendered; to accomplish, to perpetrate; to succeed in. Att बरें दबरें दे mi-dae-wa de dag-ppyod-na il one perpetrates these sine : 4548 gcuarate am bdag-ci spyad-pas bdir skues for what I did. I am reborn here. 2. to bring into subjection, over-power, crerce, e.g., demons, ad are maah-hog spyod-pahi houns subjects brought under control: हेन्य प्रकारिय वार्ट्स adig-pa hoah-shig la spyod-pa utterly subject to sin; way is sa-bog-spyod subject to earth; and subject to heaven. 3, to make use of, to employ, to eujoy: 4784. M' ba-glad nin-par to use an ox during the day (for ploughing) (Dal.); MARKING ब को कर का कि even if one has long enjoyed well-being; acuifa loss spyod-pa, to enjoy, to use, have the benefit of: 85'35'4' \$5.4 bud-med la spyod-pa to cohabit with a woman (Dal.); 4444 154 log-par spuod-pa to violate (a woman); 549.495.77 dgamgur-apyod-pa, very frq. to enjoy u woman. 4. to arrive at the third stage of mystic meditation, to complete or consummate meditation, very frq. : ARM'4" 14 15 meditative exercises.

श्रेंद 'य II : 1. इन चारिय, चर्चा 1. a deed, perpetrated action; a practice, the accomplishing of any action. 2. an object at tained, thing dnoe, esp. the third stage of mystic meditation or "consummation," which implies expertness and that the end aimed at has been gained: WIS war contemplation and consummation being disentangled one from the other. 3. duty; also conduct, mode, manner : 15 an apport-



lam also \$5 50 spyod-tshul behaviour; 55 fign or 34'65 nes-spreed bad actions, 482 bank or design legs-sprond good actions (Cs.); 154 244 spand-pa shib-pa 'the strict monastie walk : 454 \$5 9 spund-pa risin-wa rude. rough, in manners (Glr.): \$\square \quad \ मुद्र भ of an extremely variable conduct. दे भद रद हैं इब बर्देर में बेर पश स्थाध रूप में महा म में बेर रद 443448 94 de-yah dan-po rual-hhyor-qui spood-pas chays-can-gyi gitul-bya vid dahsea hdren-pahi phyir moreover because it was the duty of a Naljor first to draw into purity of disposition such of the sensual as were destined for conversion; 15443 spyod-pa raya-che TEIT-TER magnanimity, noble behaviour. ब्रॅंड प्रमे बाधवाच spuod-pa mi-gsal-wa प्रकार [awkward practice S. TYTHE LA spyod-pa vah-ham = 44 3 MA 194 QU QU Ins-kui mthah-grub-bam (asks the question) whether you have accomplished all that you had to do? \$5 45 \$ \$ spyod-pahi phunbu = 1 grof-klyer a fortified town, a city (Maon.); #5 444 \$ 454 spyod-babs risemthun generous conduct; \$54 spyod-pa manners. 14 spyod-ldan accomplished, courteous, polite; \$5 9 at ill-manuered, aude, uncouth.

કુંદ્રવ શકુમાં વે કુંદ્રસંક spyod-pa bstas-pahi spronmen n. of a work written by Atis'a. કુદ્ર-ફ્રેવ વ્યુત્ત વહેલા જેન્નુલ્યુદ્ર- ક્ષ્યા કુંદ્ર'લ વ્યુપ્ત પહેલા કુંદ્ર સામાન કુંદ્ર (A. 11). લગ્નદ સ્થય કુંદ્રેલ gras-shags-kyi spyod-pa a mystic cult of the Buddhists; in which there are three stages: कुंग्यरम spros-bcas, ब्रियटेंद्र spros-med. તેન કુંદ્રિયાએન્ cin-tu spros-med.

হ্বিম্ব spyod-pa-pa (জ্ব ব্রুল) হ্বিম্ব ব্রুল। ব্রুম্ব) a Yoyi, one who practises mysticism. ইংপ্রুম spyod-byed-ma আলিবী a woman.

ৰ্থ ক্ৰি spyod-med নিয়ম [a religious mendicant, a naked devotee] 8.

इंदिस्थ appod-yul कोचर, विषय sphere of activity : Mik an it at mthod-wahi spund-wul range of vision; \$5 Wan War appod-yel magin-pa where a place which is not fit for thinking upon 8. अद्भाव अधिन परे वानसदस्य "F, according to the Dulug, the five places with which one should have nothing to do:-(1) रव अवे जनम rol-mohi anas the place of music: (2) #5 aft wa mag mad-htshon mahi-gnas a public house; (3) ब्याविम पुर The grand-pohi pho-bran hkhor-ovi soo the palace gate; (4) Rawka Basa rigs-fian qui-quas the residence of low persons; (5) BE AFE MA MAN chaff-htshoft-mahi anas grogshop kept by a woman, a brothel (K. du. 9, 56).

4 H spyon or \$19 spyon-pa reep. form of \$19 byon-pa: \$14 tshur-spyon come here, pray come (Nag.).

IN spyom-pa = K^{q} smod-pa slander also vb. with pf. In spyoms to boast to exhibit with ostentation; shat. In spyoms self-praise, boasting $(J\bar{a}_{\cdot})$; In K^{q} spyoms-dań heas ma-byaho you must not be boastin!

+ মুখান pyos-pn=লপ্তের্থ bkabbkyon-pa লিন্দ্রৰ to reprove, to remonstrate with.

Figura (ta) (K. du. 5, 111) a species of monkey with black face and a tail as long as its body, the langur; (55 §3 wc. 5 wrada spra-dan sprehu-yan rival-che) the larger and smaller species of monkey are very agile; \$\$ spra-mo; \$\$\frac{1}{2}\$ spra-phrug young langur; the gray species is called \$\$\frac{1}{2}\$\$ white ta.

[changeable, moving about, trembling]S.

#19 spra-thog a medicinal herb: #19 देशकाद्द हैं दुव केव सर केद.

Eq apra-wa 1, vegetable-tinder. 2. also #4 #5, ornament, decorations. 3. vb. pf. Ha spras, imp. Ha spras to adorn, to decorate; 45 34 rgyan-gyis with ornaments.

43 A ya spra-wahi me-tog anga [species of tree. Asschynomene grandiflora S.

B' apra-tshil furna [1. boiled rice. 2. bee's wax | S. # 34 94 94 14 54 9 4 17 44

क्षर व sprafi-po बाजनस a beggar; इस अवे gr # rdsus-mahi sprafi-po a sham beggar; as an apraf-rgan an old beggar; as us low beggar; # 49 spraf-cog coarse and inferior paper. Et 539 444 am aprafi-po hu puhi rgyal-nag a kind of rope; also n. of a demon (A lha-hdre) (Deb. 9, 14).

Syn. IC # a sloft-mo-pa; Wife mu-ttowa; and lam-pa; mage lag-rkyon; ta atta don-bdod-pa; collog. It was slokmkhan (Maon.).

#57 wrad-kha register or list of things or of revenue received (Rtail.).

aprad-pa I. 1. to give, bestow. deliver, confer; resp. term for 945 gnaf. भवाय 5 कि pray hand over! 2. अबोड monkey.

II : used for 454 to meet, to come across: *# " y phas pho-na sprad-pa the father met the envoy (K. du. 5, 261).

Sprag 1. n. of a place in any war Hphan-yul in Tibet. and go as Sprag-kyi brahi-than birthplace of To-wa Rin-chen geal (a pupil of Bromston in Hphan-yul (Lon. 1, 2.). 2.=45 rayan ornament (Mfton.).

सुवाय gprag-pa 1. विषत, प्रदीत; रिकात; variegated, bedecked. 2. enumerated: भूत्रवाराष्ट्रश्रक्षतं वर्तवा के स्मान अधिवारी सू च्रेश वेत I have enumerated the thirty-two names of Buddha (Suras. 4). 3.= 4 marq begrime-pa also MS'4 bkod-pa than.

हैं। spri पीवव cream.

810

By we will a Spri-sti Mar-dea-va-la Sichen n. of the emperor of China during whose reign Buddhism was introduced into that country, acc. to Chinese accounts (Ja.).

: Banas sprig-ka gan-dha 1. n. of a bird of the land of Asura (K. d. a. 15.). 2. प्रधानम् a kind of mixed scent=the scent of the plant Trigonella corniculata |S.

NE's eprifica (=akia) pf. ka eprife to send a message, to give information, to send word : Br. sprift tidings (Dal.) ; agraga वन क्ष्य के हिन्दें I shall send a reply to the king (K. du. 5, 261-306); 445 374 374 SEA SHALA O. A. BEN'O rava-gar-du Mon-avi slob-dpou-rname-la vi-ge sprifts-pa he despatched a letter to his former teachers in India; Au BE & shee-sprish-sa so I sent him word; Bewage sprist-behul des [servant. messenger | S: | Range spring-via letter. epistle.

14 sprin or 14'4 sprin-pa नेच, वचाचक, तोयधर, चथ, चब्द, जीवृत, a cloud: हैन देनकेम दव sprin-qui queb-nas from between clouds : ब पव बीमा द स ने हिन व वेन 5 न हिना मा bal gnis-na mu-ge sprin bshin-du hkhrigs famine enfolded like a cloud both India and Nepal (Pth.) : दम अन्य व हैन वरेवम darkening the heavens with clouds; and headsprin cloud tinged with rain-bow colours; The the-sprin a southern cloud: 1445. aprin-phus, a sam aprin-takoga an acoumulation of clouds; 14343 sprin-gyi pho-fia नेपप्त the cloud messenger, Meghaduta, a Sanskrit poem by Kalidasa.

Syn. 5 40 2 444 du-wahi skye-gnas; 446. क्ष अन्त mkhahi-rayal mtehun; के वे व्यादय

U

chu-yi hahon-pa; d'Ar-Alons taha-ser hjoms; man-nakhahi glis; grafifer, tun-gi çis-ta; spatiates qukhahi glis; grafifer, tun-gi çis-ta; spatiates qukhah-gos oan; quan-nikhahi glah-po; spatiates qukhah-la rgyu; qukhah-la rgyu; qukhah-la rgyu; qukhah-la; quan-nukhahi ta-ma-la; grafiq glog-ldan; quan-nukhahi ta-ma-la; grafiq glog-ldan; quan-nukhahi ta-ma-la; grafiq glog-ldan;

वि राज्या वि च Sprin-dkar-po 1991-102 n. of a mountain in Uttara kuru (K. d. २, 505) वि राज्या विकास विदेशका Sprin-dkar po-shes bya-1028i gnas a grove in the mountain of Samkas's in Uttara kuru (K. d. २, 299).

हैन देख sprin-skyes समित् as met. = thunder.

Airavata the elephant of Indra (Maon.).

1499 sprin-gyi rgyu the sources of rain, vapour and humid air.

R-38 sprin-gyi bya=4679 cha-bya gag (Mon.).

क्षि है है दे प्राण-gyi săis-po=पश्च ga-bur पनसार, कर्ष्ट, camphor.

hail, thunderbolt]8.

हैन है में पूज aprin-gyi me-tog anow flakes [जेक्यूच lit. "aloud-blossom"; water or hail.]S.

ইন টুম হ'ব aprin-gyi me-po che met. the thunder (Maon.).

1433 gprin-gyi myu-gu water (Maon.).

\$493.84 sprin-gyi rhá-can or \$38.95. star-bu çik (Mhon.).

देन दे तुन्य स्व Sprin-gyi çuga-can n. of an angel, Devaputra (K. g. अ. 525).

14:324 sprin-gyi sgeg met. peacook (Maon.).

had gan sprin-gyi loug-ma=14 glog lightning (Mson.).

हैद अर्ज के केंद्र aprin-mgo me-loft = क्रेन्य के के कार्य के कार

14.45 sprin-boud as met. = rain.

haranadou's a sprin-chen char-hiebs cho-ya a religious service for rain to fall.

क्षेत्र व Sprin-chen-săin-pe, i. e., Maha meghagarbha, seems to be the n. of a Bodhisattwa or else of a demon.

44 alga sprin-hdegs and [the bira Cuculus melanoloucus] S. 293 khug-rta, 44 alga sprin-la slok (Mhon.).

वित्यात्वर aprin-la dgab as met. a peacook.

4444. sprin-la-slok=345, khug-ria and [the bird Cuculus melanoleucus]S. (Mon.).

देन द्वाप sprin-dag-pa fog [क्रेस frog]8.

विष्युम aprin-idan-ma नेवपती [enveloped in clouds]S. As met. = peacook.

\$45.44 sprin-dmar, winter [1. plants such as Trichosanthes diæca, Luffa acutangula, etc. 2. a moonlight night]S.

है-१३ व sprin-stea-sea पिण्योद्य the root of long pepper.

हैन वसर gprin-gear बाबी met. ink.

hand spribs-pa to be hungry (Sch.).

at spris or them spris-ma seum, congealed grease floating on gravy or soup; also cream; **** to id.

ু বি pru-wa or জু w pru-ma hellebore;
জু বুল্ল pru-dkar white species of it.
জু ক্ষাৰ্থ ক্ষাৰ্থ বা ক্ষাৰ্থ ক্

कुष्य aprug-pa = देव phyi-ua प्रकृतिश splitting, opening, blowing. Ц

gas approgramme residence in a foreign country.

wasting, consuming. 2. pf. and imp.

बुका sprugs, to shake, to shake off, to
beat out, e.g., dust; दुव ईव rdul-tsub to raise,
whirl up dust; दुव दुव देव देवा-tsub to raise,
whirl up dust; दुव दुव देव देवा-tsub to raise,
whirl up dust; दुव दुव देव देवा-tsub to raise,
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being, generally a lama; a personage in whom the emanation from some deity or by-gone saint is present in an occult manner. A lama thus possessed is styled a Tul-ku and usually occupies some high office to which only the particular individual into which the emanation has passed can succeed. Mongol equiv. is Khubilyan.

ge भू नहाम oprul-sku gaum the three incarnate beings:— कुण्याप्य विश्व के Rayat-sras Rin-po che of वि Hon, केम्बार्ड विश्व के Semedyak Rin-po che of वे Lo, and माद प्यवस्थि Mthoh-wa Rin-po che of कृष्ण के Stap-luk who are known as the three incarnate beings of Tibet, and are said to have appeared in Tibet for a series of years.

Martin and the second degree, i.e., one emanation of the second degree, i.e., one emanation of the second degree, i.e., one emanation going forth from another; भेट हुँव मार्ग अपन्य क्षा कार्य का स्वाप्त कार्य

sprul-byed विकास the inventor, the transformer, maker; also anything made or invented. काम का कुलाय व्याप thans-cag sprul-par bdug-pa these were all metamorphoses, mocking phantoms (Gir.), कुलाय कुलाय sprul-pabi rgyal-pa phantom king. 2. a miracle-worker. 3. विकास (इस्ट्रिड इन्नुग्र-ma lta-bu "as if an illusion") to appear to change, to transform one's self, to cause illusions, to alter an object by magic. कुलाय क्षेत्रका sprul-pabi-thabs the power of miraculous transformation; jugglery.

ষ্ট্ৰত্ব sprul-pa lea the ten sublime illusions workable by Bodhisattras are:—
(1) কিন্তু কৰ্মান স্কুলন evolving animate beings; (2) ক্ৰেমান স্কুলন creation of astrological mansions; (3) মানু মানু লামান কৰা invention of religious doctripes; (4) বুলানাল: (5) ক্ৰিমান ক্ৰেমান ক্ৰেমান বিল্লানাল: (5) ক্ৰেমান স্কুলন স্কুলন dream-illusions; (6) ক্ৰেমান স্কুলন স্কুলন বিল্লানাল: (7) ক্ৰিমান স্কুলন স্কুলন exhibition of feats of fore-knowledge; (3) ক্ৰেমান স্কুলন স্কুলন ক্ৰেমান স্কুলন সকলা as of transcendental learning; (9) স্কুলম্ব ক্ৰমান স্কুলন exhibition of miracles; (10) ক্ৰমান স্কুলন স্কুলন exhibition of feats of strength.

gati sprul-po 1. phautom. 2. n. of a Kinnara Rájá (K. g. a, 523).

कृष भार कामर sprul-yan-gand or इ. अश्वीद भार कामर a mystical form of Bon divinity (D.R.).

Syn. # 34 5 1 gra-can Rá-hu (Mhon.).

য় spre or ইও sprehu বালৰ, কবি, ছবি, ঘুৰন্ধান, monkey in general. ইওই-ব্যব্ধ sprehubi-gnus কিছিলা the abode of monkeys, n. of a particular forest in Mysore.

Syn. ज्य वर्षे ९ द्वय yal-gahi ri-dwags ; वर्षेर करें बर्दर gher-mahi gdok ; वयर वर्षे bphar-hgro ; कुनार्थर : gyny-mchok; अरे अद्वय अधा सांग्रुपु-

Ц

ma ; कुर ने प्रकृत rlun-gi bu-rgyud ; के दर वड midan hdra : # ma-rga-ra (Mnon.).

हे जानक रेप्य sore-anhua re-ral (mystic) मकेट, प्रमस, [ape, monkey] S.

প্রথা প্রথা Sprel-stag one of the thirty-six border countries of ancient India (Ya-sel. 38).

श्रेंप apro-wa (देंद्रोराष्ट्रत) कारव [to expand, to get air, to receive scent]S. pf. a spros (acc. to Jä. is the transitive of ala=to make go out, to disperse, to spread); gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind; fig. to enlarge upon, by way of explaining, नहेन वस हवय geig-las spros-pa (Was. 115), enlarging (proceeding) from the number one in an ascending progression of numbers; 45 14. grg gq प इसम हैंस में emanations had been diffused like rays of light. 2. to feel energy for, incline towards; to delight in, rejoice at: Bunkawa has feel little inclination for doing anything; aga aga apro-war hayur-wa to get cheerful, to be merry 3. squis, sique abat. joy, (Mil.). energy, cheerfulness: 24154 spro-wa skyed-pa to feel joy, pleasure (Dzl.); Man a spro-saft-wa great joy : M 9 a spro-cisea 'not to be joyful,' lit. the dying of joy. ब्रॅंच बेंच व spro-wa hphel-wa (ब्रॅंचेमन) चत्राच्यांन, to encourage, inspire, incite; increase of pleasure, enthusiasm: 374'935 MAN Trade in this sect my enthusiasm increased (Vai-sh.). E est spro-rim-pa to increase or become more and more by degrees. Tales pro-beries, Tuffen, [consoled] S.: बुबायुबायई क्षेत्र में दे में देशी देशा the prince consoled the queen (Yig. 18).

श्रीवा'ठा mrog-ma विश्व भूमा moros kyi surog-ma little box for frankincense (Ja.). ĭ¶ aprog-shu v. Ĭ¶ phrog (Jä.).

बॅर्देवय sprod-deb-pa to give accounts of articles, money, etc., making over of an office or duty: #5.54.5. and dg. Mm. was (Rtnii.).

र्शेर spred र इ.ज.५ बनेमान adv. presently, immediately: lit. existing time.

शेंद्र य sprod-pa secondary form क the vb. a. of age 1. to bring together, to put together, to make to meet: sammais fiahi-bla ma-la sprod-do we will bring you together with our lama (Mil.): so also resp...... 434 44 ES MES Quis-shal sprodmdsnd-pa; in another passage 3'55'4" 25'5' 35, prob. means sitting exactly opposite to one another; 454 84 bdag-cag sprod-cig bring about a meeting between our two parties! and or and to meet in a battle ; TAF Ma., to put the edges of the swords together: alams a mtheb sprod-pa to put the finger to the bow-string. 2. to deliver a letter, message (Pth.); # % sparmor, and lag-tu to put into one's hand: to set, to put, to propose. 3. to pay (of. aysu hphrod-pa), 9x 954 phyir-sprod-pa to repay. 4. Zis 4 ho sprod-pa to explain. KASE BST don-dan sprod-pa = TEN brdasprod-pa to explain, to describe v. as brda] (extracted from Ja.) 15 and sprod bthammo परिभाषा [technicality] S. केंद्र sprod-de 何: 明初 [having come out] S. 新学に sproddpas witness of receipt of things and of loan given. It's sprod-hos worthy or fit to be given.

ฐพ.น spros-pa 1.=พที่ [creation]8. (A. K. 111-1). 2. (5'4) प्रथव, नवान [expression, exhibition, illusion] S.

2. business, employment, activity; দুঁগাখন, spros-pa can busy, employed, occupied; দুঁগাখন, spros-pa can busy, employed, occupied; দুঁগা spros id.; ইনাই and নইনাই গুঁগাৰ spiritual and secular business (Jā.). 3. occurs in বুনাই বিশ্ব কিন্তুন কিন্

in any sprosegum the allowance that is given by miser and other tenants towards the maintenance of men and horses kept for service of the Government (Rivii.).

I: pha 1. the fourteenth letter of the Tibetan alphabet corresponding in sound to w of the Nagri alphabet, and heard in a measure in the ph of uphill, loophole, etc. 2. num. figure: 14.

UII: mystically: વ્યવસાય મેમલા કોર વર્ષ કુર ક્રમાં મામલા કર્યું કુર્યા it is a symbol of all things its effects not being dependent on imagination (Houm. 4, 282, 283).

य III: पिता, कानक, तान father; the colleg. form being wa a-pha, in W. also w5 Also = male: WES pha-glass bull, WS pha-gta stallion, and pha-phag boar, as pha-ra hegoat, buck. TE pha-spad = "SE pha-dafbu father and son or father and daughter: * # pha-spun brothers by the same father; www pha-ma parents, father and mother; area a posthumous child or one born after its father's death (Sch.); 475 patrimony, wavegard respect to parents; wav. 4844 brothers and sisters born of same parents. " " " B son of good parentage, extraction : 45454 (lit. father as sandal wood) pure blood, blue blood. # 94 9 4 4 inheritance; heritage (lit. father's effects and estates the son inherits). a wax pha-yan or was step-father, foster-father; was pha-vul father-land, native country : * 34 बाब्बव (बेर्व) love of one's country. want u pha-bead-sa futurat murderer of one's father : al ateut phabi-adoks-po tra patrimony: at a phabi-pha funtar in colleg. grand-father; at a phahi-bu ya son, worthy son; 48 m phabi-ma funtay? grandmother. her mother এখার ; ধই ব্যাহার বা phahs lofis-myod-la phan-pa বিদ্যানীন: one who enjoys his paternal fortune, enjoying a father's property.

MENTER अञ्चल Pha-dam-pa safa-ryyas an Indian who visited Tibet and founded the Shi-byed-pa Tantrik school. According to legendary accounts he paid seven visits to Tibet in one of which he is said to have miraculously proceeded to China. The chief of his disciples was the famous अवश्वेष अव-gig lab-syron who founded the monastery of Safa-ri Khamar on the Yeru Teang-po in Lho-kha. Phadampa founded the monastery of Difa-ri slafa-gor: २००४ अवश्वेष प्रवित्व प्रवि

was 4 pha-maji-don we the interest or welfare of one's parents [the food or oblation offered to the spirits of deceased ancestors]S.

**** pha-mahi-mdo Sütra on the subject of the duties of a son to his parents, etc. (K. d. *, 266).

war pha-min the friends and relations of a bride; war awg স্বাধ্য প্ৰথ the friends and relations of the bride at the time of sending her away; অনুষ্টি কমি বিভাগ he invited the relations of his wife's aide (Jū.).

শুনিৰ pha-mes বিশ্ব 1. paternal ancestors: শুনিৰ বিশ্ব for the defunct ancestors (Vai. af.); শুনীৰ মূৰ্য pha-mes-skabs বিদ্যা of the time of one's ancestors. 2. (মুন) মুলানল [eternal] S.

walu squ pha-nes nags any cometery.

Syn. 5. A. dur-khrod; Edgan ro-yignas (Maon.).

समेशय pha-mes-pa पितृ। [belonging to ancestors]S.

দ্ধন pha-tshan paternal relations; ধট বু phabi-sde father's kindred, also class. ভ্রম্মন্ত্র, উপাধন ইন্টাপন (A. 7) the ministers are great as paternal relatives of the devil. পাৰ্বি pha-tshan-che of noble extraction or birth: প্ৰত্যাধন্ত rgyal-po phatshan-che the king was of noble pedigree (A. 29).

pha-gshi ancestral property, heritage.

un'alfa'u phar-hdsin-pa पितृष्ण [one who knows his anoestors]S. धर मे बहैं य pha mi-hdsin-pa one who does not know his ancestors.

IV: beyond, farther on; * ব the opposite side; কব্দ adv. on or to the opposite side ক্ষেত্ৰ বিশ্বম having gone to the opposite bank or shore; মন্ত্ৰী pha-gi yonder, there (opp. to গ্ৰী ha-gi just here); মন্ত্ৰী মান stand there; মন্ত্ৰী মান stand there; মন্ত্ৰী মান stand there; মন্ত্ৰী মান ক্ষিত্ৰ মান ক্য

वर्षिय pha-khol बाबड [obstacle] S.

*3 pha-gu [Sch. 1. wall; edge, border 2. tile] Jü.

4 % pha-tin in W. sweet dried apricots; in C. MAR REPORT mhah-ris kham-bu (Ja.).

was pha-mthar syrol as met. boat.

म केम pha-thel=भारत pha-rol, adv. म केम नु pha-thel-du: ५७ वर्ष म केम नु किम (A. 30).

■ pha-nor patrimony; also burnt brick.

ধবাৰপুৰ pha-wa dyo-dyo (ধুৰ ৭টি আছুল gduy-hdrehi thak-khuy) (Kay.) puff-ball, bull-fist (Vai. sk.).

+ wh phu-bi=wxa pha-rol.

unic pha-bon (in Ld. এবল) a large boulder or block of rock; a boulder-like mass: প্রতিষ্ঠান আৰু ক্ষান্তি ক্ষান্তি ব্যাহ আল although four massive lumps of bronze were cast to the bettem of the see as anchors (A. 92). ধান্তি বিশ্ব প্রস্কৃতি (Med.). ধান্তি কি. দিল n. of monastery situated on a huge rock north of Libasa (Rts)

** pha-rtse= ** ** phur skyal-wa (Yig. k. 88).

শশং pha-uan শন্তুণি, জনুনী, অন্তর্তি a bat of any species—the general term: শবং প নিল্মুক্তব্যস্থিত, the flesh of bat stops vomiting.

Syn. প্রশাস্থ বিষয় বিষয় pags-pahi hdab-can; শোষাই pags-byihu; BM 5 বর্ষ khyim-du byro; g ব্যাস্থা bya-rog dgra-bo; মধ্য বৃদ্ধু ব ম্যামhan-dus rgyu-ca (Mhon.).

*** phu-rag 1. breeding-buck. 2. v. *** phar-pa (Ja.). 3. n. of a section in the Dapung monastery (Loft. *, 16). 4. n. of a place in Khams.

Z1=

444 pha-ruft I, also 444 from Feringhi a man of European race. 2. vulg. venereal disease (Ja.).

w? pha-ri 1, in Lh, a coarse covering or carpet. 2. for 45 394 32 the mountains on the other side : vonder mountain.

अध्य pha-rol 1, the other, परण, परोच, पार: also defined as रूप वाया वाया वाया other than self, one's neighbour : अध्यक्तिय to take away a neighbour's property : 4 3 24 another's property or things. 2. an outsider, an enemy, the opposer; the enemy of man's peace. But more fru. occurs as ब रवाये. 3. प्रकोश that beyond, the next world; अर्व अर्धेन परलोकसूर्व जतम gone to the next or other world (A. K. 111. 20). 4. for wxw5 pha-rol-tu adv. beyond, outside, abroad : BC \$4 44 44 44 46 34 अंद च्रॅन्स अंद कृद बद नहेन दुर क्र् when you go out abroad you walk on foot alone without a companion or a horse (A. 7); w to a this side and that side; w to a fee pha-rol-hkhor further bank or side; 4 4 ब्राइ व pha-rol-hk hor-wa प्रवाह ; the enemy's designs, machinations, enemy's advice furcions the further and the nearer bank or shore]S. ; बद्दब बुँब्ब pha-rol-qui go-ica the space or sphere beyond; ** ** \$5* ph-rol-qui-dus usam time after death. अ इव में रेशवे. ह्यां क्षेत्र by ta-sol-dili dmag-tshous पर्यम the enemy's troops; अर्ज के इंदर अर्ज 45 943 pha-rol-qui zla-daft mthun-par l'yas-te प्रसद्धिकाय sacting in obedience to the भारें व वर्षे pha-rol-barod पारीच enemy S. being on the other shore |S. 4 X4 g al as pha-rol | fla-wahi lam un un uun the way to the fifth stage of humanity, i.e., death, the five stages being the following: 344 byis-1 a boyhood, 45 * lan-tsho youth, 55% dar-ma adult age or manhood, and rgas-pa old age, as a achi-wa death; aga man garvax.

भ देवाञ्चापरे वक रूपन पुराहेम (Yiq. k. 80). [प्रकारपथ may also be interpreted as the state of being dissolved into the five elements at death S. a taken for pha-rol hig-rten परकोक [next existence or the other world IS.

* tan pha-rol-tu beyond, to the other side : क अवाभाषी भारता 5 chu sous-kyi pha-rol-tu to the other or the further side of a river.

बारेंब हुबेदाय pha-rol-tu phyin-pa to get to the other side; in Budh, crossing to the other side of this life, etc., i.e., to Nirvana. Gen. as shet .= qrefum [lit. absolute transcendental virtue S. अध्यक्त भ्रमपुर्व मर् pharol tu phyin-pa lhahi-mdo the Sutra on the five transcendental virtues, viz: \$5" shuinpa दान (charity), ईश्रद्धेमध tshul-khrims श्रीस (morality), alique zod-pa wifer (patience and forgiveness), वह द व्याम brison-harus बीच्ये (industry and assiduity) and aways beamgtan WIF (meditation or Dhyana). those five virtues is added Praind ANKS ces-rab) wisdom. These six are called धर धेर इस phar-phyin drug, or अ इस प्रधेर पहल pha-rol-tu phyin-pa drug the six transcendental virtues. In the later development of the Mal avana doctrine ten Paramita were formed by the addition to the above six of the following four : * que thabs (means or resource), #4 an mon-lam (prayer or prani-dhana), Fou stobs (fortitude or moral strength), and and we-ces (divine knowledge).

w tary gana pha-rol-tu kha phyogs-pu to go beyond, to look beyond or outside, to go against, to act in opposition to, also to contradict.

a tanga pha-rol-brien utras [the excellent refuge |S.



witness the pha-rol liar mi-snak (@ mea.
g 3-a) (Mion.) the limit of the wide expanse of water is very distant.

avage: pha-rol-gdun quan [enemies tormented; a conqueror; n. of a king of Magadha mentioned by Kalidasa in his Raghuvamsa]S.

of the next world or existence, a Rishi.

Syn. Se Ne. deah-stok; sen Ne. dge-wa slok (Mhon.).

बादेव कृत्य pha-rol-brduss परकाप [sub-duer of enemies, a victor]S.

** ** ** pha-rol-na ago, on the other side, beyond.

भारत नर्मेत pha-rol-gnon a hero, a warrior who vanquishes the enemy. वार्य न्यून्य pha-rol gnon-pa=वार्य कृत्य pha-rol rtul-ua प्राचन to vanquish the enemy.

बर्ग व्याप्त pha-rol broogs hidden adversary.

संदेश pha-rol-pa one living on the other side, an outsider, a foreigner; सद्य म pha-rol-pa an enemy, foe; सद्य में दूषण pha-rol-pohi ryyal-pa the hostile king; सद्य मेंद्रभन् pha-rol-pohi dway hostile army.

we'll nea pha-rol mi-maion the ocean.

Syn. guida gya-misho chen-po (Mon.).

वर्षा कृषेक pha-rol helu-wa काया deceiving others by jugglery [magic, illusion]S. वर्षक pha-logs=वर्ष pha-rol.

of one of the old families of Tibet from among the representatives of which generals are appointed. They have estates in Teang and Yarlung and generally reside at the Gyankhar castle near the town of Gyan-tee. **** Pha-ka-takes** the family of Shabpe Phala in Tsang.

भवन pha-lam or विश्व भवन कीरत a dismond.

Q'Q\(\sqrt{pha-lad}\) an epithet of Parasurāma (MAon.).

4. a pha-li shield, buckler.

that which lies in between; a hidden or secret, that which lies in between; a hidden part, interstice: if way we way you you phay-nas blas-pas having spied from the crevice of the door; any way way you bay-nabi phay-in in the embrace of the bride (Jig. 26).

क्ष्या प्राप्त का प्राप्त स्था को स्थाप के boar, hog, pig. Syn. ब्रि. आंड, स्थाप क boar, hog, pig. Syn. ब्रि. अव groń-phag; क्ष्या के क्ष्या-क्ष्या के क्ष्या े क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्य के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्या के क्ष्

Syn. वर्षेष sa-slog; वर्षेण्य sa-bjoms; सर. 5। man-du-skye; १९वर्षेष nags-hi-ra; ६९ ॥ उन hur-spra-can; अक्षेरः mchu-riñ; शुरेदव spu-rens; वृद्धिक्ष hkhor-bobi ma-can; अकेवस्त्र mche-va-can (ध्रिका.).

अवाशों phag-ngo a mineral medicine (दें इन rdo-pman) a stone: अवाशोंचाद्वायव्यक्तिक्र के कर बदेव (Med.); क्षेत्र अवाशोंचाद्वायव्यक्तिक्र व (A. 4).

ways. Phag-gud n. of a district in Tibet (Bloii.); ways. Fx. phag-gud rdood the chief town of Phag-gung district.

of a district in the province of Lhokha.



ቀዋጃ ያ phay-mo gru-pa n. of a celebrated lama who founded the monastery of Gdan-sa mathil (Loh. ੧, 5).

भ्या के phag-rgod बरबाराप wild boar.

अनु अ phay-mo 1. बराकी a sow : दृहे अनु अ श्वादराकी Dorje Phagmo the diamond sow, a Buddhist goddess believed to be incarnated as the abbess of the monastery of Samding in Central Tibet. 3. बननाविनी [a kind of plant]S. v. दृहे ydo-yjr.

ब्लाभ्य phag-shag (lit. hog's day) it occurs twolve days after the summer solstice when if it rains the water becomes bad and poisonous (Rtsii.).

আৰ্থ phag-sho weight of 31 sho (Yig.). অধ্যয়ং phag-sur, ক্ষমত্ত্ৰীয়ৰ মুখ্য স্থানীয় georgyi phag-sur goun-gyis.

44-4 phag-ça pork.

अन्दर्भ phag-rage ramparts, intrenchment.

n. of a fort and routier station of Tibet situated on the confines of Tibet, Bhutan, and Sikkim (Risii.): বেই বুলা ব্যক্তি হৈ to the west is Phagri-lung (Kathañ. ম, 118).

धन् बद्ध phag laft-pa=धुन्त नेदः myn-yn çift roed-bamboo (in mysticism) (Mift-rda. 4).

स्वाह्यम phag-sug-ma a kind of small table used as dining table by Tibetan lamas and noblemen, with legs resembling those of a pig. अविश्वाह्य स्वाह्य phay-phag [the name given in Pur. to Codonopuis ovata, the thick roots of which plant are cooked like turnips or ground and baked] (Jä.).

the phase for and hybrid 1. Mr. g. phaseby or Mr. m. phase-ma spindle (Cs.). 2. in Mr. भाषा Minho-ma phan seems to be equal to seems to be equal to seems to seem 3. ए. पर pan seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to seems to be equal to

ux अव्य phan-nikhan = (देवाभर द) weaver's caste. यह वे phan-lo = व्यंद वे hkhor-lo व्यव [a wheel]S.

বিল্লি phań-va ব্ৰহ্ম, ব্ৰহ্ম, pf. probably ব্ৰহ্মণ phońs-pa, to save, to spare, to use economy: ইপ্ৰহান sroy phań-va to spare one's life; মিন্দেই-ব্রহ্ম to give without stint; মন্টেম্ম careful disposition; ধন্দ্রীমন eartul disposition; ধন্দ্রীমন eartur disposition eartur disposition; ধন্দ্রীমন eartur di

we get phan-phan = we det or age age bit by bit, piece by piece; also = Eq Eq rdogrdog patched (Yig.) we get 5 phan-phan-du = we det 5 adv. in patches (Yig.).

we we phah-ma 1. = we g. 2. a medicinal plant (Med.).

বিশেষ I: phans-pa আঘ্য loss: আদ্ আন্তর্গনিক phans-pa alas so much loss! ব্যাহর আন্তর্গনিক বিশ্ব alas, to abandon it would be indeed a loss, affection would not forsake it (A. 11). আনুষ্ঠানিক-mod (vulg.) ব্যাহর phans-mod (vulg.) ব্যাহর phans-mod that is thrown out when not required.

KENCIII: SUM [n. of a Brahman whom Buddha mot on his way to Benares] S.

phat is a very powerful and efficacious ejaculation used in mantras for the destruction and suppression of evil spirits. In Milaraspa the writer expounds this mystic syllable thus: "Outwardly phat is the condensation of the items of Discriminative Perception, or their amalgamation when those items have been ZI.

too minutely subdivided and scattered; inwardly, phat is the revival of one's sinking soul; rationally, phat is the classification of things according to their primary nature."

phad (%) 1. a large bag or sack of hair or cotton cloth: " a such a the bottom of a sack; " a full sack; a sackful; " an empty sack; " a phad-bu a small handbag to contain trifles such as teacups, saucers, etc.: " a sack made of yak-hair or yak-tail hair. " sack made of yak-hair or yak-tail hair. " sack made of yak-hair or yak-tail hair. " sacking; " a very coarse sack-cloth (Ja.). 2. sting in the tail of a scorpion [also was=curl, lock] S.

4

45, I: phan a tassel, fringe, hanging ribands, etc.

મંદ્ર II: postp. until; અદ્દર્ભ id. Also in the combination અદ્દર્ભ phan-chad or અદદ્ધ phan-chad postp. = beyond, further than, as far as, until: દેશ અદ્દર્ભ પા till now; દેશન અદ્દર્ભ પા C. do not go any further than that place.

अवर्द्ध phan-tshun अनेत्य, परखर to and fro, over and across, hither and thither: one another. 44 64 phan-tshun शिमेद aplitting, junction, was, following, connection, fau:, wairs, utus each other, one another S. 44 64 a gaw phan-tshun hyrogapa to hold to one another, to associate. बद ह्व बुद व phan-tshun rgyud-pa to twist. 44 64 5 4 4 phanto string together. tshun-du hgro-wa to walk to and fro, there and back; 44 5 5 4 4 to push bither and thither; का हुन अनुन परे कुल words of mutual friendship (Gir.); अव ६व. वहेब क्षेत्र बहेब व व वे बहुत्त्व, तुब केर्य, बहुर्यकेर्या mutual correspondence, mutual greetings, mutual

encroachment; an engagement o compare with one another, to mix one with the other (Zam.). News gagement (A. one each of the two shores of lake Ma-pham, (Mil.); an engagement phan-tshun thor-wa to scatter, to disperse. An engagement of the enother there is good agreement; an enother there is good agreement; an enother there is good agreement; an enother there is good agreement; and a phan-tshun-sprud to exchange mutually, mutual exchange.

wa Ra phan-dil round open metal pot of all sizes, a degchi, the common cooking vessel in Tibet and India; wa & phanchus a small cooking vessel.

44.54 phan-phun n. of a very large numeral (Ya-sel. 57).

443453x4 phan-phun-du gyur-pa=A
4544 to disagree, not to be in accord or
agreement.

ध्ये म phan-pu 1. चित्र, उपकार, स. कास्ति to benefit, to be of use, to be useful: 3 7 454 when that is of no use to me; grature a 44 45 599 this son will hardly be useful to me (Ja.). अवय and अवयधेवय adj. useful: यद पवे देन a useful thing, valuable possession, frq.; पद्य इन जिंद भाष वाभ धन पद दिन होद after all it is of no use to me in my misery (Dal.): वश्रव द्वास्त्र पर्वे वेन a wholesome instructive word (Ghr.); ধ্ব ধুই ছাম useful advice (Dal.). 2. उपकार, दिस, व व, अय, अम (A. K. 1-20) use, utility, benefit; force, victory, ability; 44.30 also 44.144 useful, profitable, 44 344 to be useful; 44 a town to befit. suit; 44 44 serviceable, of good effect, comfortable; a comfort, blessing; बन पर्व मेशक phan-pahi-sems benevolence, readiness to help; 45 75 44 7 phan blags-pa and a favo the administration of medicine to a sick-man: 44 2544444 au

Swq has done a useful work. Where medicine does no good it is said of it:

44.44 Phan-yel and 44.4 incorrectly for 444.46 Hphan-yel and 444.4.

Mon.). In Baltistan 494 phabs.

MA Phab-pa to bring down (\$4.488.)

MA 4 stef-nas mar phab-pa', v. 22084 bbebspa perf. Na phab fut. 500 dbab imp. Na phab.
(Rdo. 46).

UN मुंच pham-rgyal = 404 ५६ कुव व phampa dan rgyal-wa.

service पड़ Phan mthin-pa can n. of a Buddhist of Nepal: २ व्याह्म कार्याद पड़ा प्रत्याह्म कार्याद पड़ा प्रत्याह्म कार्याद पड़ा प्रत्याह्म कार्याद पड़ा प्रत्याहम कार्याद पड़ा प्रत्याहम कार्याहम कार्या

wer pham-pa, pf. of чин hpham-pa, q. v.

+ কলকা pham-phab = সমস্তুৰ মই বুইব মন বৃহত্ত ব to give to some one the remainder of a dish which one has not been able to eat.

43 phahu = 49 pay.

44 I: phar [shet. exchange, interest of money W.] Ja.

II: adv. away, beyond, out, further; মন্ত্রীয় to go off; ধন ব্যাপন to roam onwards: বই ব্যাপন away from here; মন্ত্রীয় মি do not go away; ধন মি: go away! Often used in conjunction with হৈ takur hither, when = hither and thither. ধন্যাই বিশ্ব phar-byre takur-byre rolling about on the ground (ধন্যাই বিশ্ব বিশ্

भर ग्रेन phar-kan = व रेंच pha-rol or धर्मुप्र pha-phyogs: वे अध्याप्त स्वाधि श्वव वेद (A. 27).

phar-kha= \ pha-rol the opposite side (of a valley, river, etc.).

phyogs or 94334 phyin-ci loy (Mion.).

४३ । द phar-kha-na= भर भन् phar-kan.

= 244 sha-gol and 344 physi-gol.

ৰম্পন phar-phar indirectly; also eventually, later on: ধ্যমন্ত্রী প্রাক্তি directly his relations came to know.

मर हैंद phar-phyin abbr. of अर्था हु हैंद्द pha-rol-tu phyin-pa, v. अर्थ pha-rol.

wx phar-zad=4x pha-zad.

ৰুৰ phar-la 1. beyond: ৰ্জীৰ্মণৰ after one year. 2. over there: নিগীপ্তৰ্মণৰ over there at the foot of a tree (Hbrom. 106).

ধন্দ ৰূপ ৰূপ ৰূপ কৰি phar-log tahur-log ভলনিয়ননি topsy-turvy, upside-down; all confused together.

us a phar-ua the lesser wild dog, Cuon primavus; us st. phar-spyak I'allas's wilddog. Cuon alpinus.

‡ 40 9 phal-ga we the river of Gaya anciently called Nairafjana (Nilajan) mentioned by the Chinese traveller Thangzing under the name of 2494 & hphagi-chu.

स्थाः प्राप्त phal-pa= ५३ वा dkyup-ma अनुत्त, त्रीच common, usual, ordinary; that which suits or is fitting for: क्ष्यप्रथम स्थाप स्व क a more than ordinary beauty (Ja.) के mi or क्ष्यप्रथम वृत्त-क्ष्य phal-pa common people, i.e., अवंशों के so-so skye-bo ordinary people, not uncommon or incarnate in origin; क्ष्यप्रथम इति phal-pahi shad the language of common life, opp. to was chos-skad book language; क्ष्यकः phal-btas



= भै स्थार्थन mi-hos-tsam unfit, unsuited, also स्वराप्त very common. क्यारेज phal-che-toa or क्यारेज क्यार a host, a troop, mass of people; भेजिल्ला में मेजिल mi-rgod-phal-po che shig a troop or set of monsters (wild men). क्यारेज phal-po-che च्यारेज a class of Mahayana Sútra comprising six volumes containing brief accounts of gods, demons (Yakia), the sun-god (भू क्षित्र), the moongod (क्यारेज्य), etc.; and also of the formation, dimensions, duration of the world; of the different Buddhas, Bodhisattess; also of how and what to pray for, etc.

phal-chen sde-pa the Mahasamgika school of Buddhists.

भव केर phal-cher शाख 1. usually, mostly (A. K. 1-24). 2. अर.ध, नभावेच श्रुविश, शृदि many, majority.

broad valley; with phal-med narrow.

** I phal-ku çam= § * skye-ua birth, (mystic) (K. g. 7, 28).

स्था phas instr. of भ, by the father; स्थापुत phas-kyi-dyra अवनीय [hostile, opposed, enemy]S. अवस्था प्रतासी an enemy; of the opposite side, of the counterparty (Jä.). अवस्थापकी phas pham-pa bahi the four fundamental sins:—वाक्षपाची। or impurity, चर्चारा or stealing, उस or killing, अवाप or frivolous and irrelevant talk.

pi [1. num. fig.: 44. 2. W. for }, 44 for } u] Jä.

the phi-list or the outer continent, i.e., a European. The common term for an Englishman.

2. a kind of jelly.

of pea flour and brought from Chins. 2. earthen-ware cup.

बेर शेश *Phin-gis* n. of a mountain in South China where some of the finest teal is produced (*Jiq. 16*).

BE 4 or BE 4 for BE 4.

1. under a canopy or dome of a house.
2. Page 15 was 1 residence, house (Micro.).

वैर'य phir-wa in W. to fall down (Ja.)

I phu the upper part of a sloping valley; the higher ground. 34 phu-chu river coming from above; 4424 phu-chuhi-rgyun the upland stream. 1944 phu-lhays higher situated and colder places or districts, opp. to 345 rgya-çod open lower and milder parts.

IT phu-gras an elder brother (Ja.).

**The phu-thun or \$5.5 phu-dun a sleeve; with short sleeves; \$5.5 phu-dun rise sleeve-edges; \$5.5 ms phu-dun you one with sleeves; \$5.5 phu-nud sleeveless (shirt or robe); \$5.5 phu-nud sleeves; \$5.4 ms phu-nud sleeves; \$5.4 ms phu-nud sleeves; \$5.4 ms phu-nud sleeves; \$5.5 phu-dun a sleeves.

§ 5 Phu-na n. of a sacred place of the Bon somewhere in ancient Persia (G. Bon. 4).

+ धृढ phu-nu the elder and the younger brother, or brothers; धृढ्य व पृढ्य स्थिती sisters; elder sister in modern Tibetan = का के त-ici. धृढ्य अवस्था phu-nu-mos betuß-pa अधिनी-रचित्रा [protected or supported by one's sisters] S. ষ্ট্ৰ phu-bo = का का or हो हैं jo-jo a man's elder brother; ধু বা বির্থম অব মুখ্ শুল্ম মুখববিষ্ট শিক্ষা (Hbrom. F. 35).

4'A phu-wa [pf. of \$954 bbud-pa to blow; col. used for the latter] Jä.

3 M phu-mo a kind of plant growing in the glens of high mountains.

gracury phu lang-pa (in the colloq. of Amdo) to be irritated, enraged.

বুঁ পু phu-phu an expression of disapproval. ইনই বুৰুখ এই বুই বুৰু হ' when Atica was unwell (hearing it) he said phu-phu (A. 175). বুরু মিন্ত phu-phu-mi-bya কাৰ্য্য কাৰে do not blow wind with the mouth.

g.q5 phu-cud the hoopes. In colleq.

34 phu-se mouse, souslik and similar rodont quardrupeds (Jä.).

49'3 phug-skya=49'44'3 pigeon-hued, of a light blue colour (Sch.).

धन व्याप्त phug-chan (वन्य nage) तुष्टिन woody, wild.

धन ३व phug-hal अवस = ६म a bear.

धुन भेन्य phug-thogs-p. कार्यकः [quivering, vibrating]S.

प्राप्त phug-pu सुषा, तकर recess in a rock, a cave, cavern; in colleq. "tak-phuk" व्याप्त phug-tu into the hollow; ब्राप्त phug-tu into the hollow; ब्राप्त per cavern in a steep river-bank formed by conglomerate; रवेष पुत्त the solitary cavern of an anchorite. ध्वा is also loosely used to designate the dwelling place of solitary meditative lamas, whether actually in caverns or not. Syn. ६६७ dhug; व्याप्त proof, इसाय bug-pa byus (Maon.).

and a set of Pad-dkar, Sha-lus, and Qsal suron.

ধ্বন phug-ma dust, chaff: এপুলাহে ব্যাহ্মধ্বন ইপুনা chaff of rice and barley, etc. (Jig.).

धुना रें इ phug-ron पारावत, कपोत, कामधनि a pigeon.

Syn. 45342574 skag-cig hdog-ldan; ITHO co-co-sgrog; TA-misa rdo-yi sas-can; g'Bun'ana rgya-phyibs-gnas; ana ka'in chah-dig-sñan; anga'ad han hphrul-wahi mig-can (Unon.).

equation of a medicinal plant. [even the plant Cassia alata; free the heart-pea Cardiospermum halicabum S.

Syn. 44 M(x. phag-gdoff; *4 phag-mo (Maon.).

49N phuge 1. occurs apparently as a fut. of adapta hbige-pa (Rdo. 46). 2.

the extreme or uttermost part, the extremity; that which is innermost; 3943 at prob. = ultimate design; 3944, 4944 in the end, eventually, ultimately; 3943 at a part of the end, eventually, ultimately; 3943 at a part of the final issue? (Jā.). 39444 at a part of the final issue? (Jā.). 39444 at a part of the final issue? (Jā.). 39444 at a part of the final issue? (Jā.). 39444 at a phugs-na extend foreseeing person. 3944 at a phugs-na-bros finant escaped to the interior (of the house or country); sunk down, set (as of the sun). 39444 phugs-na extent finterior [S.

भुद्रः अ phusi-dusi-ma (वीभ gos) चिक्क waistcoat.

ฐะ 4 phuń-pa= ๆฐตุ 4 brlag-pa spoilt, blown out, destroyed, lost, etc. ฐะ ฐัจ phuńkrol = จลา ฐัจ bthab-krol [ขาที useless]S.; also = พิพพะ นักิฐา ขาที the cause or root of many evils and faults.

सुर व phusi-kha (बेद्यर वर्षे व med-par hyroea) पुर द्वसुर वरद विश्वदश (Khrid, 137).

BERSE phun-had to back-bite (Sikk.).

ge a phuń-wa, v. age a hphuń-wa.

स्यो phus-guhi, destruction: स्यापेट भूगवादेशहा they brought about such dissension and destruction (Rdss. 24). स्याप्ट caused to be killed or spoiled.

धुर विष्कृतिसर्ज-अन्ति destroyed, rained, apast, fallen.

45 में phuń-po I: 1. पुरू, (इ.स.च.वे) bundle (of hay, straw &c.). 2. (श्रेण-व्यक्ष) यूध [a herd] S 3. (इ.स.च.वे) जहा

धूद में II: 1. symb. num. 5. 2. बूड a piled-up hill or peak, a mound: इ.स्ट्बर इंदेर अधूबद प्रेंच the vulture-peak hill; phuspo also=any heap; many things brought together or collected under a certain name or head.

अद्राद्धाा: war the body---the philosophical term when regarded as a bundle or agglomeration of component parts: ANNIA TYPE E 34 E all animated nature and beings like the Cravakas, Pratucka-Buddhus. Arhats including the Bodhisattvas : such as have for the first time conceived faith in Buddhism and those who have attained that stage from which they will not return to this world being included in this very comprehensive term (Hbum. ब, ११), अध्यापवे पुर में अ nams-pahi phun-vo lon umma the five aggregates that are subject to destruction:--(1) প্রথম ী ধুম ই squarthe aggregate of form comprising the organs of sense, ris., taste, smell, sound or hearing, sight, and form which is not perceptible (इसपाय प्रजाप्तिय भेजपार जाइनाम) : (2) ## 46 45 & acousting happinoss and misery and indifference to either of them (यरे व, ह्या बहुवा, वहर बूँगमा ; (ते) वह जैस प्रेस्ट मेचाकम comprising हैनायनम सविकार and हैंन मेर चविचार : (4) वर् देर प्रेस्ट में संस्थारway which includes (a) মার্ক্তম প্রবাধন বিদ্যালয় prising that (the mind) and that at that of all that have grown therefrom, and (b) ages क्षत्र अधीव धर्वः वर् देद : (5) इस यह मेशायव श्रुट में ruanipar ces-pahi phusi-po faurama the aggregate of consciousness comprising all knowledge conveyed to the mind (Lon. 4, 9). There are also A sun us us Tig the five aggregates not liable to destruction: (1) 54 शिमका के सुराय । श्रीवाकाताः (२) केरादे वर्षि के सुराय । समाधिकास : (३) मेशन्य प्रेपुर व । प्रशास्त्रस : (४) सम यम् श्रृंवायविषुद्र ये। विश्वविश्वास्त्रः (5) क्ष्मपम श्रृंवायविश्वे नेश अर्थेर पर्व पुर में। विश्व शिक्षा गह विश्वास. Besides these there are moral and physical aggregates such as at 3 und statifu faults; द् नेपरे सुर में। सम्बाधनात्रि virture; हैन धरे सुर में। धाषराधि sins; विक्कि के सुरुष् । सुवराधि attributes and talents; क्ष्मिश्वर है। जनगरि



water: ঐপুদ্ধ আছিল দিল: etc., etc. Altogether there are 84,000 ১৯ পুদুহ ই থক্ত লাভ (Ya-sel. 272), i.e., conceivable aggregates of mental, moral, and material substances.

धुद्र देश्व phuh-po-can = कस्त्री श्रृंब नेद v. श्रृंब व a tree (Mhon.).

use The angle of the state of

दुः ए न्युक ने जब्द म phus-po genm-gyi lamston-pa चिक्कसप्यदेशिका the instructor of the way (regarding salvation of the three aggregates), an epithet of Buddha (M. V.).

पुर म नमुभवे भर phun-po grum-pahi ndo n. of a Sutra also called धर ६८ हुन स्थापन the confessions of the sins of a Bodhisattea (Yiy. 13).

ye ar suphun-por-byas usu [heaped] S.

45 phud 1. v. aggu, pf. 45. abst. that which is taken forth from the rest; a specimen; also a first taste or experimental trial. In common life, especially a sort of first fruits offering, a portion selected and offered to gods or driza . 1945 thug-phud or \$15 to-phud an offering of the first fruits of harvest; # 45 srus-phud offering of ears of corn wound round a pillar of the house; Kus rdo-phud, was sa-phud an offering of stones or earth when a house is built; these materials being used for manufacturing images of gods (Glr.) (Ja.). 2. 355 24 phud-dub skurwa == & da ana a spyi-wor bakur-wa or 4645 and girng-tu bekur-wa to carry a present on one's head, to offer respectfully (Mnon.).

45' phud-pa 1. pf. of aga hhud-pa thrown out, cast out; turned out, dismissed

(servants, etc.). 2. hair-knot, tuft of hair.

पुत्र होर्द्धः Phun-glift abbr. of धुत्र ध्वसः होर Phun-lshoys-glift a great monastery of the Jonang-pa sect in Tsang (Rtsii.).

45-4 phun-chay bundle, tuft (Glu.).

পুন phub ৰাম্ব armour. 1. shield, plate or breast-plate: শ্বিষ ko-phub a leather buckler; বুণ বুন্দ phub-çubş the cover of a shield; বুণ বুট কৈ: phub-kyi me-loā the centre of the shield (Cs.). 2. canopy, a projecting moulding; বুলমুন khyim-phub a roof constructed like a canopy; ৰাম্ব্যু gduys-phub an umbrella.

ধুনি phub-pa, = ব্রুগ phub-pa to probe into, to penetrate into the meaning, to get at the sense: সুগুলু ক্ষিত্ব ক্ষেত্র বাব্য বাব্য কর্ম ক্ষেত্র ক্ষে

भुषा phub-ma तुप 1. chaff or chaff-dust with particles of the huak. भुषाके के phub-mahi-me तुपानस a kind of torture which a penitent undergoes by burning his body with the glowing fire of rice-chaff. 2. gleanings, stubble, straw-ends.

Syn. Aqu'a [kogs-pa; 544 spun-pa.

JX'I phur-pa 1. any peg, staple, or large nail whether of wood or iron; but usually = a metal three-sided dagger, not in any way pointed, used by exercists and lamas in their ceremonial, wherewith

theoretically they stab demons. The shaft of this instrument usually comprises the heads of three deities capped by a projecting representation of the horse-headed Tamdin. Usually, for the smaller or more ordinary implement the term is not 454 but 454 phur-bu. 2. adj. and adv. piercing, piercingly: Aqua 464 adv. piercing, piercingly: Aqua 464 to look at one with a piercing glance of the eye; 44444 adv. quality 45444 to implore a god very earnestly. 454444 one with brandished dagger having risen up (A. 131). 45445 phur-hypur pegs to which tent ropes are tied in pitching a tent (Risii.).

(শ্রিকা.), v. ব্যাহ্ম to scratch. 2. Sch. to emboss. 3. n. of a disease (ম্প্র) (Jū.). 4. ইন্ধা [strung, tied, connected] S.

ধুম বু phur-bu 1. নীখনি, হম্মানি; মুম্মান an epithet of Vrihaspati the apritual teacher of the gods. পুন্ধুম বু gash-phur-bu thursday. 2. v. ৪৯৭.

Syn. প্রতিষ্ক tha-yi bla-ma; শ্বন্থন egramkhan; প্রথম blo-[dan; প্রথমীয় me-behikyes; প্রথমের tehig-bdag; শ্বন্থন egra-mkhas;
প্রথমির habi elob-dpon; শ্বন্ধনার্থন kanatehogs gteug-can; ইন্ত্রাইনের rig-bycd-bdag;
প্রথম gre-kyes; মইউই bteho-bycd; শ্বন্থন
smra-mkhas; মইউশির্মর bou-gñis bodbphro; মুন্মর্থ rig-skyes; মইমন্ত্রম্বর
phro; মুন্মর্থন tehig-tuan; মুন্ধন mig-taan;
rteub-[dan; মুন্ধ মুন্ধন মুন্ধনার mig-taan;
poud; শুন্ধন tehig-fuan; মুন্ধন dpyod-[dan (Mhon.).

4x 9 M Phur-bu loog n. of a small monastery situated in the neighbourhood of Sera toward the east (Lon. *, 17).

47 M phur-ma 1.= 45 m hbur-ma yeur relievo work, embossment; also a vessel

पुर बिंद हुद ' Phur-moa sjan n. of a place in Tibet (Deb. ग. 14).

পুৰী phul 1. 3ৰত্বৰ phyag-lia-bu a handful, also ব্যক্ত phul-gan. 2. বস্ত, নিহান [best, issued]S.

इष्ट नेषण phul-tu phyin-pa परिनिष्ण, परि-स्मापन्न [finished, perfect, accomplished]S. reached the climax, i.e., attained highest point, victorious, to have got the better of an argument; अनुष्ण प्रदेश प्रदेश हैं। प्रदेश हैं। became a great scholar (Ja.). स्मार्ग्य हैं। phul-du byuh-uc. युष्ण attained excellence.

हा कुर phul-byun or द्वार प्रश्न = हार 5' बब्दमान क्षम, रहम accomplished, perfect, eminent; the Tibetan translation of the personal name of Atis's.

पुरा न phul-ua, वपहिष, वस्ति [represented, delivered] S. 1. pf. of १६वव र . ब्युव व hphul-ua and १९वव hbnl-ua. 2. an offering, a present. Syn. ब्युव व hbnl-ua; ३व३ phyag-rien; ३व १४५०६; १४ व्युव roam-gshag; व्याप्त qua risas; १५वव mdun hjog; १३व १८०-rien (Moon.). ध्यार्थ वह र्षेष्ठ phyag-rien (Moon.). ध्यार्थ वह र्षेष्ठ phu-rien (Moon.).

े pho 1. W. and Sikk. for हे phys पूर्व powder, anything pulverized. वे देश क्ष phe-phe-shib-mo पूर्व fine powder. 2. num. fig. 104.

ৰ পু pho-ça is an exclamation; occurs in the passage ৰ পুৰালমেন্দ্ৰ (D.R.).

eque phey-rdog que [a musical instrument, a tabor]S. eque q phey-rdob 1.= eque pheb-kyan even when come. 2.

प्याप [a small drum, or tabor, or a kind of cymbal]S. सामायप यदम is a long drum used by the Indians as a musical instrument. वैष्याप pheb-rdob-ps वानिवाद a minstral.

الله على ال

If pho 1. an affixed particle or perhaps adj. signifying: male, paternal: § I a male fowl, cock-bird; II ws-pho male fox. 2. also sbst. a male; and occasionally, a father (not however commonly): I male and female; I wax I handsome man. Applied to animals seems generally to indicate castrated malee; but I male organ of

generation, and World id., Water virile power.

भिक्षः pho-glas इत् इत, क्रोनच [the lungs, the bladder] S.

Tig pho-rgod-pa wave [raising, elevation | S.

noble, exalted.

The pho-hid sector [coming after, successive]S.

+ Kendin pho-thag che-wa 1. —Augusta and Brisa khur-che-wa (Mhon.). 2. — Fa eKa (ta-wa mtho-wa.

brother (Fig. 11). We see Pho-uo-100A n. of a clan (Fig. 7).

I'M pho-ma== * * ma-nih-pho hermaphrodite of the male class (Mion.).

ৰ্ম pho-mo man and woman; male and female. ৰ্মাই pho-mo-med no difference of sex exists; ৰ্মাধ্য উৰ্ত্বাপ্তৰ terms signifying cohabitation.

Tigs will Pho-mo Byan-than misho a large lake in Tibet on the Bhutan frontier lying between long 90° and 90° 30'E. at an elevation of 16,050 ft.

THEN pho-rmons the penis.

#\$\\$\\$\\$ pho-rised sna-ggu the nine different sports or feats of man as mentioned in Risis-len.

ৰতি pho-tshod aco. to Jā. — ৰ'ৰ pho-so: ৰ'ৰ্মাই, শ্ৰমণ বুঁং উপ do not boast of prophotic sight.

संभाद pho-mishan किए masculine gender; the male organ, the penis. In the Dulwa संभाद is termed अन्यव क्षेत्रमय and its work is called वसक्षाद्र-:

Syn. वर्षणा भूष þdoms-kyi sba-uca; से १५ mc-ha-na; रे म १९३६ he-ma-na-dpyad; ६९ परे म १९६० pho-ducat; अपा प्रवेशकार्य, दिन्द्र क्षेत्रकार; अपा परे क्षार्थ, दोन्द्रकार्य, देन्द्र क्षेत्रकार, उपा प्रवेशकार्य, दोन्द्रकार्य, प्रवेशकार्य, देन्द्रकार्य, प्रवेशकार्य, देन्द्रकार्य, प्रवेशकार्य, प्

Top pho-yan and Tax pho-ran, also pho-hran=an unmarried man.

*** pho-lin 1. tutelary deity of a man's right aide (Jā.). 2. Cs.: sir, as polite address.

ৰাজ্য pho-yig the male letters of the Tibetan alphabet which are স, ১, ১, ৫, ১, ৫; among the thirty letters the first of each group being regarded as a male letter (Situ. 60).

A'WE'DAQ Pho-yof-bad n. of one of the queens of king Khri-stof Idehu Itsan (Loft. 2, 8).

Man Pho-lia-wa or Man or a the family descended from king Miwang Pholha Thaiji, originally occupying the village of a was: in Tsang (Lon. a, 12).

ৰ পৃথ pho-çan explained as টুমাণ ব্ৰাণ skyespa drag-pa (Rtsii.).

মৰ pho-so one of position; মন্ত্ৰ pho-so thon-pa=লব্ৰিণ one who has made himself prominent, distinguished. In W. মন্ত্ৰ proud, haughty.

ሻ ን pho-ña or ጃንግ pho-ña-uca a mossenger, deputy, envoy: ጃንግንኛና pho-ña gtoñwa, ጃንዶርሻ pho-ña ক্রেল্ড-pa to send, despatch a messenger. Also, a spiritual messenger or angel: ସ୍ଟ୍ୟୁ ଅଞ୍ଚି ଚୁଣ୍ଟ-ura can-gyi pho-ña the angel of paradise; ସ୍ଟ୍ୟୁ ଅନ୍ୟୁ ଅନ୍ୟୁ ଅନ୍ୟୁ ଅନ୍ୟୁ ଅନ୍ୟୁ ଅନ୍ୟୁ of death; ସୁ ଅନ୍ୟୁ ଅନ୍ୟୁ - pohi pho-ña ambassador, envoy. ጃንጃ pho-ña-mo 1. হুলা, mistress, female friend (Māon.). উণ্ডাৰ বিশ্বৰণ pho-na guig-gi sloy-pa-can a lit. messenger wearing a leopard's skin ⇒ পুৰ্মণ (§man. 350).

Syn. 344 ñan-rna; 844 bya-ma-rta; 454 ga gtam-skyel; Afig hphrin-skyel; 42 dah-chen; 45 fi bah-phyin (Mhon.).

*195 Pho-hygyad and *57 pho-drug a silk scarf for presentation (S. kur. 179).

colloq. the stomach. 2. second cavity of the stomach or the reticulum of ruminating animals (Jā); बामाया [the receptacle of undigested food, the stomach]S. जिल्लाक pho-va fjid-pa to overcharge the stomach, to clog; जिल्लाक pho-va god-va to purge, to cleanse; जिल्लाक pho-va god-va to stomach; जिल्लाक pho-va-bash a good, sound stomach (Jā.).

चेंद्र pho-dred (lit. warmth in the stomach) digestion: चेंद्र केंद्र केंद्र के बाक केंद्र one in whose stomach there is no heat will not be able to digest food (Sog-dpc.).

कं व वाद्याय pho-wa-gdays (चनकार) [immediate]S.

ইবেইৰ pho-wa-ril (also) ইবেইৰ (ir ইংইৰ) black popper.

Syn. 4 d qu na-le çam ; 4 q 2 q 3 pho-wa ril-bu.

ক্ষা pho-brah সামাৰ palace, family pastle; ব্রুব্রুজ pho-brah-hkher = ক্ষান্ত a town (Mhon.). ক্ষ্মৰ্থপুৰ pho-brah hbum-gdays n. of a palace built by king Gnam-ri sroi-btaan where under royal order medicinal drugs were assorted for use in Tibet. ক্ষ্মুৰ্জ্ব pulace of the Sikkim raja.

* 9. 78 9 2 2 2 2 Pho-brash Yum-bu klasgast the most ancient stone structure of Tibet built by the first king and said

to be still kept in some state of preservation by the Dalai Lama's government (J. Zañ.).

Tyck 1948 Pho-bran me-tog-can the capital of king Rama. Twenty Chosegyal pho-bran ancient capital of Tibet in Yar-lung in Lhokha now in ruins (Rivii.).

Wasa pho-bisog or asau bisog-pa.

ৰাজন pho-tshos 1. অস্থান [inference, estimate, measurement; one's own estimate of himself, etc.] S. আনি উন্নয়ন আন্তর্ভা কিছেনি

ৰ কৰা pho-log ছিছাৰিয়া a disease of the stomach resembling cholera if not cholera itself [spasmodic cholera]S.: জাইবাৰ্ডাইন ক্ষিত্ৰীয়ানী the lo-takwa having died of cholera in N. pal (A.).

新聞に pho-lost 野電 [a kind of jasmine]S. 新聞に対す pho-lost hel=新聞に pho-gwast (Ja.).

বিশ phog I. v. এছবাৰ 2. wages, pay, salary; উল্ল yearly pay, মুগ্ল monthly salary, সুগ্লৰ duily wages; চৰ্ম্ব an officer at Shigates who pays and looks after the maintenance of the Tibetan

troops on the Himalsyan frontier. 3. pension, gratuitous support. Type phogryyar allowance in meat, each pound being called § ? rgya-ri (Rtsii.). Type phog-bsan or Type quantum officers or servants with allowances either in money or in kind; any allowance (Rtsii.).

AL' phoh, v. anz's hphah-wa; Ke's phohwa (Glr.) for ar's pal-wa. Ke'zr's phohgyur-wa Alum [afflicted] 8.

তিনি নি phone-pa আনত, বিষয় 1. poor, needy, destitute: স্মাইন ইমাইন মাণ destitute of food and wealth; ইমাইন ইমাইন মাণ devoid of religion and intellect; ইমায় কা কুলা আছিল হৈছা হয় the poor and miserable creatures (ব্যু dys being here sign of plural). 2. poverty, misfortune. মান মান হিন্দু phone-pahi day বিশ্বাল, নাম [time of danger, evil, calamity]S. (A. K. 1-40).

ৰ্বি শা phod-ka (or ম্ব্ল) = একা ইন্স a kind of stage-dress of the lamas; masquerade garment with long sleeves: মুখ্য স্বাহ ইন ম্বাহ্মান্ত্ৰ he put on a cloak and stage-robe (Khrid. 106).

बंदर्स phod-can केतु; comet. Syn. अद्वनः बंदरस्य mjug phod-can; द्वरमहर्षादे du-wa mjug-rid (Ndon.) बंदरस्य phod-ca-gsab.

મું બ phod-pa=ક્ષાય, સુવવ માજા 1. to cope with, to be able, to coerce: વધુવામાં કર્યું હતું વધુવામાં કરે કર્યું કર્યા કરા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કરા કર્યા કર્યા કર્યા કર્યા કરા કરા કર્યા કરા કર્યા કરા કર્યા કરા કર્યા કરા

J. 23 phon or \$401. = \$400 gw, agw bundle, truss, sheaf. 2. = \$45 chun-po

bunch, cluster, umbel; tuft, tassel (Jā.); 5444 dar-phon, 3544 skud-phon (Co.).

सन्देद phon-chen a good deal==== स्त्राध much, many (Rissi.).

ZO phob v. admiru bbebs-pa.

子 名が口 phom-pa=gard bum-pa a pot, jar.

दिंद के phor-rai trap, net to catch birds: २३ अदः दुव अंद है जेन्द्र प्रस्तुत के कि next day at evening he laid a fine trap (*Bdsa.* 10).

বিশ্ব phor-pa আছ; drinking cup or vessel; কুৰুৰ ইন iron cup, হুনু ইন silver cup, কুনু ইন golden cup, কুনু ইন glass cup, বনু ইন barley flour-bowl, কুনু ইন pyin-phor glue-pot; ইন্টুল cloth for wiping a cup. ইন্টুল phor-ru = ইন্দু phor-pa.

We phol in W. any blister caused by burning. Methap phol-mig 1. a circle, disk. . 2. a bad sore, ulcer, boil.

4715 phol-ta=413 phen-te.

4 AU D photoa = Fara rioge-pa.

AN phos 1. = Non pho-yis. 2. pf. of and a hoo-wa. 3. v. 4 fd.

 স্থান্ত কৰ্ম fortune-teller. সুৰ্বন phys-tehen the forces of any infant, new born colt, calf, etc., that died immediately after sucking milk, and used as an augury: সুৰ্বাস্থান বিশ্বনাৰ কৰিছিল কৰিছ

ৰু বাৰ বিষয় কৰব বুল প্ৰায় কৰিব নিৰ্দান কৰ

5x phya-ra door-curtain of yak-hair cloth.

+ দুখাৰ phys-le-us = শ্বিষ্টান fine, smooth refined, pleasant: দুখাৰ দেখিব = ব্ৰিন্টান্তন khyod mi-māam-pa not amooth-going, rough.

guest's and Phys-saft Hol-lu-fithen n. of a son of Gyen-saft phys-la bithen (G. Bon. 23).

99 phyag we, und is the resp. word for and the hand; and from the use made of the hand in salutation by orientals, the word has also come to mean: salution and reverence. 37 % back of hand, 3955 the wrist, 39000 the thumb, all resp. terms. 3952 59 at the first salute; aggrantan with unnumbered compliments: 34357, 34454 to pay one's respects, to salute; 95 39 salutation by prostrating the body on the ground; ager and salutation by bending the body and touching the ground with the head: 94 and welcome! 34 24 44 48 is form of welcome by a host on arrival of a guest; and area. न्दर id. : अन्द्रेर वर्षेष phyag-gyen bgyel or अप grade phyag-gyan havel suddenly falling on the ground (like the falling of a dilapidated wall) to make salutation : # 44 न् क्ष्म क्र्र पर दक्षित है क्ष्म है द वहेम व वहेन है अर्थ दें in the midst of his pupils he saluted (him) by falling down on the ground (A. 25).

39'44" phyag-nikhar (resp. for 44") handstaff.

अप कार phyag-hkhur W. = अपहेत.

94'4 phyag-rgya ufe, mir fthe clenched fist, seal | S. 1, resp. for a seal; अवा अवदेवस्य phyan-raya hdebs-pa to soal, to confirm by a seal. 2. a sign or manual gesture: the manner in which the hand and fingers are held by Buddhist saints and lamas when performing certain religious ceremonies or mystical rites; also, symbolic devotional ceremonies by Tantrik priests. 343344 when making offerings to a deity, term for the peculiar gestures and signs of the hands and fingers. These are different in exhorting, or threatening or in binding a deity to perform some religious duty in the names of Budding and Bodhisattvas; and those who are adopts in such mystic signs are said to be able to exercise great power over spirits. It is believed that Equ sags, 394 and 34. 2984 (mantra, mudra and samadhi) are equally efficacious when they are properly uttered or performed. य्यान्य the mudra of speech consists in using mystical language and signs; 953344 the mudra of the mind is meditation on the deity.

593.45 1: phyag-rgya chen-po wright is said to be a figurative designation under the Madhyamika doorrine, indicating a mode of attaining Nirodna by highly mystically-developed devotees while indulging in sexual embrace; the woman so embraced is called quarte (private sakti). Likewise this sexual costsay is termed 39.3 phyag-rgya-ma or quartes las-kyi-phyag-rgya and the phyag-rgya and the ph

अपने विकास मा: is decribed in both Stira and Tantra. 1. 34 46 45 4 14 15 16 18 18 18 18 meaning of Muhamudra is Anuttara, the supreme and absolute dootrine; it is described as the knowledge of Dharma Karma (its practice) and the yows. 2. according to the Tantra: 49 7 14 46 4 नेभने। बेहेर्वर पर इस वस हैवा हैन महिद दे बहै Thyay signifies the knowledge of Cunyata, while Raya conveys the meaning of liberation from worldliness; and shen-po signifies both these important functions being brought together. This occult Buddhism was first taught in India b-Padma-vajra (the senior), Saraha, Nagarjuna, Ri-khrod dwan-phyug, Maitripa, etc., and afterwards it was taken into Tibet by the Tibetan sages such as Marmije, Sgam-po, Phag-gru, Sakya Pan-chen and others (J. Zan.). 39 4 phyag-raya-ma Wat a posture of the hands or feet in the practice of Yoga or meditation &. But v. preceding paragraph. 39 34 245474 phyan-rayas mnan-va to overcome evilspirits by gesticulations; 39 94 954 9 phyagrayas byroluca to set them free, by dissolving the charm (Ja.).

34° phyag-cha any manual tool or implement, resp. for a4°. 34° phyagcha; instruments (symb. of attributes) carried in the hand, or used in performing religious dances, of. 34°st4.

तुषस्य phyag-nichod for तुष्य स्थानिय हित्य

+ दुष्पाद phyag-brian = वृष्य वृष्य bkhorpyog परिवार attendants, retinue.

भुवद्वेषण phyag-sāigs= भुवयार, गादिषण gadsāigs (Nag. 38).

34344 phyag-rtays 1. resp. for 44344 lag-rtags sign of the hand, impression of a

blackened finger in the place of a real. 2. in Sikkim. hand-token, i.e., a present $(J\bar{a}_i)$.

গুণাইৰ phyag-rien=খুণাও, গুণাইৰ আইম present, souvenir with letter (Mion.). পুৰাপুণি phyag-brien অইম [orders, instruction, message]S.

5454 phyag-dam a seal.

Syn. 5439 dam-phrug; 333 thehu-lee (Maon.).

मुनादेव phyag-deb occurs in क्षेत्र व्यवसानुसायः मुनादेवःस (Resii.).

39% Phyag-rdor or 39% Phyag-na rdo-rje also called 49% Lay-na rdo-rje 484% Lay-na rdo-rje 484% the Bodhisativa Dorje Chang or Vajra-pani in his wrathful manifestation, the chief of Tantrik deities.

Syn. que ad aqu's geah-wahi bdag-po; que a els geah-wa-hdein; aqu's que ad gu lag-na edo-eje geah-wahi-egyal; seçae gu edo-eje gwah-phyug; sex edo-eje-cah; ng gan aqu's qu'hu-stobs bdag-po (Mion.).

ৰূপ বাহি বিজ্ঞান of Phyag-na rdo-rje gosston-can (প্ৰট্ৰান্ত্ৰী কৰাই ইন্টাই) n. of one of the most terrific manifestations of Vajra Pāni; his body being said to be then 260,000 yojana high. In his right hand ‡5¶¶¶ Phyag-na pad-ma unuf¶ an epithet of Avalokites'vara (Yig. k. 5).

39'58" phyag-dpud resp. for arm.

3954 phyag-dpe resp. for 54 a dpe-cha a hand-book, book in general.

+ 34 24 phyag-sbal 1. = 53 4 FC prison house. 2. resp. = 34 4 FC (Cs.).

593 phyay-phyi=9983 shabs-phyi attendant, man-servant; 395354 phyayphyi-byed-pa to be a servant. 3954 phyayphyi-la or 39534354 phyay-phyi-bbreh-wa to be a follower (of a lama); train of servant, retinue (Jd.)

9739 phyng-phyig 1. a very large numeral; 9739=84=== (Ya-sci. 57).
2. % [remnants of food, a small portion] S.

সৃষ্ট্ৰ physg-bris resp. hand-writing, manuscript; but gen. =a letter: এই এই প্ৰন্থ প্ৰদা your kind letter, your friendly correspondence.

39 % phyag-bbul resp. gift, present.

3व वर्षे phyag-bòyor= ५व वर्षे phyag-son.

युगा अ phyay-ma धनावेनी broom, duster, mop.

3784 phyay-sman 1. reep. for \$4 sman. 2. = 3784 phyag-sten.

बेबूबाड्रेक्टी-कड्रबाजेर बार्कास । ई. ब्रे.बेस्ट एट एट तट कर्य के क्षेत्रकार क cook :

he who knows the science of cooking is said to be a cook (Cān.).

down, profound salutation (A. K. 1-2). The erroneous Budh. etymology is: ३९= sweeping out all defilements and वर्षण = begging for virtue and blessing; in making prayers or reciting mantras one should bend his head respectfully and then prostrate himself on the ground (Spyod. 17). ३९ वर्षण में phyag-hishal-lo सक: I salute.

gand phyag-massed one in whose hand the treasury is; a treasurer.

Syn. आर्थिय mdsod-pu; वर्षान्य nor-gür; दर आर्थिय bah-mdsod-pa; वर्षान्य noa-skyoñs; वर्षान्य nor-baruñs; वर्षान्य nor-guas-pa; आर्थ्यम् mdsod-hdsin (क्षितेका.).

39KM phyag rdsas resp. for \$5KM nor-rdsas.

34 404 phyag-shabs resp. for 44 rkaklay (Schtr.).

धुन्देव phyag-hos पूच worthy of salutation, worshipful.

59% phyag-ra prob. for 39% phyag-gra privy, water-closet. In W. also 39% phyag-sa.

39744 phyag-lun reply, the return for a salutation, reciprocal greeting.

gamma phyag-las= \$1.744 phrin-las resp. for an work, business.

+ बुब्दसार्वेभ phyas-las khom resp. for स्थान ra-ro-wa.

49 44 phyay-kn resp. for 49 44 practice, excercise, also ceremony.

37 44 phyag-sen resp. for 44 % nails.

34 44 phyag-son = 34 45 receipt of cash, cash in hand (Yig. k.).

হৰ্মণ phyag-scol law, regulation; tradition (Jä.).

সুৰ্ভা phyag-lham a kind of slipper which the Buddhist mouks in ancient India were permitted to wear: গ্ৰাহ প্ৰত্ব ক্ষাৰ ক্ষা

45. ट.प physs-se-ua 1. hanging down; (acc. to Cs., व्यवस्था. 2. बाल slender, slight-made; acc. to Sch., straight or stretched (Jä.). See व्यवस्था hphyss-ua.

gr. 35 phyan-chad= 47 ≤ certain, sure, decided.

इट जुब physa-phrul बाजरब necklace; pendant ornaments (Mñon.).

grius phyan-yar=shquu hphrin-las.

as use द्वित य phyad-par luft-ston-pa चचच चावरच [uncurtailed explanation or exposition]S.

35.4 phyad-pa also 43.7 hphyad-pa constant, firm, pureevering. 35.42 phyad-par always, continually, perpetually.

+ 33.4 phyan-pa= 34.42 us us alies continually revolving; uninterrupted revolution.

JA phyam utal; also 3** \$4** the resting beam of a staircase or ladder. Also: prop, bracket, mortice: 3*** \$2** phyam-shap the transverse ledges on which rafters of a roof rest. 3*** \$1\$** phyam-gyi gpyi-rien ar projecting bracket.

35135 phyam-phyad= *** naam-nid state of evenness; equality.

33'4 phyar-sea to let float, hoist (a flag).

Syn. Ren sgren-sca; Arna slons-pa. (Maon.).

33 P phyar-kha blame, affront, insult.

37.37 phyar-phyur (\$\frac{1}{2}\text{\$\text{\$\sigma}\$}\) as n. of a large numeral (\$Ya-sel. 56).

gr.चनेट ३4 phyar-gych-can (१५ व्याचनित्र देद सम्बन्धेट ३ a) given up to enjoyment of worldly happiness.

4. 32 phyal= 3% of shu-yi ito-ua belly, stomach (Cs.). 3 of k phyal-phyah-he or 3 of phyal-mo prominent or hanging panneh.

avija phyal-phyol जनस् [bowing down]S.; grवेव phyal-k-10a=अप्रम level, prostrate.

 outer; \$4 ** 4 ** and husbandry, farming (Gir.);
\$4 ** 3 ** the outer sea, the ocean; \$4 ** people from abroad, foreigner strange people; \$4 ** foreign land; ** 4 ** 4 ** foreign land; ** 4 ** foreign land; ** foreign strangers have come; \$4 ** 4 ** foreign came indoors from without; \$5 ** phyi-dyra foreign enemy; \$4 ** phyi-tyol utanfan adversary, antagonist (in a lawsuit or controversy); \$4 ** phyogs-phyi-ma id.

বিশ্ব physi-thag in future, eventually, afterwards, in remote future (Hbrom. F. 8).

বিশ্ব বিশ্ব ই উল future life: উৰ্থাইন মন্ত্ৰীন বিশ্ব

3'44 phyi-than a threat, menace.

\$5% physidar later development: \$5% \$5% period of later development or diffusion: \$5% \$5% physidar shar-dar earlier introduction of Buddha and its later development.

इंद्र physi-dro or द्वेष physi-ro ज्याराष्ट्र colloq. "phi-ro," the evening: द्वेष्ट्र वे च्याप्ट during the six times between morning and evening (Zam. 4).

हे ज्य हैया payi-bdar byed-pa is explained as क्ष्मियम्बा पुत्र सम्बद्धा की to make clean by sweeping away whatever is filthy (Nag. 38).

भूषः physinas 1. the outside and inside; भूषः बहुद to turn inside out; भूषः क्षेत्र कृष्ण कृष्ण व ripe both as to the outside and inside. भृष्णे भूषः, वस्यो वस्युक्ट Hindus clean outside, Buddhists pure inside;—so say the Buddhists of Ladak. भुष्य कृष्ण pure as to thought and action; भुष्य वस्युक्ष the three inner outer and intermediate (provinces, etc.). 2. inside: भुष्य भूष्ण physinas-du gyusip-te calling in from outside:

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कृति प्रमुख्य नेष्ट्रित पुरुष oalling inside one who had gone on to the roof (A. 113). है दर पेत physi-nan-nan काम्यार [not in the interior, i.e., an outsider]S.

144 physi-nas 1. in future, in time to come, later on; from outside. 2.=2444 pies-nas again, subsequently (A. K. 1-6).

144 15. physi-nas-gdun=45.4 byyod-pa repentance (Moon.).

385 phyi-nur=3285 phyi-hthen (Yig. 33). § 3284 phyi-nur med-pa or § 3284 phyi-nud med-pa without fail.

\$37\$5" phyi-phyay byed-pa to request for the last time; to bid farewell, to take leave.

भैत्र phyi-hphrod सायाङ [the evening]S.

3' Physica 1. in colloq. "chi-phi" the large marmot found throughout Tibet. 2. v. 23 hbysica.

36x phyi-pur a kind of ornament, similar to 45.

ুলা phyi-ma see also ৰুল phyi-mo 1. বাৰুলা later, subsequent, following: দুলাল 1 কিছুল not having digested the first (meal), to eat additional quantities: ই সংক্ষম the later ones, the modern; স্বাকী বাল inal-wahi phyi-ma the last going to bed. 2. বাৰুলো phyi-ma the posterior. ই মইল phyi-ma phyi-ma each following one, every one consecutive in a series (Jā.). ই মান মান phyi-ma additional বিশ্বাহ (weather the phyi-mahi-multa) বাৰুলো (weather border, extreme end) & ই মান হল phyi-mahi-dus বাৰুলো (future or after-time) &.

 he always arrives late. In W. and Sikkim sounds "phi-mo."

ষ্ট্ৰীৰ physi-behin or ব্ৰুম্বীৰ adv. and postp. after; ষ্ট্ৰবীৰ বিষ্ , বৃদ্ধে to pursue; also a follower; ষ্ট্ৰবীৰ বৃষ্ট্ৰীৰ, বৃদ্ধে, বৃদ্ধি to go after, etc. মুখনি বৃদ্ধি ক্ষি physi-behin physi-behin after (Méon.). ষ্ট্ৰবীৰ বৃদ্ধি বৃদ্ধি ক্ষিত্ৰীৰ চ্চান্তিৰ ক্ষিত্ৰীৰ ক্ষিত্ৰীৰ ক্ষিত্ৰীৰ ক্ষিত্ৰীৰ ক্ষিত্ৰীৰ ক্ষিত্ৰীয় ক্ষিত্ৰীৰ ক্ষি

§ ** phyi-rabs the later generation, posterity.

ই শ্বান হৈ শ্বান phys rig-pass bon-de gaum the three afters of Bon in reference to their outer doctrine:—(1) ইন্ট্ৰন্থন বৃদ্ধি (2) ^হৰ ইবাই সুৱ-বুলনুষ্
(3) শ্বান ইবাই সুৱ-বুলনুষ্
(3) শ্বান বৃদ্ধি তিনাল কৰিছিল ক

दे देश physi-rim, in Pali वाहिर पहिन्न outersone.

A vani-rol the outer side, outside. *** 12 X* the outside of the bed (Glr.); A Ku 4-5. - 4ware adverbe equiv. to 9 4. 9 5. 144 outside, out of doors, from without; also occur as postp. on the outside of, etc. In mysticism: attachquig tagatta to believe goblins and demons to be really existing in the outer world. & Kaus que Eg. phyi-rol-pahi duad-po las the five external members of the body which are: 444 hand. at the legs, and the belly, again privities, sq the speech. 9 34 9 54 45 48 mhyirol-gyi don yod-par-smra बन्धाचेबादी वि class of Buddhist philosophers who maintained that the external world was real |S. atau phyi-rol-pa or in phyi-pa a non-Buddhist, more particularly a Brahmanist:

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हे रेबपर्व physical page or है पर्वे रेस physicals chos the doctrine of the non-Buddhists.

ষ্ট্রপথ মধ্যমে এইপাল physi-lag nafi-hbrel-sea to have confidential conference, to discuss any matter without letting the public know it.

3 an physica a felt rug (Risis. 46).

देनीय phyi-ços पवित्र behind, later, latest.

Syn. Ann rjes-ma; Ben etis-ma (Mson.). v. In phyi-ma.

9 वर्षः physiocol=भेद वेद भुवाय physrolog ryyab-pa (Ya-sel. 31).

ৰ physica = মাৰ্চিম বিৰ্ excrements: মাৰ্চিম টু মাটু ইলাইব unclean things and ordure throw out (Zam. 4); ইমানু টু মান্ত্ৰ afterwards (it was their lot) to eat dung (Dug. 10).

द्वित्य physin-pa (व्यक्ते) समस, समस्य [the quantity of wool necessary for making a blanket]S.; felt much used by Dokpa nomads of Tibet for tents and carpets. हेद बद्दा physin-hdud-pa to make felt, to mill (Sch.); हेद च्द physin-gar felt tent, a Dokpa hut; हेद क्ष physin-stan felt-carpet.

ইংক্ষণ Physis-gkar-wa n. of a place in Tibet; শেষ কুম্প্ৰ n. of an image of Buddha of that place (Resis.).

3. S. T. Physin-bya Stag-rise relson n. of a district in Lhokha near Rphunrgyas (Lon. 8, 14).

35 physid after, following; 35%, physid-sin the day after to morrow (Cs. Jä.).

Jara physid-pa 1. = ara to suffice, to be sufficient: Fark for the year mi-physid food and dress were not enough, did not suffice; Fara tshe-physid-pa to suffice life, to sustain life. 2. to freeze, become

frozen: Gr. Tan per 35 35. byan-ge mishornams phyid-byun the northern lakes have become frozen.

येत्र' phyin-pa 1. (इस, मझ to go), set ont : 445 3 445 344 lam-du phui-uul-du phyin-pa gone on a journey: a tar 5 9 44 gone to the country, gone to the other side of the sea, done thoroughly : क्या है देश 53444 if I go into the house (A. K.). 2. to reach, come to, arrive at: Awaks: 24 4w 4w 2 w W has Mila arrived herethus they asked: अपेनिय में क्रिया के का का का To ac ac chu-de cif-gi stefi-du phyin-nas vadmahi me-tou ldist soft when the water had reached above the tree the lotus-flower floated. *** 144 to reach the end, to complete; also a perfected one, a saint: ##4 वासुका अकर धेन परे पद् as a sign of having completed the three stages of meditation.

BA phyin 1. that which is to arrive, what is subsequent: \$4.55 phyin-chad later, hereafter; \$4.55 phyin-chad sdom bound over for the time to come; \$4.55 \$4.55 from the present moment, from henceforth; \$3.55 mines, since that time, ever since. 2. for \$ outside (Ju.) \$4.55 mines, as there was no wall outside; \$4.55 phyindra a foreign enemy (Gir.); \$4.45 phyindra a foreign enemy (Gir.); \$4.45 phyindra outside business, foreign affairs.

দুধ ই বৰ্ষ u phyin-ci loy-pa বিষয়ান, বিষয়িন, বিষয়িন that which is false or deceptive or mistaken; দুই বৰ্ষ বৃদ্ধান phyi-ri log-gis slad-de corrupt, depraved by perversity (Dsl.); দুই ই মাৰ্থ phyin-ci ma-log-pa it is a fact; বংশ দুৱাৰ দুই মাৰ্থ orrect view, opinion (Pth.); দুই ই মাৰ্থ আদিন anever-erring mind (Mil.) (Jä.); ইন্মান্থ false view or dootrine; দুই মাৰ্থ incontrovertible (K. d. a. 47). দুই ইৰ্মাৰ্থ incontrovertible (K. d. a. 47). দুই ইৰ্মাৰ্থ (Aphyin-ri log-bried)

blasphemy; syn. Kuhun sman-pahi-tahiy, angunakan hakur-wa-haku (Mhon.).

3435 phyin-phyod (TCW) n. of a numeral.

A phvir adv. again, back: 3 3 4 5 4 10 return [1, adv. back, towards the back, behind: and to come back, to return (Dal.); used in a special sense rel. to re-birth: 44.484 14.45 once to return (to this life); 25 45 44 to remain behind, at home (Dsl.); Be alley to leave behind, at home, to lay saide, to lay up (Dal.); again (rursus), Anaka to get up again, after having fallen; 3x 274 phyir-ldog-pa, May to come back again, to return ; 3509 us phyir idog-pahi lam the way back, the return (Dal.); Ball gar phyir mi-ldogpa the not taking place of relapses, the prevention of them (Lt.); 3 194 phyirslog-pa to bring back, to draw off, to divert from: 3x 3x 4x 4x 4x 4 to return to life: axwaya having recovered (Dal.); ब्रेड अब ह्या he replied to his mother (Dal.) : भैद्राज्य कृत्य to make one ride backward with the face to the horse's tail. 2. postp., e.g., behind, after: a law a (Pth.) will you follow me ? | from Ja.

द्वेद II: बहुः outside, forth, out; द्वेदक from an interior to an exterior place, द्वेदक्ष प to cast out; तुन द्वेदक हो। coming forth; द्वेदक्ष प to come out; द्वेदक क्ष्म phyirphyur-uca to cast out, द्वेदक क्षम urmed inside out (the lining of a coat) (Gir.); क्ष्य वस्त द्वेदक क्षम क्षमके-pa-us phyugs phyir bdas drove forth the cattle from the house; द्वेदक क्षम्बद्ध placed the lamp outside; क्षेद्रक क्षमब्देद placed the lamp outside; क्षेद्रक क्षमब्देद placed the dog. द्वेदक क्षमब्देद (Jā); द्वेदक क्षमब्देद placed foe; द्वेदक क्षमब्देद to expel; द्वेदक्ष phyir-periss sent off. secret, to spread or let out confidential news or information. કુંગર લેવાનું પ્રદેશ અપ્યાદ છે. લ શુ મ જ મામ જ પ્રદેશના કુંગ મામ જ પ્રદેશ મામ પ્રદેશ the important policy of the state whether of public or of private interest should not be revealed to one's own son, brother, parents, wife, and near relations, or to any whomsoever (D. ccl. 15).

કુંચ III: or કુંચ્યું 1 સાત, જેનુ: postp. because of, on account of, by or through: કેરે કુંચ્યું વ્યવસ્થા (Dal.); કેરે કુંચ્યું સ્થાપ, wherefore; દ્યાર મિલાવર્ધ કુંચ્યું વ્યવસ્થા I have come because he came; ભારત વર્ષ કુંચ્યું વ્યવસ્થા I have come because he came; ભારત વર્ષ કુંચ્યું વર્ષ કુંચ્યું અલ્લાક of having done you harm (Mil.). 2. for, for the sake of, in order to, for the purpose of: વ્યવસ્થા વર્ષ કુંચ્યું સ્થાપ કુંચ્યું વર્ષ the plumes of vultures were stuck up in order to roof him in overhead (Pth. 138b.); ભારત કુંચ્યું વર્ષ કુંચ્યું વર્ષ હતા. તેમને અ hdren-pahi physic with the object of attracting converts; પ્રભાવત કુંચ્યું પ્રતાલ કુંચ્યું કુંચ્યું કે because it is necessary.

3 IV : adv. afterwards, subsequently.

बुरवरेष वर बुर्य physr-boil-scar byed-ps = व्यक्तिय वर obstruct, to put hindrance to.

द्वैर वर्धेक्षय phyir-bcos-pa or वन वर्ष य=वनः वर्षेव्यय to reply, return; प्रतिविधान [remedy]S.

क्रैराइटाव phyir-dran-wa प्रतिकोच [against the hair or grain; disagreeable, hostile]S.

Bম্প্ৰিম phyir-phyogs=স্থাম আছে আছে [having the face turned back; disinclined towards; regardless of] S. মুন্দাই আৰু সুন্দাই বুল চলালু devoid of holy virtues he turns his back on religion (Khrid. 17). সুম্পুৰ্ম phyir phyogs-pa= সুমুদ্ধ to look back or forth (Maon. A. K. 1-12).

हैर-बदुर-व physir-hbur-un विष्युत्त [to confound] S.

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ইংবৃদ্ধ phyir-sbran-ta = ইগর্কান or character projects to sproof-pa to follow, to imitate, to go in the foot-steps (Maon.).

देर मे दूर व phyir mi-nur-wa चयतिवर्णन [not to change place with]S.

Br श्रेन्द्रव phyir mi-hoh-wa चनागानी [that will not have to come back; the Anagamina are those who will not have to be born in the world again]S. है दिश्वेद्रव व बहुन व phyir mi-hoh-wa-la hjuy-pa चनागानि-प्रतिपत्त (one who has attained to the state of anagami]S. है द्वेद्रव phyir-hoh-wa चनानि [to come back]S. है द्वेद्रव के निर्मेश क्षा copy of a reply that has come afterwards. हे द्वेद्रव के हिन्दु कि phyir-km hoh-zin-gyi ho-çuş true copy of a reply received (Yiy. k.).

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Bugu phyis-skyes younger brother or sister.

Syn. \$1 nu-bo; Age & genk-po (Mkon.).

ইমান্ত্ৰৰ physis-bos স্থান্ত্ৰৰ amendment, reparation.

, Bugude bphis cyos-Lahn= ganggade Lice-en chos-Lahn: Bugudet-Lahnes the later development of religion and the intermediate great deeds (Yig. k.).

+ ga g phyis-bu = K snod a vessel.

hyags. phyis-byus = 1 4 4 32 anything that will happen afterwards; after consequences (Risii.). 3 4 38 235 phyis-byyus ji-bycy what to be done when a thing happens afterwards, i.e., to provide for a contingency (Yig. k.).

Syn. 독도학 nor-[dan; 작동학 hbyor-[dan; 학생적 yo-byad-[dan; 학생적 ydsas-[dan; 학생적 ydsas-[dan; 학생적 ydsas-[dan; 학생적 yo-byad-[dan; 학생적 yo-byad-[dan; 학생적 you-byo-pa; 등학자 hyim-bdag; 학생 glso-ho-co; 독리(학생 dyon-hyo); 독리(학생 dyon-hyo); 학생(학생 dyon-hyo); 학생(학생 dyon-hyo); 학생(학생 dyon-hyo); 학생(학생 dyon-hyo); 학생(학생 hay-byon; hay-byon

phyngs and all beasts that can be domesticated or subjugated by man: camel, horse, yak, oow, sheep, goat, etc., gen. translated "cattle": 294%. phyngs-skyon herdsman; 394%. Buga rich in cattle, cattle-wealth (Mon.). 294%. 839

phyuge-dafi mtshufis uzuwa hrute-like; az-श्रेम गुन हे क्योर मानद कर । अने अवसादर अहर सम्बद्ध (K. du. 3, 51) the man whose mind is under the influence of wine is like a brute : कर केव कर्त देश में केशम था दे की देंद ए प्रकार र अईटम whoever does not think of other persons' interests, his behaviour is similar to that of beasts (Can.). 394 4 phyuys-deb=394 24 phyuga-risis a register or account of cattle. Sawasa phungs-bing = sac sa la duan-physic chen-po unufa Mahes'vara (MAon.); 294454 phyuys-hdul taming of beasts, breaking in horses and mules, domesticating animals (Behu. 174); 344 que a phyage-quan-mo cattle which have lived a great many years (Yig. 8).

+ ध्रुवस क्षेट्रः phyngs-phynk= व्यवस्था gshonnu-ma a youthful maiden.

Standard of the same times used instead of, again by banish. 2. to be in excess, to be more than what is required or can be accommodated in a vessel (Fig. 38). 3. shat the excess or overflow of a thing in a vessel (Etsi.)

43.3 phyur-bu 1. hay-rick, shock of sheaves, heap of sticks (Jū.). 2. the solid substance obtained from milk devoid of butter: 3.34 phyur-skam dried curds (Rtsii. 49).

I: phys 1. flour, meal, flour of parched barley = 5^{mq} 2. for 3^m phys-ma dust, powder, etc.; 3^{mqq} phys hthag-pa or 3^{mqq} physr-bthag-pm to reduce to flour. 3^{mqq} physr-bthag-pm to reduce to flour. 3^{mqq} rgyags-phys flour as provision for a journey = 5^{mq}, also parched meal; 2^{mqq} kags-phys iron filings; K3 rdo-phys stone reduced to powder, small particles of stone; 3^{mq} 2^{mg} physr, 3^{mq} 4^{mq} 2^{mg} 2^{mg} 4^{mq} 4^{mq} 3^{mg} 4^{mq} 4^{mq} 2^{mg} 4^{mq}
dan-gyi phys-ma fumigating powder, san-dal-wood powder; 역회 bag-phys wheat flour or barley meal; 역회 brag-phys small fragments of stone produced by stone-cutting; 本语 phys saw-dust; 학교 gser-hys gold-dust (from Jā.).

g II: occurs as pf. and imperat. of $ag_{q} = v$.

3 4% phyc-glor and offerings made of barley-flour to spirits (Jig. 36).

3' phye-ma we powder, dust, v. 3 phye.

ब्रे अवेद phye-ma-leb a butterfly (Yig. 36).

है नेप केर हा phys-leb ser-khra n. of a vogetable medicine : है नेप केर हाथ में हैं द रू. वंद वॉक्स

35" phyed-pa=\$35" hgyur-na to change, changing; \$35.554" mi-phyed deale-pa a mind that does not change and remains firm (Yig. 1/2). \$55 phyed-po that which has changed.

বুর phyen=ৰ্শ্ব ১ bog-rium dri-ma (vulg. in Sikk. and W. pronounced as phen) wind, flatulence: ৰণাইংখুড়াইং

⇒5. at midnight the child let go a wind (Dag. 4); 3年本本 phyen-cor-soft a wind has escaped (Jā.).

3N 25 physm-red the whole afternoon, e.g., from 1 P.M., to 3 P.M. (K. d. 4, 4, 596; 4, 48).

J.J phyo-phyo is defined as \$455.4 khui-la rbad-pa to incite or set on a dog.

ব্ৰাম phyogs 1. বিশ্ব that part which borders on another greater part, the base, the side, the outskirts; with reference to any place-the direction or quarter in which it lies from the speaker : 3948 phyogs-su few towards, in the direction of; MEA 3944 while in the front, shead, the front side; अर्दे दुवार है चारे दुवार कर किया from whence? 3943 there, thither, in that direction; gard four towards the nape of the neck (Vai. sh.); in colleg.: Inwards, in the direction of ; Inw बढेबाब together, at one time; बुंबबबडेबाय also 3944 one-sided, prejudiced. 2. 444 is also used figuratively to signify a man's side, part, interests, benefit. party; the benefit of anything in general; इंश्वेष्ट्रान्य to spend for the benefit of religion; and a four alfa to take the part of another, to embrace another's interests; 394 in favour of, for, in behalf of, for the benefit of : का ब्रेक्स ब्रेक्स स ने क्रेक्स \$5.4 to die or to undergo death for the sake of a close friend (Mil.); 594 and phyogsmthat ultimate end or use; 394 Ru the part or side of a person or faction : I'm 3 a phyogs-phyi-ma an enemy's party or side. 3. the cardinal point, quarter or direction; 34404 the four points of the compass; \$44.43 on every side, in all directions; all round (a person or place);

Syn. If ni ston; ISBA kun-khyab (Maon.).

विकार के phyoge-kui glafi-po 1. विकास [A famous Buddhist logician born in Kanchipur in the Deccan. He is the author of Pramapasamuccaya and Nyaya-bhasya, and was a contemporary of Lha-Tho-tho-ri of Tibet. He is described in the Hindu works on Nyaya philosophy as being a man of extraordinary genius S. 2. fews the eight mythological elephants which guard the "quarters" of the world are :-- (1) WHENG sa-syufis-bu; (2) 45575.85 pad-dkar-can: (3) প্ৰত্ৰপ্ৰথ ayon-phyoas; (4) মাৰ্কম sa-mos; (5) 444 \$5 qsul-byed; (6) & Falles me-toy so-can : (7) 14 प्रमुख kun-arags : (8) कमार्थ cha-mases.

ৰ্থিত ট্ৰিন phyogs-kyi gos — বুইং g geer-bu, ব্যান্ত্র gos-nuck সম্ম naked, uncovered (প্রকান).

ইব্য ইবাই এই বৌৰ্ষাৰী phyogs-kyi geod-puhi bgcgs-bihi, the four obstructors on one's four sides or towards the four points of the compass:—(1) ব্যুহ ব্যৱস্থা hbyuñ-kus geod-pa; (2) ভাষাইম'বুইব্য khams-kyis geodpa; (3) স্থাব্যব্য lha-hdres geod-pa; (4) ব্যক্তিয়া dyra-yis geod-pa.

Jan gr. phyogs-skyon famous the guardian of a quarter or direction.

guardian kings of the four quarters. The

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second of the four great kings of the world:—(1) বাৰ্ট্য বুলাই sa-ādsin rgyal-po; (2) ইব্লাই sa-ādsin rgyal-po; (3) ইব্লাই বুলাই rigs-drug rgyal-po; (4) বার্টাই বুলাই ādsam-gliā rgyal-po. তুইন ট্রাক্সই ব্যাহ the ten great gods who guard the ten sides of the world.

বুৰ্ণাৰ্থন sa phyogs-gos-can হিলম্ব an epithet of Mahes'vara.

পুৰুত্ব Phyogs-glas হিন্দাৰ n. of a great Buddhist philosopher who was contemporary with Kalidasa. See পুৰুত্ব সংস্থান

পুৰাত্ৰণ phyogs-sau-ma ভাষাবভ [1. northern or left side. 2. second part of an argument, reason pro, the reply] S.

39484 Phyogs-cun n. of a Lim (Ya-sel. 53).

इन्य क phyogs-keu दमहिष् the ten quarters, all sides; all directions; v. above.

§44.43 84.34 Phyogs-ben mun-sel n. of a work in Tibetan which is considered as an indispensable traveller's manual (Rtsii.).

gquation or scruples arising from feeling an interest in a thing.

বুৰ্যাক্ষণ হ, phyoys thams-cad all quarters: বুৰ্যাক্ষণ হ, ৰথ ট্ৰ, ট্ৰ প্ৰথা ই বৰ্ষ ট্ৰ, from all quarters (they) come to your help (A. 61).

Junus phyogs-mihun=ungku phyogs-mishus appropriate, suitable, adequate (Māon.).

পুৰু ক্ষ্পুত্ৰ-bdag as met, the sun (Maon.). Also = নাম্বি [1. the lord of the earth. 2. the guardians of the eight quarters.]&.

Jan'as'a phyogs hara-wa also Jan'assa phyogs-metaluas similar.

1947-35 phyoge-man-byed and the illuminator of the quarters.

बुष्यका phyogs-med impartial; without country; a vagabond: व्यवस्था प्रविद्या हिन्द्र क्षेत्र हुन्य के प्रविद्या के कि के stranger Pandit who has no fixed residence (A. 134).

grand phyoge-med-ma 1. sured a prickly medicinal plant [Solanum jacquini]S. 2. a young woman, a girl just budding into youth (Maon.).

Januarian phyogs-mishams the limits of quarters; boundary. Januarian Phyogs-mishams-ma a queen of the yaksha (K. gu. 5, 130).

Januar: phyogs-band = parak w khas-blads promise; to promise. Januar: one who has become a party to, one engaged to a party.

ৰূপ দিন phyogs-ris inclining to one side, partiality: বংশাৰাম ভূমানই স্থানৰ পুন ইপ্ৰাইম হং প্ৰথম কাৰ্যনি কাৰ্

বুৰ্ণ বৰ্ষ কৰা phyogs-las gol-wa = বাং বি lam-nor-wa to mistake the right way, to go amiss: মংক্ষা ইন্টাই বিশ্বীকৃষ বাং বিশ্বীকৃষ বাং বিশ্বীকৃষ বাং বিশ্বীকৃষ বাং প্ৰিয়ালয় (Yig. k. 10).

aside, diverge, to turn; vb. n. In a chop-la to turn to religion (Schtr.); 3x 3qua physir physogs-pa to turn aside; 3x 3qua 3x physir physogs-par bycd-pa to divert from, to dissuade from (Ta. 12, 14.); 4x 74 3qua 3chi-khar physogs-pa turned to dying=nearing

death; विश्व विश्व कि turn one's back on worldly transmigration. ***45, square manufacture phyoge-pa 2. to become visible, to make evident, to face or front: "Twg. **Eq. 3 quare quare quare growing from a rook facing the south side (S. Lam.); 42 **Eq. 5, quare qua

5 ম phyod-pa to be thorough, to carry through: হাইন very pushing; ক্রম্মান্ত বিধান কর্মান ক্রামান কর্মান কর্মান কর্মান কর্মান ক্রামান ক্রা

J phyor 1. we n. of a numerical figure (S. Lez.). 2. in FJ a kha phyor-wa for wit mehor speaking vainly.

3 mm phyol-yas a numerical figure.

I: phra aoo. to Jā. all these expressions \$\frac{3}{4}a, \$\frac{3}

#34 phra-rgyas=14 Man again misery, because it first comes in insignificant form and then assumes more dangerous shape and important dimensions.

इ ६व phra-dog envy.

II: or and 1. fine, thin. At hard in reference to the doctrine of Buddhist

subtleties; 34 4844 Taugurge a body as alender as a thread; 45% a thin or slender waist. 393=3465 a poor, humble 2.= 44 में प्रियम, यह minute. atomic S. = To squiry [the act of whispering into the ears: treason, disunion | S. 3 para-mo thin, little, small; सेमभ क्ष्म अ अंद्रमथ sems-can phra-mo rnams animalculæ : 4 3 A na-phra-mo little as to age. triffing, slight; ** FTT rnam-rtog phramo slight scruple; FABA rdsun-phra-mo a little lie; 3 % see phra-mo-tsam slender. 34x 30 phra-shin phra-wa subtle. extremely fine; 349 phra-shib www very fine, minute, exact; अविषयुक्षवद्रेशक phra-shib hthus-hdems all the minute details, complete details.

ৰূপন phra-phab-pa to cast a horoscope, to predict good or evil by interpreting reflections of any thing on a mirror; সুইন্ phra-men magical forecasts. ইনিয়েক মুখ্য বুবি মুখ্য বুবি মুখ্য বুবি মুখ্য বুবি মুখ্য বুবি মুখ্য কৰি image of the immaculate moon be thrown on a mirror, from it can be drawn the essential condition of an object in the three times, i.e. past, present and future (A. 34).

ৰূপন্দৰ্শন phra-geas gehon-nu an epithet of ৰূপন্দেশন Hjam-dpal gkar-po of Bon mythology D.R.

্ৰান phra-ma 1. বিশ্বল one of the four sins of speech, calumny, alander, do. মুখ্য কৰিব to calumniate, slander; মুখ্য মুখ্য মুখ্য কৰিব লাক shu-ses id. (Jā.) ব্যক্তিয় মুখ্য

3 45 phra-mahi-nad n. of a disease.

phra-nohi-shift and [a field of Panicum miliaceum IS.

বিশ phrag 1. intermediate space, interstices, a crevice, ravine. গুলুই in between, in the interstices, and as postp. betwixt; গুলুগুল v. নিশ (Jū.) 2. পুল is also used as an auxiliary particle after cardinal numbers, to signify a collective body: গুলুগুল a hundred, ইন্পুল a thousand, গুলুগুল a hundred thousand, গুলুগুল bdun-phrag a week, কুলুগুল amonth.

वया:य vhraq-pa = 59€'4à €₹ (Maon.) 1. चंस. कान्य sbst. the shoulder: अवाय व व्येवाय to load on the shoulders : সুৰুষাইই প্ৰকাশ কৰিব to climb on the shoulders of a friend: अवय विभाग के न the flesh of both shoulders. दे सद अ में बेंब वीश है क बेंब है वश बेंब है व बंब है दे हैं व बंब है दे हैं बंब व argain at the moment the word was uttered the bird without greatly increasing the flappings of its pinions carried both the brothers on its shoulders (Tan. d. 4.) 39'595 phrag-byun=2s.ann or াৰ shawl worn by the lamas as an upper covering or wrapper leaving one shoulder bare; 374 qua phrag-pa-gyas right shoulder or arm, अप व वर्षेत्र phrag-pagyon left shoulder or arm. 39 Am phragsuig ward the crab; n. of a kind of spirits having eyes on their shoulders, 2, vb., also 雪雪草 sphrag-pa, to envy, to grudge (Ca.)

পুৰ্ব phrag-dog tail, সাজাল (A. K. 1-94), envy, jealousy; মুৰ্ব্বস্থাৰ কাৰ্যকাৰ সূত্ৰী কাৰ্যকাৰ কাৰ্য

gr phras, v. age bphras.

**** Phran-bisan n. of a place in Tibet (Risii.).

ই phrag (ই কিই অ) 1. a particle added to words or letters to show relationship to another word in a sentence: সুটাই প্রকাশ করেন্দ্র করিব করেন্দ্র

र्द् प phrad-pa is a form of व्हर्प; समागम, संदोग: विवयदम्हर meeting a friend, collision; कुर्द्र-कुर्द्र-वर्षाम-dan thun phradpa wind rushing upon wind.

na phrad-po for Ma khrad-po (Vai.

PA phri-us v. An or have shrid-pa to diminish, reduce.

A phris = 44 hphris news, tidings, intelligence: 44 ax aga a xx igx aga a communicating news, sending it out and shroad.

જેવા phril vulg. for દેવ hril used by the herdsmen (Dok-pa) of 'Tibet: અલ્લ દેવ ભારત દેવ જ્યારત મામાં whole or full night.

g g phru-gu, v. 39 phrug.

4'7 phra-wa = (col. ** rdsa-ma)
carthen pot, pan, stow-pan.

Syn. आह zan-rdsa; भेषड mi-tha-ra; वर्ड ह heo-rdsa; वर्षाई५ gyo-इक्कर्य; विषय kheg-ma (Mhon.).

म अं अ phru-ma 1. the womb; also explained as meaning: बुक्ष वृद्ध वृद्

47 phrug 1. (or 373 or 33) child; the young of any animal, Ban khyi-phrug a pup. Syn. 3 945 bu-brgyud; 954 3 4 bdagskyes; शुभावस्थ्येव luş-laş-kphel; प्रश्चेम brakskyes; Ba khyehu; Inq bus-pa (Mhon.). बुब्बु व phrug-gu skye-wa to beget children, to bring forth a child; 39 3 aque phrag-gu chags-pa proguancy, a proguant woman (Mnon.); भूजपुर्वे phru-gu gro-wa to rear, to bring up a child; 343 454 phru-gu cor-pa a miscarriage, abortion; anga ja phru-guhi dus infancy, childhood; 534 da-phrug orphan; 4434 nalphrug bastard; Er 34 tehos-phrug the merchants of a caravan in their relationship to their leader (Ja.). 2. Ane cloth or woollen stuff: # 39 mani-phrug woollen cloth; and spu-phrug fine strong sarge of which the robes of Tibetan great men are made.

one day with the night, a period of twenty-four hours: अन्यमुख्य विशेष है के the work of one full day (day and night) (A. 74); हें अवस्था क्षेत्र के स्व मुख्य विशेष कर कार्य के स्व मुख्य विशेष कर कार्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के कार्य के स्व मुख्य के स्व मुख्य के कार्य के स्व मुख्य के कार्य के स्व मुख्य के

A phrum in aws phrum-rus = cartilage, gristle (Jä.).

gwqax phrum-gaur, in gwqax Yawaj 18 anda a fresh phrum yields vigour and increases the semen; gwgw phrum-phrum= Ka Edog-edog.

43 phrehu= \$ 1944 skye-rays phrawo a fine sash; acc. to Cs.= # phra-mo.

वृद्ध ' phrefi = देशय पंक्ति, पाकि, प्रकार order, line, row, stratum.

ৰু দ'ৰ্ব Phrest-po n. of a place in Tibet. বুৰ বাৰ Phrest-po shi-ua n. of the Lama of that place (Los. 2, 4).

ब्रेस्य व्यवस् phrefi-sea-gear नेपाची a Nepalese.

845

phref-thogs an epithet of the god of love, Kama (B. ch. 5).

के प्रथम phrefi-wa-oan 1. n. of the king of swans (Māon.) 2. नाची, नाचावान [a garland-maker, gardener, or florist]8.

A phred derivative from ANA ophradpa to meet; and signifying that which
meets or crosses over another, that which
is aslant something else: ANA across, at an
angle to, ANA id.; ANA phred-lam a path
(horizontal or inclined) leading along the
side of a mountain; ANA phred-gtan
bolt or bar of a gate (Jd.).

ৰূপন phro-yas (মুমন) বিদৰি n. of a numerical figure (S. Lex.).

ৰ্থী phroy, pf. of ৰ্থাৰ্থ aphrog.pa, fut. ৰ্থাৰ hphroy (Rdo. 46); but ordinarily ব্ৰ্থা is considered to be the fut. প্ৰথমনৰ phrogs-çiy, imp. of ৰ্থাৰ্থ hphrog-pa.

ቜባ phrob, v. ሜር pphrob.

ৰূপ phrot or এইৰ hphrot, imp. of এৰুপান hphrat-ica.

Am phros, v. of a hphro-wa.

44 Phrom n. of a country situated to the north-east of Yarkand and north of Tibet where Buddhism flourished in and before the 10th century A.D.; but thereafter it became desolate, though traces of its existence are occasionally discovered by travellers. This country in the 6th century A.D. is said to have been under the rule of king Gesar; acc. to Bon: % [40] and [41] and in the north the country of Phrom of Gesar (G. Bon.).

Away phrom-sgrag prob. Away public, known to all, trumpetted.

rise up, to be elevated, to raise oneself, be

uplifted or raised, to ascend: हिर्मुस्थ्यक्ष वर्षे हैन्द्रस्थ्यक्ष (I) am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or defication (Ja.) हर्षेद्रस्थ्यक्षयक्षयक्षम् हुम्बद्धः इर्फ् however, from (the time of his) coming up from Tibet till now. (A. 135).

AMANY huhags-pa is the equiv. of the Sanskrit Arya wrei sublime, exalted, raised-up: warmarawamarazianzia phal-las hphags-par bank-wa a more than ordinary beauty (Dzl.); and un annual un an gam-pas Aphags-par quar-to he far excelled others (Dal.); BS away khyad-hphaos or BS as S. augura khyad-par hphags-pa distinguished. transcendant, glorious: 34.44.35.4444.4 ৰুম্পুৰ India, the most glorious country; ब्रेंद ब्रापुर यद वश्यकाय वर्ष दे व्यवाय an offering of a hundred of the most costly kinds of jewels (Ja.). Augura is a common prefix to the names of great deities and Bodhisattwas. e.g., वस्त्रभाव दुव रशाव त्रेत्रश Arya Chenraisi. वस्त्रभाय ब्रिंग अ Arya Dolma or Tara. Buddha S'akya-thubpa is also par excellence and this epithet standing alone always indicates him and may be used in lieu of his full name.

hphags-yul-skad the language of the Aryas; the Sanskrit language.

awqui বুধাই bphags-skyes-po বিজয়ত one of the four Dikpala or guardian kings of the Faith; the guardian of the south.

Place of the venerable ones; want the Buddhist name of India.

Syn. 9444 rgyn-gar-yul; 44494 yulduns; 4444444 dod-rnams sa-gehi; 494 4844- dous-bgyur-bohah (Uhon.).

auquita is aphage-chen-po aviews: the celebrated, the illustrious.

Ž,

कान्य कार्य hphage-mohog or कान्यपारिकांच परमार्थों the most exalted, the most holy. कान्यकार्य केश्वरप्त hphage-mohog seme-dpah = कान्यपारिकांच्या केश्वरप्त the venerable body of saints.

रम्बनपञ्जात hphags-pa klu-sgrub चार्क-नामार्जीन v. मुज्ज klu-sgrub.

by Buddha to a number of infants whereby, though left in a lonely house in the wilderness, they were not disturbed by wild beasts, etc. (K. d. ८, 421).

काबका परनेषाय hphags-pa dyyes-pa चार्या-काबा [the noble and graceful]S.

वस्त्रम कुष hphage-rgyal उज्जयिनी the city of Ujjayani (modern Ujjain in Malwa).

RAMENTES Aphaga-pa-can acc. to Bon, a name of the Kamaloka.

accurates by Hphags-pa Thogs-med the founder of the Yogacharya school of Buddhism. He was high-priest in the Achintapuri monastery (Ajanta cayes).

and the same of the same of the two venerable ones $(K, d, \varepsilon, 342)$.

व्यवस्थाने जुद Hphags-pa çif-hun व्यवस्थाना a celebrated Buddhist sanctuary in Nepal.

angung Hphags-pa tha units the chief disciple of Nagarjuna who succeeded him in the rule of Nalendra.

augura? affen hphays-pahi bskyod-pa चण-विम [appeased]S.

कार्यक्ष देवेदान bphags-pahi dge-hdun पार्थक् the holy Buddhist church comprising monks, saints, Bodhisattvas, Arhats, etc.

anguratificate phage-pass nor-idum the seven riches of a Buddhist saint:—(1) antagratification (2) antagratification (3) ৰ্বন বৃত্ত উপৰ বৃত্তি (4) ত্ৰু বৃত্তি বৃত্তু বৃত্তি বৃত্তু বৃত্ত

व्यवसाय विजय hphays-pahi-tshoys चार्यागय the assembly of the venerable.

व्यक्त hphags-ma चार्का the venerable lady or female saint.

ন্ধৰ্ম থাৰ hphags-yul (= নান্ধ কাম ৰাণী booknams sa-gahi পুৰুষ্ট্ৰ) a Tibetan name of India.

venerable brotherhood or order.

Syn. Landa rigs-chen; Landen rigsbzah; gugusa skyes-bu-mehog; guguus skyes-bu dam-pa; seuungu tehahs-par spyod-pa; pununganu khrims-la gnas-pa; 1944-1944u nags-na gnas-pa; 1944. dgesloh (Khon.).

QUE bphas also seem sphass, write height: see also adv.

=74-

or spear head to which a string is tied and, being held fast, the spear-head is flung at a fish or bird.

number: 223 285 242 32 36 242 36.

QUE'D hphan-wa fut., and news a hphans-pa pf., of and hphans-pa.

ৰ্থম ল hphasi-ma n. of a plant the fruit of which is used in medicine: মধ্য মধ্য বন্ধু বন্ধু পুরুত্ব বন্ধু মান্ত্রীক

QUE A hphan-lo = ব্ৰুম ল hkhor-lo, ব্ৰহ 1. a wheel, a cycle: ব্ৰহ ক্ষিত্ৰ বুলি hphanlo tsam-gyi go-san (B. ch. 14). কি মুই ব্ৰহ বুল্ল like the wheel of a vehicle; মুখ্যানি বুলা বুলা like the cycle of the four seasons (Yig. 243). 2. a spindle; বুলা hphancia a weaver's spindle.

CALN'S hphans-pa 1. shaken, thrown, cast out (= বছুঁংৰ bukyod-pa), pf. of বন্ধৰ hphen-pa (Mnon.). 2. frq. for মহেম্ব phans-pa to spare, to save (Dal.); বহুমোন্ত্র liberal, bounteous, without restriction (Ja.).

Q43 hphan, fee thrown, cast out v. 44 phan; and \$5.4 hphan byed-pa to throw.

ा द्राह्म hphan-pa= अध्या संबाध-pa.

ৰুপ্ত Hphan-po or বৰ্মাপ্তৰ Hphan-yul (ব্ মইণ্ড ব্যাপ্ত ক্ষিত্ৰইপ্ত শীৰ্) n. of the nearest alpine valley north of Lhass. বৰ্মাপুৰা 57 bphan-yul grab-qkar one of the thirty holy places of Bon (G. Bon. 4)

বৰ্ণ de hphan-sel a kind of onyx: বৰ্ণ der উন্ধেষ মইন্টাইন ই (Sorig.); বৰ্ণ der der der der der the onyx is to be looked on as most precious (Situ. 71).

QUAN'U hpham-pa pf. wm pham to be defeated, subdued, vanquished, worsted : to succumb : ब् दब इभवार्चे द य बार समय विव the Chinese were conquered by the Tibetans: Away ANN or AMMAND in C. to be defeated or worsted: sumus 354 to cause defeat, to conquer: 4 ANNIA CONQUERED the conquered the Chinese (Glr.); श्रेष नमयम ठेन अस केम सम्मा Milarapa overcoming the Bon religion by the doctrine of Buddha; when the Ms-pham or Manasarowar Lake, so called because Milaraspa proved "unconquerable "there. 95 = q down-hearted, dejected: विरुक्ष्य a low-spirited, dejected woman (Ja.). Anu invincible: Anunuffa mihpham maon-po or A am In 32 is an epithet of Jampal Bodhisattra. and an hphamrayal abbr. of aun't 55 444 victory and defeat in a battle or law-suit: an and victory or defeat are the respective consequences of a dispute.

QUX hphar a panel, small plank.

aux and hphar-haro 1.= as sprehu monkey, that which walks jumping (Maon.). 2. increase, advance.

QUX'U I: hphar-wa, or was also hill-dog, wild-dog, Cuon primeeus.

Syn. 44mB nage-khyi; ? 34m 445 ridwage-good; seda mishah; 50x 0m seda dpakwas-lahan or 50m dm seda dpal-wee-mishan; (Uhon.).

aux पान्त्र मुश्री Hphar-us mago-dgu n. of a malignant devil of the Sa-hdag class. Z

QANG II: पुत्र (vb. n. to And sported) 1. to leap up, to fly up, to bound, to throb: इत्याद the pulse is beating; सावायात्र to fidget, to be restless (Jā.). 2. to be raised, elevated, promoted, advanced: भूज व्याद to be officially promoted; भूज व्याद to increase or raise the price; व्याद पर to increase or raise the price; व्याद वर्ष पर का to increase or raise the price; व्याद वर्ष पर पर का to increase or raise the price; व्याद वर्ष पर पर पर का to increase or raise the price; व्याद वर्ष पर पर वर्ष

Syn. \$4.4444 don-bphel-wa; \$444 gynspa; maaxa mtho-war bgyur-wa; \$244 dar-wa. (Mhon.).

hphar-wa and wasqu mar-chag-pa.

excess, more than what is ordinarily required in worldly or religious matters; ant may'r refund or to pay up the excess (Risii. 60). ant ma'r 550 hphar-mahi daadhul in colloq. special allowance or reward, extraordinary allowance (D. cel. 10).

† QUOIT hphal-ka=? X ri-mo (पक्ष) a figure or a painting.

Q44.4 Aphal-ga incision, indentation, notch (Cs.).

Que a hphig-pa or abqu pf. of abque.

Qual a sphug-pa occurs for aggue as in Agasq, etc.

QUETO phust-on pf. 15 phus to degenerate, to decay, to be in declining circumstances, to wear away. At 18 and a deed for the ruin of Tibet; those circumstances which brought ruin or

decay; बहर वर बहुर व to be ruined, to become decayed, बहर वर बहुर व, बहर वर बहुर व or agr वर बहुर व or agr वर बहुर व to ruin, to undo; agr द्वां कु hhus-gkrol the decay of fortune, ruin, degeneration. बहुर बहु के hhus-gkhi cause, occasion of decay.

ब्युद्धव hphuhs-pa सङ्ग concourse of many people.

245 4 sphud-pa to transfer, lay aside, to put apart: 45.443 a 245 a nak-nas hpys-la sphud-pa to remove a thing from inside (a house) to outside (of it).

युवाय hphub-pa to set up, pitch: वृद् व्याय to pitch a tent; व्रिक्याय khyimhphub-pa to set up or erect a house.

Phur 1. to fly; also, to fan, to flap to and fro: वर्षावान phur-gyis phur-ea to flutter. वद्दावों hphur-hyro bird (Mhon.): वर्षा hphur-byrd चहुवन flying. 2.= अने व to rub with the hand, e.g., linen in washing; to scratch softly (Ja.).

Q40 hphul and agg so hphul-can in Gram, the letters which are either prefixed or affixed to a basic word or letter are called aga; e.g., in the word aga, g is the basic while a and refracd and affixed to it for the formation of a word are called 949. A word that is so formed is called agass, a term distinct from and an aphul-via a prefix, i.e. one of the prefixed letters g, d, b, m, and a. awaga mi bas-hphul-kaho words with the initial The and the prefix The: 54 294 As das-Aphul-med these receive no 5 da as prefix; M, T, WENNINGTEN 80-ra-la-rnums Aphultshul-ni the manner in which prefixes are joined with words beginning with # se. ₹ ra. or 4 la.



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পুরি ব hphul-wa 1. = ৰব্ৰণ to give, ক্ষেত্ৰৰ to give away (in charity). 2. বিৰু, নীৰে to press, to drive, to push, knock: মুক্তিৰ্ব্ববিশ্বস্থিত প্ৰ-mobi hphul rdeg-cip byed-pa to jostle with the cllow (Mil.): ব্ৰিন্ত্ৰৰ to turn out. অৰ্থনৰ ৰম্মৰ to push out with the arms (Ja.).

Syn. of 2. also hard-pa; aga a behalvea; agas edige-pa; after geir-wei; after grand-du benan-pa (Mhon.).

Q 49 Aplug, v. 49 pineg.

Q বি L hphen-pn. pf. वबस्य hphanis, fut. वबस्य hphanis, to throw, to fling; ক্ষাক্ষেত্ৰ কর্ম to fling into the air (Dzi.); ব্লম্ম্যুক ক্ষম to throw into the orb of transmigration (Mil.); মুম্মুক ক্ষম to throw into the orb of transmigration (Mil.); মুম্মুক ক্ষম কুমুক ক্ষম to cast an arrow; ক্ষম্মীক্ষম one that does not know how to shoot (Jai.). বুইন্মুক hphen-phanis as aling (Mion.). কুম্মুক ক্ষমুক ANN hpher-wa well [to raise] S.

ৰ্থৰ ক্লা hphel-gtam=ইপক্ষ spel-gtam harangue, speech, sermon, discourse.

 an excess or deficiency of humours (Vai. si.). 4847 increase, development. 2.= a37474 www [to collect together]S. As shot accumulation, collection, excess;= 558 dar-wa.

ederated hphel-non-can = বুৰাইন ইছিল নাজৰ palace, king's place (Maon.) [the upright post of a house]S.

व्येष के hphel-byed 1.= विश्व khym-bya domostic fowl (ध्रिकेटा.). 2. वर्ष मान growing, rising.

QA' Apho-na pf. 984 hphos imp. \$4-94 मंद्रानि, मेचार to change place, go, move oneself away, migrate; 455 and an mourdu Anhos-cia depart quickly! वस अवीवदेव transitory happiness; এই বস্তুর ঐ বর্থ বর্ত র yogi who is not subject to change : व्यक्तिय to move or shift anything : 35 at 34 shifted इंबर्वे व = इंब्रिय क्षातिपरिवर्त्त the tent. change of existence, बहेन्ब्बंच or ने ब्लंच to exchange life, to die; at 14354 hpho-skyas bued-pa to remove from one place to another, transfer, change one's place: श्रद हैंद देव दश देव द वर्ष बुध वद द्यु देश वस nine times he removed from one upland to another (Deb. 4, 54). Q#Q#E QE# hpho-wa grofhing = क्ष्म द् व वीम वर्षे व adum-dag-gis hpho-sca the translation of a soul, by the efficacy of 45% ≤ 4 or charms, from one body to another ... just vacated by death.

ৰা লৈ মৰ্মান জন hpho-med thog-med thama-mrd = বিশ্ব বুল বুলিং fpal-idan dus-hkhor বীৰাৰ্থ্য; the doctrine of Kala-cakra Buddhism, which affirms neither a begining nor an end in respect of the transmigration of the soul from one body to another (Mon.)

वर्ष च bpho-low 1. filling up by a new comer of an appointment caused by the removal or retirement of an officer: वस व्यवस्थान (D. çcl. 10). 2. taking over charge of office-accounts, &c., by an officer from a retiring official (Rtsii. 21).

মুখ্য hephog গ্ৰামণৰ death (A. K. 1-42), passing over; migration: ১১ বেইবুৰ কৃতিনামা ক্রিকেন্স্ট্রিকার বিজ্ঞান ক্রিকেন্স্ট্রিকার those swans (in their turn) without break in their order, migrating whereover the boy Gad-uca was, took up their station (#brow. F, 35).

ৰ্মপুৰৰ hphog-thug pollution in the case of a god, naga, demon, etc., but seems to be a proper name here:—প্ৰদৰ্শ ৰূপ বৃহ' ব্যস্ত্ৰ কিনিং (Hbrom. 54).

ত্ৰিনি hphoń ব্যাহিষ্য archery; বান ক্ষুত্ৰ hphoń-mkhan archer; বান টু বায়ুব্ৰ archery. বান ক্ষুত্ৰ বান hphoń-gi slob-dpon মুখ্যবাৰ instructor in archery; বান ক্ষুত্ৰ নি hphoń-gi spoń-sa or বান ক্ষ archery ground, the place from which arrows are shot at the target. বান ক্ষুত্ৰ phoń-gi dbye-sa ska or বান ক্ষিত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ ক্ষুত্ৰ hphoń-gi-dbye-sa ska or বান ক্ষিত্ৰ ক্ষুত্ৰ to hit with great force; (4) \$45.5 and to hit at the main point, or object; (5) # \$794.4 and object with a sound.

ৰ্মন্ত্ৰৰ hphose-leag=গ্ৰন rta-leag a horse-whip (Moon.).

and hphon-takes sitting-part, posteriors (Vai. ed.), and any discharge hphon-ka skyon-pa (Sch.) the riding of two persons on one horse (Sch. Ja.).

वर्ष=भाष्ट्रिक Hphoss-skyen 1. an epithet of king Rama (अतिon.). 2. a good skilful archer (Jü.).

वर्षेत्रभादम प्रयासिक hphons-nas khrag-hdsag रक्त-प्रवासिका [a stream of blood] S.

Qব্ৰেমান hphose-pa বিষয় 1. pf. এইন্ম hphose or মন্দ্ৰ phose to be poor, indigent, unfortunate; with instrum. to be beneft of, to lose; ৰুপন মুখ্য সুখ্যমন্দ্ৰ the king having lost his own son (Pth.). 2. adj. poor, unfortunate, dejected, dishcartened (Jul.) 3. also মন্দ্ৰ sbst. poverty; v. এইন্মন hphose-chos. Syn. 5৪পন dicul-po; ক্যুন্ন bkren-po (Māon.).

Q45'4 hphod-pa = 45'4 phod-pa (Cs.).

Qব্ৰ' A hphon-po a bundle, a bunch: ইনীয়াস্থ্ৰিয়াই বাইনি ক'লে your each of the two respectively a bundle of tamariak (Rdsa. 24).

QAT'I hphob-pa = adama hbebs-pa (Sch.).

Ag' A physa-un বৰুৰে, বৰ্ষাৰণ, pf.
agu physs to blame, consure, chide. Also:
to shuse, deride: ৰহুদ্ধি-mo a scoffing or
astirical discourse or story, etc. ইং ক্রিকুইং
বুরু ই মুব্য কুলাক্ষাৰ্থ অংশ বুরু বুরু হি the sectarian



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theories of the Rain-ma ater-buon were satires on purity (Ya-sel. 58). 45 In hphya-tshiq=#5.46 words of slander, curses ; (MAon.).

QSAT'U hphyag-pa pf. 9394 hphyags to sweep: व्यवसम्बद्धवस्य swept with a broom.

QUE'D huhuan-wa. pf. agen huhuans. to hang down, to be suspended; to hang on to (हाइस) चरवानन, करन: वसुर वर इस hanging down (A. K. 1-38); aga as as wree flowing (A. K. 1-14) [a support or propls. 55 \$4 42 7 4 4 4 4 a handkerchief of blue silk hanging down (from the hair): 48 45 495 4 to cling to, to take a firm hold of (Thgy.); age and sounding-line C. MERAN hphyan hphrul or antagen in TINCE, STATE suspended ornament; age a hphyafi-ma war a wife, one clinging to her husband; any ornamental pendants, hangings, &c.

+ QUE'N hphyan-mo= 1 to the-tsom doubt, hesitation.

QUEN hphyans winwa, nig fa talkative one, a singer, a cuckoo | S.

295 bphyad in Sch. = 95 pyad; 495'64 hphyad-can n. of a place (B. ch. 4).

4 Q94"4 hphyan-pa 1. in "30'affe. 64" बबुक विकास अलगति (Yig. 122). 2. acc. to Jä. = "4" to ramble, to range, roam about, wander, stray from; 4543 4 to go wandering about.

QQX bohuar. (PE:00'MA "MO'BE'BA) BIEN the roof of a house.

ANT bphyar-kha blame, affront, disgrace (Sch.): aga payar hphyar-kha btaffwa to use abusive language, to insult a person (Yig. k.).

age a phyar-pa arda: [sprinkling] S.

QAX'A hphyar-wa imp. ax hphyor and Ix phyor 1. to hoist, lift up; to hold aloft: PANES sdig-mdsub to lift up the finger (Mil.); 54.954 to hoist a flag; \$55.494.39 rta-rlua hphyor-cig hang up the inscribed flags; 9555 hphyar-dar or 5595 darhhpyar a flag. 2. (Cs.) to show, to represent to excite to waken : 454 435 4 hphyarwa byed-pa to assume an alluring attitude. १९५७ hphyar-ka-can tempting, graceful, charming (Jä.).

Syn. 9394 bkrab-pa; 24935 fies-hbued (Mñon.),

agrass Hphyar-wa-can n. of a cemetry (Bon. ch. 5).

ags वाचेर hphyar-gyen 1. = वर्षेत्र हेन्स hjogsgegs engaging, winning behaviour (Ja.) 2. agua qua back-biting, doing mischief, maliciously.

Qa' D hphyi-ua I: a marmot; colloq. all allow "chhi-pik" or "chhi-pi," also called Marks soom-chen on account of its hybernating during the winter like Buddhist monks who practise the state of suspended animation := 3 9 physica.

Qa'a II: pf. gu phyis or agu hphyis agents query; to be late, to be belated. to come too late; क्या ते बेम व gal-te hphyisna if I have come too late; ५ वित्वर विवास विव da-khuod cuf hphyis-pa yin you have come just a little too late (Ja.); and take a little too squage | late at night there was the chap-chap sound of the oars on the water (4. 67).

QU'U III := 4354 Aphyid-pa to wipe, to wipe off; to remove, eradicate: haras

इया भेग to wipe out dust from the eye; देवा दार प्रकार कृत वही अञ्चल है। अनुन नुकुर (Yig. 14); सुवदेश to pull out the hair; देवाय बहेश to remove the testicles (Sch).

QBA'U hphyig-pa = 9844 hkhyig-pa to bind (Sch).

and writings of a minister of state of Tibet = the modern and \$4.

enough. 2 = 490 or 45000.

aga'a hphyil-wa for बहुबब hkhyil-wa to wind, to twist, the hair Vai. इत. (Ja.).

বুধুৰা ন hphyng-pa or agquia = ৰংঘ to mistake, to be mistaken; = হ্ৰ্ম্ম chng-pa to miss: ৰাজ্যুৰ to mistake the road; হু ইং বুধুম to mistake the hour. agquia hphyngs-po = ৰংগ্ৰম nor-pkhan the mistaker, one who commits a blunder; agquia, hphyngs-meg without mistake or blunder: agquia, aggina, and an aggina, and an aggina, and aggina, and an aggina, and aggina, aggina, and aggina, and aggina, and aggina, and aggina, and aggina, and aggina, and aggina, and aggina, aggina, aggina, aggina, aggina, aggina, aggina, aggina, aggina, aggina, aggina, aggina, ag

QUX'O hphyur-ua 1. to ascend, to mount, to rise up, of smoke; to overflow, inundate, of rivers, lakes, etc. 2. Sch. to heap up, to accumulate.

+ Qच्चे व hphye-ua pf. बहुच hphyes to mawl, to creep, like snakes; बहुच देव दे अहोरज; n. of a naga demon.

Q34 hphyen v. 34 phyen flatulence.

Q ন hphyo-ra pf. aবুলা 1. ভবৰে to move, throb, be agitated: ইন্দান সূত্ৰী হৈছে মাই বিশ্ব হৰ his heart throbbing remembered the lama (Rdsa. 24). [2. to soar, to float, in the air (Thgy.). 3. to flow forth, heave, smell, of fluids; অবুংশ hphyo dar-ra to undulate. 4. to range, roam about, gambol: ইন্দান বিশ্ব হৈছে বুলান hphyo (Sch.) 'the heart is swelling, courage rising'; স্পাৰ্ক হৈছে pa hphyo (Mcd.) consciousness gives way, is wavering, flitting] Jä.

बहुद बहुद hphyon-hyyur a large number: बहुद बहुद वहुद के केर दूर (Ya-sel. 57).

ৰ্থি ৰূম Hphyoń-ryyas (Chongay) n. of a district of Lhokha in central Tibet (Rissi. 35.) প্রতিক্ষিত্র the Governor of Chongay.

बर्द यहे 5 Hphyoń-po Khe-ru n. of a place in Tibet (Deb. 9, 24).

युद्धाः म hphyon-ica 1.= ब्रॅंड व khyon-ica to protect. व्युक्त and pride. 2. जनका [to lay aside, abandon]S. (Lig.).

QJ, I hphyon-ma a harlot, prostitute (Mhon.); aga kgr a phyon-mo byed-pa to whore, to commit fornication; aga mag. hphyon-mahi-bu=Brascanag a prostitute's son (Suu. 91).

QJ~`I hyhyor-wa 1. = 5.49 phor-wa to rave: p*35.4 kha-hyhyor-wa to speak deliriously. 2. v. 34.4 phyar-wa, also 5.40 chor-wa; a§4.5 hyhyor-po for ≈5.44 hence a§4.44 hyhor-dyah dandy, fop (Jä.).

QJN'N hphyos-ma 1. gifts to friends and relations. 2. purchase-price of a bride (Ja.).

Qan hphra-wa pf. and hphras to kick, to strike with the foot, struggle; any and hphras ryyob-ps id.; swangara kicked by a horse; hand ci-hphras death-struggle.

बबु-न्यम hphra-çags 1. shaving clean; having shaved his beard (A. 95). 2. s kick: बबु-न्यम्बद्धिय or दुवय to kick; देशिन वर बबु-न्यम्बद्धस्य अने during that day it having kicked about was not caught (A. 92).

ব্ৰবান hphray-pa=১র্ল্য dkroy-pa to stir up, to spur (a horse, etc.).

বুৰ্ম hphrafi = মুখ্য gu-dog-po, or দ্বাম a narrow passage which is difficult to pass:
মুখ্য বুদ্য বাৰ্থ মান প্ৰীয় when the messenger of death will lead one along the narrow path to the beyond (A. 9). ব্যাস্থান difficult pathway, a foot-path along a narrow ledge on the side of a precipice;
মুখ্য বুদ্য bar-dohi-hphrafi the narrow passage across the abyse of the Bar-do (the state between death and rebirth); মুখ্য বুদ্য বুদ্ধ bar-dohi hphrafi-sgrol a prayer for escaping the isthmus of the Bar-do.

ৰমুং দ্বাং a hphrań-yyur-ua = ইন্নাং ক্ৰমণ বং বহুং ব to be attached affectionately: ইন্ধ কৰ টুই বংবুং দুং দুং (A. 10); পুৰস্থান বুং নিই ক্ৰ বুইং নাইবাৰ (A. 11) prayed again in the touching words of the prince.

age aga hphran-hphral something hanging down (Sch.).

of an infant (Dul.); $a_{\overline{a}} \in Sch.$, intersecting lines of two plains, corner, angle $(J\bar{a}.)$.

ব্ৰুমান hphrab-pa=ৰ্ব and ব্ৰাৰ ৰ্ব্ৰাইন্ৰ to flutter, of a bird wounded by a shot.

QGQ hphral or a (an ata) adj. and adv. the present, imminent, immediate, temporary: just now, immediately, this instant ; and apparation and and and and and and distely, suddenly; colloq. व्युवावयुवाव id.; Swagas 'tanta thel-tu' at once, this instant (Sud. Hbk. 93.); and a 75 = ipso facto. at once by that very circumstance: શ્રેલેલ क्रिया वर कारीम में इका ताहू राहमा रका बेटा वसेवा व कर है जिल 95 \$5 the fire springing up three times and increasing, those who were able to touch it, it caused to develope complete purity forthwith; aga a fi aa 54 hphral-la khro-wahi dug the poison of sudden anger. and a going to happen immediately and at a later period, and dental and that is good both now and in the more distant future: agast भुद 5 now and in time to come: बहुव केंद्र aleas a not having laid up anything for present use (Mil.); and gasagancau a poor temporary dwelling, or also: a common ordinary dwelling (Ja.); 3434 phral-yun present and future: 44 94 92 against thought of the present and future. 34 phral-tkyen immediate disaster; সুপাৰ্থীৰ phral-dges immediate necessity; angum phral-phugs the present and future : aga at present comfort; aga at huhral-abyar चाकचिक मेथीन sudden coincidence; accidental meeting. As adj : aga us aphral-skad = wa us the common dialect, the colloquial language, the language of the common people or of common daily life: awagarat'arar so you hear it in the language of the common people; an argument are the one who has been (in India) and knows the language of the people (A. 67).

and phral-grig finished, ready, prepared.

প্ৰাম aphral-wa pf. বৰ phral fut. ব্ৰথ doral imp. বুৰ phrol acc. to Jä. vb. a. to ব্ৰথম and signifies: to separate, to part (with the word বৃদ্ধ signifying "from") ব্ৰথম্ব are deprived them of their insignia (Glr.); সুৰ্মুখ্য srog-dak hphral-wa to separate from life, to put to death (Glr.); also, without বৃদ্ধ;—to cut, divide: ব্ৰহ্মপুষ্ম to cut (cattle) into quarters (Mil.); সুমুখ্য lla-wa phral-wa to split open the belly.

Q न hphri-ua pf. and imp. श्रेष phris, fut. ५ दे dpri, vb. a., to diminish, to take away from: बी केंद्र इन्य पुरस्ता पद्मान व्यक्तियम् वस्ता (Yig. k.).

্রাণী aphrig-pa to doubt, be undecided about; থাৰজিৰ hphrig-tshud-pa=
ইমধ্যতিৰ to be assured of.

ৰ্থন ট্ৰম bphrin-phyel-ma = শ্ৰমণ সুনী a mistrees, a female friend (Milon.).

वीन वैन क्रिकेटांग-yig letter, epistle. वीन वन apprin-lan answer to a message.

া resp. for অন affair, business; deed, work: ইন্ত্ৰন্থীৰ নাম প্ৰীন্ত with regard to such matters. এইন্ত্ৰন্থনী ইন্ত with regard to such matters. এইন্তৰ্থনী ইন্ত with regard to such matters. এইন্তৰ্থনী ইন্তৰ milder worship, abundant service, religious service to obtain power, and terrific methods in co-ercing a deity by charms. এইন্তৰ্থনীয়ন কইন্ত্ৰনীয়ন কৰা to commit a thing to another person's care; in reference to gods, to recommend to their protection or blessings (Gir.). 2. efficiency, power (Mil.). 3. personal n. in Tibet.

ৰ্থান্ত hphrin-las sras acc. to Bon incarnate beings.

वध्य व्यक्त hphrin-hgan-pa= वध्य वश्चय or वस्त्र प्रकृत hphrin-hgan-pa= व्यक्त वश्चय hphrin-hgan-pa= hphrin-hgan-pa=

QA'A hphru-ua, ayu hphru-ma v. 49 phu-ua, etc. (Jä.).

प्याप्त hphrug-pa pf. भुवन क्यू to scratch one's body: व्युवना देवा hphrugs-tw hjug-pa क्यूयते begins to scratch.

বুৰ্ব hphrul (occasionally only occurs as agara) black art and magic, of an illicit and irregular character rather than the orthodox performances, though not always so. agara or agara has the adjectival sense of transformed, illusionary, magical: agara agara magical power or force; agara agara transformed into the form of an ochre-coloured horse. "agar cho-hphrul orthodox magic rite; "agar cho-hphrul subtle miracle, magical tricks; heraya (abbr. for serer agara) screey of an

undesirable type:) निमान वास वर्ष पर्यक्ष बहुव sorcery which even lasts after another re-birth; भेष्णवृत्व optical illusion; वृत्रपद्य magician, illusion-worker.

ana apa pphrul-hihor in modern times is used to designate any machine turned by a wheel, but is really: magic circles; which are of three series :-- I: 530 Pc बर्देशस्यवे बन्नुवा वृद्धि magical circles to lay siege to an enemy's fort and to capture it; subdivided into seven kinds :-(1) Kaaga and rdohi-hphrul hkhor the magic circle of stone, discharging of missiles to capture a fort situated on a plain; (2) 3 and and a plain; gruhi-hphrul hkhor the magic circle of boats to capture a floating fort; (3) agua grand ak hbru-mar qui-hphrul hkhor the magic circle of fire (burning grain and butter) to blockade a fort situated on a hill; (4) 334 केवन वार्षेत्र gri-gug gi hphrul-hkhor the magic circle of a sabre to besiege an enemy's fort with swords; (5) at a aga a far rlun-gi aphrul-Akhor the magic circle of wind for the purpose of blowing away the top of a fort situated on a hill; (6) दिहेन्द्र ने बहुब apa rdo-rje gur-yyi hphrul-hkhor the magic circle of a Rdor-je tent made of ironsceptres, to break through or demolish the ramparts of a fort; (7) क्ष्यूच अर्बे ९९वः वृद्धः /cags-mdahi hphrul-hkhor magic circle of iron arrows, to kill warelephants equipped with coats of mail. II: यदः बद्दार विदेश विदेश विदेश क्यां कि rah-gnas beruftpahi hphrul-hkhor magical circles intended to defend one's own place : (1) रव विवेश्व aff ral-gribi hphrul-hkhor the magic circle of swords which remain concealed under the ground for the purpose of protecting a king's palace; (2) the magic circle of on which the warriors sit. III. रवित्रका वेक रंगा वर् तर हेर वर प्रतिकार्य magical circles of triumph for enjoying peace and prosperity after conquering an enemy:
(1) the king's superb mansions to view the arrival of his forces; (2) arrangements for sights, entertainments and amusements;
(3) magic wheel for water-sports, etc.
(Dut-kho. 350).

ৰ্ভ্ৰত্ত ক্ৰিন্ত hphrul-gýi hkhor-lo magic wheel—in ancient literature merely a fantastic attribute of gods, etc. (Jd.).

heavenly abode where the gods enjoy prosperity and happiness by their own merits and miraculous efforts (So-rig. 34).

- বুল's hphrul-cha = প্ৰ miraculous dress, i.e., coat of mail: ব্ৰুক্ত ব্ৰুক্ত ব্ৰুক্ত ব্ৰুক্ত কৰা কৰা being equipped with coat of mail, etc. (D.R.).

and an appropriate catheter (S.g., Ja.).

agame. Hphrul-snan delusion, mockery; miraculous; n. of the famous temple of Buddha at Lhasa built by king Ston-bisan sgam-po at the instance of his Nepalese wife, the daughter of king Ams'u-Varms.

Qব্ৰান hphrul-ua 1. (by its form intrs. to ব্ৰুগন sprul-ua; acc. to Cs. both are identical in meaning)— ব্ৰুগন্ধন ব্ৰুগন কি many transformations, magic tricks. 2.— প্ৰুগন hkhrul-ua to be mistaken, to err, to make blunders. 3. to separate, sort, discriminate, the good from the bad, truth from falsehood (Jä.).

ब्युवायरे भेष स्व hphrul-ucahi miy-can = १९ र्ष a pigeon.

a synan-mo btsun another Bon goddess (D.R.).

aya an Hphrul-been the miraculous Been-rab founder of the Bon religion (Jig. 26).

এই ব hphre-nu pf. শ্রেশ hphres to incline, to lean against, to put down, to lay down : শুইণ্ডৰ hphre bued-pa id.

QEE' hphrest or age a hphrest-wa 1. to fasten, be fastened to, be affixed to, be arranged (especially in a settled and orderly manner): केस्स व बहुद व sems-la hphien-ug to fasten or bear in the mind. 2. as shat, an array, consecutive placing, regular order: साचा, साविका (A. K. 1-4) अर विष्णुवाचायविषया = वर्तवाची हेम स्वाहेन वर्ते व great number of things arranged in order, also one after another often in rapid succession: सन नेव हैंन अवे बबेद इंद दूरदर the lamp-lights which remove darkness are in fine array; \$ was a sawage. rgyamishohi rlabs-hokren the array of the waves of the sea. 3. a chain, wreath, file, series, string of anything : अ इंच वे ब्लेट व me-tog-gi hnhren-wa a wreath, a garland of flowers; बद्द ब देव बहुद्द aghs-rihi hphren a chain of anowy mountains; 4949434 nayş-kyi huhrest-was circle of woods; Ar 50 agr a 454 seven sets of chariots (Pth.); @443x. vig-hphres a row of letters, a line; als a atquia hphren-wa hdoge-pa to bind a wreath; 435 35 454 hphren-rgyud mkhan a seller of flower wreaths, garlands. Syn. for garland: A 54 44 me-tog mkhan-po; बब्रेट क्षत् hphrefi-ldan ; के रेंच केच वर्ष me-tog gis-Atsho: aryan me-tog-can; aryanan maga me-tog rab-tu sog-byed; a \$9 \$535 me-tog spuod-bued (MAon.). age a hphrest-wa a string of beads, rosary; & 39 9 4 a mu-tig hphren-wa rosary of pearls.

All hphred, or are hphred-is adv. across, transversely, by the transverse way, by the oblique passage.

Q\(\frac{2}{3}\) bphro 1. progress, continuation, process; \(\frac{2}{3}\) in progress, in process; \(\frac{2}{3}\)

কৰ্ণ to lay the continuation aside, to put it off; ৰ্মুম্প hphro-thud-pa to continue again, once more. 2. = মুপ্স, বুধ remainder, continuity: ৰ্মুম্প ক্ষম a remainder, the rest, is still left.

Aphro-skye n. of a great number (Ya-sel. 57).

QA'A hphro-wa pf. and hphros vb. n. to I spro-un 1. gen. with an from, to proceed, issue, emanate from, to spread, diffuse ; 1 3 3 2 4 9 sku-hod zer hphro-icu a body from which rays of light proceed. a body sending forth light (Cs.). 2, to proceed, to go on continue. A A A 4 or वर्षे वर्षे प to discontinue, cease from, halt : gassas discontinue evil doings: ay an hphro-blans resumption of an unfinished work: इंदेशवर्त्रेश्वरकारे हुन्य प्रमायका Taga (A. 32), the lord having taken up the controversy (where it was left by his predecessor) came out victorious. क्यू अक्ट्य hphro-ma chad-pa = 44 45 4 ggyun-ma chadpa without interruption, keeping the continuity: भैद्यम्य इत् अवर्षमञ्जूष the fire was not put out during seven generations a and huhro-bcol = HEHN CAN mishame-behay postponement, puting off. यहते जन्मन वदेन यवे 🖫 वर्नेण the invitation of the pandit was postponed (A. 127).

Q্ৰূপ phroy (fut. of ৰূপ acc. to Rdo. 46), pf. and imp. ৰূপণ phroys, fut. ব্ৰুপ gbroy to rob, run away with; to deprive of; appropriate, embezzle: পুর্বিশ্বনার্থ বুধা বুধা ৰূপা ৰূপা ৰূপা কি ravished the ear-ornaments from the girl's face; কালা কি বুবা to take another man's heart, to run away with his affections, to captivate him (Jd.). ব্ৰুপ বুধাৰ to be lost. ব্যাহ্বাৰ্থ বিশ্বনার্থ বিশ্বনার্থ কি L-1-88

মূল্পাই শেষ phrog-paḥi-ṛdsas booty, stolen. goods.

ৰূপ ইংশ্যুদ hphrog-byed-glam স্থাই met. the cuckoo.

ৰুম্বাইংকেই hphrog-byed duan-po=the lion: ৰুম্বাইংকেইন ইম্বাইন স্থানি কৰিব কৰ্মাইংকুই to him who sits on the exalted throne of gems borne by seven lions (Yig. k. 4).

ağ ब दें भेज hphroy-byed-miy प्रधाय, परिचीचन, as met. = the scorpion (Mhon.); acc. to S. Lex. = सप्प the frog [also, a crab]S.

ৰ্মুৰ উপ্তৰ &phrog-byed yum an epithet of the mother of Vishnu (Maon.).

ৰ্ধুৰ্ত্বশৰ্ম hphro-byed sa-bon ছবিৰীক [yellow orpiment]S.

अर्जून was phog. yas करित n. of a number.

বৰ্মি hphrod offering (of present) = ইণ্ডিন resp. বৰ্জন: ব্যুগ্ডিম (salutation) good health (Yig. k.). ব্যুগ্ডিম hphrod hater pa recruiting of health when convalescent by a change or by resorting to mineral springs, etc.

QAT'H sphrod-pa, 1. pf. At phrod vb.
n. to Kra sprod-pa to be given, bestowed,
offered, delivered. ANTAK receipt, quittance; EwaKra to recognise, know, per-

oeive. ﴿ ﴿ ﴿ ﴿ presents: ﴿ ﴿ ﴿ ﴿ ﴿ presents: ﴿ ﴿ adj. ﴿ adj. ﴿ at adj. ﴿ at adj. agreeing with the stomach; ﴾ ﴿ ﴿ ﴿ adj. agreeing with the stomach; ﴾ ﴿ agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ adj. agreeing with the stomach; ﴾ ﴿ a

agraga aphrod-pa her-brayad or an इर सर अ वर्षेद् पर्वे मेर समस बार, वर the satrological terms for harmony of influence in the destiny of a person: (1) 35579 kun-dgas. (2) 54584 dus-dbyig, (3) 54 dul, (4) 44 skye-rgu, (5) 444 ashon, (6) & 44 buu-rou. (7) and rayal-mishan, (8) 500 and dock behu, (9) \$\$ rdo-rje, (10) \$9 tho-wa, (11) न्द्रम्भ gdugs, (12) ध्रम्भ grogs, (13) नेद्र vid. (14) at 5 holod, (15) and a hual-me, (16) & th rtsa-ton, (17) 98959 hchi-bdag, (18) 258 mdah, (19) 34 grub, (20) 455 mduh, (21) 4558 bdud-rtei, (22) 454 Ar gtun-cift, (23) 25 glafi-po, (24) 24 34 stag-myos, (25) # a sad-pa, (26) # Quo, (27) 455 brtan. (28) and Aphel (Rtsi.).

QÃQ'Q hphrob-pa= •\$99 hphrab-pa (Sch.).

QAQ'A bphrol-wa= AMA'A bphral-wa (Sch.)

Phros (from জুল q. v.)= সুৰ্থ residue (Situ. 114), excess of what is actually required, remainder, balance; বুলুম্ম মুখ্য বুল্ল grant me that residue, let me have the remainder (Yig. k.). A ba the fifteenth letter of the Tibetan alphabet sounded variously according to position or from usage as b, p or w.

It is an affix sounded as wa for use of which v. ante under a pa. 2. in Budh. ba is symbolical of the primordial which is simple and absolute, i.e., as a sparaeternal and unchangeable; ba also represents as a sparaeternal powers of Buddha (K. my. 7, 208), and further demonstrates the doctrine of Buddha in the Dharmartha for the salvation of mankind (K. d. 4, 114). 3. in mysticism, a is held to signify a meat and also as to eat (K. g. 7, 179).

ব II: also ৰ'ৰ্ম ba-mo না a cow; ব্যুমba-glan a bull; ৰ's ba-cu (colloq.) a cow;
বৰ্ম ba-bjo নাবাৰ a herdsman, cow-driver;
বৰ্ম calf; মন্দ্ৰ ba-rmig a cow's hoofs;
মন্দ্ৰিক the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water
(Dzl.); ব্যুক্ত ক্ৰিন্ত ba-nal ndso-grod (অমিচুন্ত ব্যুক্ত ক্ৰেম্প্ৰস্ক্ত ক্ৰমে) (Yig. k.) to idle away time doing no work; compared with a cow which lying down chews the cud and does nothing more.

Syn. akn hjo-ma; tada ho-hphel; tkak: ho-mo-hchik; anah; hbab-byed; guya lus-ldan; kyi-h; sho-sruh-byed; ak ba-mo; tyun nu-ryyas-ma; himaku yoks-hjom; kan hehon-ma; yun grus-ma (Man.). विश्व ba-glan skyon-sea गोपाच; a low caste in India whose profession it is to tend cattle (Ya-sel. 55).

Take 48 ba-glash-ldan n. of a Yakshini of Rohita who, having invited Buddha with his followers to her place, in honour of this visit caused 500 rihāra to be built miraculously (K. du. 9, 298).

ৰশ্বৰ ব্ৰুদ্ধ ba-glass-spyed থাৰিলগাৰালীয় n. of a fabulous continent to the west of Jambudvipa, and so called because cows feed on the lands and form the main wealth of the people (K. du. 4, 286).

+ बहुदः भेष ba-glan-mig 1. जवाच a small opening in the wall of a house for light and air. 2. n. of a medicinal flower and of millet (Mon.).

मञ्जूष्य ba-glan-rdsas = हर कुन के रेज spanrgyan me-tog (Moon.).

वश्चर पश्चर ba-glan-berun = १०६ मञ्जू thaldres-sman चाऽण्य ut-pa-la (अतिकाः).

वाहर के ba-glafi-lee= विराम्ह स khur-mafis.

and ba-braya wis-and a spider's web.

‡ नि'ग ba-ka वच n. of a tree (K. ko.

The sound of the s

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व कर केव ha-kan-sel n. of a medicine which cures phlegm.

ロ"气間又 ba-dkar 1. white. 2. lime. lime-stone (Schtr.).

্ৰাপান ba-gam ৰাম ve a dome on the top of a house: कि देवक a golden dome (A. K. 1-4); प्रकार दर्शिका ba-gam hod tshogs the glittering dome; 455 3 9 94 the celestial castle (Yig. k. 2). 4 4 acc. to Ja, is a certain part of the timber work of a roof, something like pinnacle, battle-리 주위 (64 ba-gam-can = 49 50 4 95. king's palace also agus wa milch-cow (Maon.).

4'85 ba-car werfent fa piece of cloth to cover the secret parts; the hem of a lower garment | 8.

‡ 미구·백·대 ba-di ya-la=flax.

Syn. 9 pan fa ca-nahi me-tog; 3 aga dril-bahi-sgra ; \$44 34 stobs-can (Milon.).

קים ba-ti in Sikkim and the West: dry grain-measure equal to four pounds. वनेन ba-ti-ku a small long measure, one seventh of a barley-corn.

A 5 A Ba-tu-ba n. of a country mentioned in Bon works (B.ch. 4).

ব'ৰ্ম্ম ba-thag 1. cob-web, or thread which is drawn from the spider's body. 2. root, stalk of fruit (Ja.).

1 9'5' d ba-da-na = 955 gdon the face (mystic) (K. g. F, 26).

1 95 ba-da-ra jujube fruit=339 rgya-cug (Ya-sel. 43).

Tig ba-de a tree: agg-agadag-dad. 785.

434 45 ba-dan sen-ue a demon of the Naga class.

4 5 ba-dan unu (A. k. 111-28) acc. to Lic an ensign with pendent silk strips; acc. to Ja. a kind of dagger set upright, a semblance of which often attends apparitions of the gods. 454 ala (Beng) faura-चारी flagholder : carrier of a standard.

वायदेशवर्षम Ba-bde rnam-hdeom n. of a village in the neighbour-bood of Stod-lust (Rtsii.).

ਧਾਨੇ ਪ ba-ti-la n. of a tree (Lan. Yig. 36).

Svn. #45 ma-no-ha: #K X# Idoff-ros (MRon.).

45 ba-nu a mineral medicine: 4546 य क्षायदे दुर्द्रभय मेव (Med.).

यह ba-spu कोन, प्रचय, little hairs of the body: 4 8 34 ba-spu-can hairy, covered with hair; and ba-spu-med bald. Syn. बुका है म lus-skyes; यक्षपायदे मुन or 3 pags-pahi myu-ga; प्यापिको हैंच pags-pahi me-ton (MAon.). 4 B ac at ba-spu lake-pa than hair standing on end (out of fear). Syn. 5 % spu-sifi; 西東山 spu-ldafis; 西南山 spu-quowa : Bar spu-lon ; a Barta age ba-spuhi rnam-hgyur (Maon.). वश्रवे हुद स रोमक्प pore; यञ्च स्ट संबूध, joyful.

य ba-bla (pron. babla) प्रतिकास, सर्वर vellow arsenic; vellow orpiment: and a KABAUAKS ba-blas emen-kan rul-pa good vellow arsenic is an antidote against indolent sores and ulcers.

Syn. with hera sachog phres-wa; prings सर्व ma-tshogs mdog; यहार ba-glaff-so; क्रे के gar-gyi-brgyan; व मुख्य ba-spu thus wa; & Batha byi-blahi-mig (Mson.).

walle ba-blog W. clod, lump of earth.

A

wild-ox (Bos gavarus). Acc. to Tibetan accounts the Gayal are indigenous to the Chittagong hill tracts and are also abundant in the forests of Pemakod where it has been with some success domesticated and yields good milk; but the Sanskrit name given in Māon. evidently refers to the yak-cattle of Tibet and Higher Asia. In Lam. acattle of Tibet and Higher Asia. In Lam. acattle of again, ri-ba-nen is often mentioned and is certainly the yak of Tibet.

The ba-mo 1. a cow (Mhon.). 2. hoar-frost.

Syn. of 2. 44 språ kan nam-mkhahi rlank-pa; 5a I. rdul-yyi-chu; språ da u mkhahi-zil-pa (Mhon.).

पंत्र दे पुँदु ha-mohi byihu चात्र [the bird Curulus melanoleucus, according to the legend living only upon rain-drops]S.

Syn. Kamifs ston-ka-spyod; as dassas lan-cig-dgah; d5miga tsa-ka-kahi rgyal; d2 ulkag char-mishon-byod; d2 char-rta; sac ulkag char-mishon-byod; d2 char-rta; sac ulkag dgah-wahi sil-shan; d2 ulka tshah-ebas (Uhon.).

‡ वर्षे नेपश्चिम ba-thi ger-glin n. of an island: मार्डिय एने द्वाया देवा वीका यह केप श्चिम देवा प्रकार (A. 55).

ন ঠ ba-tshwa 1. described loosely as বুখাইন বুদুগুৱ-ক্ষাঙhobi-chu sea-water (Ya-nel. 40). 2. impure oda incrusting the ground near salt lakes. বুলু ডা ba-tsua-can = কুনু ডা অম্বং; salty, briny; বুলু ডা চি-tshba-can-gyi ক্ষাঙ্গত a lake of soda-salt; বুলু ডা চি-tshba-i skyur-tshi muratic scid (Cs.)

† actil ba-dera bo-dhi n. of an Indian Buddhist, born in the country of Malaya, who visited China accompanied by his pupil Amogha Vajra during the reign of Emperor Ming Hung of the T'ng dynasty (Grub. 7).

व व इ m ba-yi nu-ma 1. cow's dug or teat. 2. = कुद व्युव्प ryun-bbrum grapes (Maon.).

D'X' दें dara po-ta described as १ ५ वस त्रे प्रथ a wild animal of the deer class (K. d.

□ Ba-ri n. of a solitary monastery on the top of a hill in Tsang (Deb. 4, 35).

T'5' ম ba-ru-ra আছানিমানক a species of myrabolan [the plant Terminalia bek-rica] S. বহুম্পান স্থান কৰি (Med.).

Syn. १ च ta-ka; यह ba-bha; ६व ri-li; यह कि बद्दाय kar-çahi hbraş-bu; विवाह स miggi xtsa-va; विवाह mig-can; अन्तर्भ tshim-byed (अतिका.).

प्रदेश Ba-re-nan n. of a place in Tibet (Yig. 98).

‡ पवन ba-la-ka स्थाप a tree [Sida cordifolia]S. : पवन्दर देव ५६ ६ (K. g. ६, 210).

े प्राप्त Ba-la-ça n. of a Tirthika king: देन प्राप्त मा हेवा द्व देनु वृष प्रदा सदस कुछ हु। द्वापम बदमा वृष्य प्रदा वृष्य प्रदा सदस कुछ हु। त्वापम बदमा वृष्य प्रदा वृष्य प्रदा स्वापम प्रदा प्रदा हु। (K. my. F. 526).

† A'U'S ba-la-ha surve [cloud]S. & Aways cas-ces ba-la-ha is a tamchok or wonderful horse of Indra famous like Alexander's Bucephelus.

प्रभार ba-las like पञ्चर also स्ट. दे, a bullock: प्रभार के a woman tending bullocks; प्रभार के ba-las-bgras v. यभर द्रम्य below. यभर के के प्रभार [bullock's bile used as medicine by Hindus]S. यभर के ब्रम्भ ता क्यांत [a young elephant]S.; यभर में हैंने ba-las kha-sho-shonan].



(K. ko. म, 2); सम्बद्ध क spotted or particoloured bullock; सम्बद्ध मुण ba-lah duahphyug a berdsman, keeper or tender of cattle; तम्द्र में गोनास tobacco leaf; lit. bullock's nose; तम्द्र में मोनिस् [a cowkeeper] S. वम्द्र में मुग्त [1. bullock's hoof; 2. the plant Asteracantha longifolia] S नम्द्र में मुग्ते से मोम्बर [cow's foot] N. नम्द्र में मुग्त मोम्बर् [a cowshed] S. नम्द्र में मोम्बर्स [a cow-keeper] S.

यवास्त्रभावित्वाचेत्रं, Bu-la sahs-yyen-la hihen n. of the son of साम्बन्धाच व्येत्र mu-sahsla hihen (G. Bon. 23).

ব'বু ba-tu কৰেছিল species of fragrant arborescent plants (rhododendrons) growing in the Humalaya and Tibet the bark and leaves of which are used as incense by Tibetans; its flowers are called 5 ব du-li (Liq.).

937 ba-lu-ka n. of an aquatic insect (K. du. 4, 241).

‡ व वेद व हरे देद ba-linga-nahi çin पाविकृत्रवा [a species of creeper]S.

Syn. Ar 34'84 çik-kun-can; r4549'8 kan-dyak-ma; ar k k 7'84 sch-mo mod-fdun; 98985 kiug-byed.

A d ba-çu W. a virulent boil, ulcer (Jā.).

- 1 4 9 7 ba-hi-ka a bird (K. my. 4 7.
- If ba-har; here a ba=254 new simple, not compounded, and \$=255 holds-byas therefore Aspa transient unsteady (K. my. 7, 208).
- † 5 bha=R^{*}(PB^{*}R khur-lei-wa khyr-ca carrying heavy burdens, hence it signifies a Bothisattra or Mahasattra who is capable of carrying heavy noral responsibilities, i.e., the burden of the anuttara sanyak-dharma on his shoulders (K. my. 7, 208).
- # 3'n X'n Bha-ke-ra kut n. of a town in the country of Tamal (Deam.).
- † 9 9 5 bha-ga-na = **PA AN ** a fairy, in mysticism (K. g. ?, \$6).
- ‡ \$ 5 A bha-dra-la = \$5 42 3 m bha-dra-lahi phye-ma (K. g. 8, 45).
- † § 3.5 5 bha-ra-na an Indian Buddhist pandit who with his colleague Matanga visited China during the reign of Emperor Han Mingti, and first introduced Buddhism there about A.D. 61. (Grub. 5, 7).
- ् इतेन, Bha-len-tra बारेच the country Varendra (North Bengal): न्यापुण्या नेन हुन् इत्यापुण्याने कर पंचार in the eastern quarter in Bhalentra there were many Buddhist images and symbols (A. 60).
- ‡ इंट.पंच Bhan-ga-la Bangala (modern Eastern Bengal) : इंट.पंच र काय अर्पना है कि



(king Deva Pala) summoning all the Bangala-pa into war (A. 60).

 $\begin{cases} bhu = \sqrt{3} & bdres & \text{mixed (mystic) } (R. \\ g. & 1. \end{cases}$

‡ মুখুট্ট Brahnia dandi n. of a medicinal (vegetable) drug: সুখুট্ট্ দে । ট্ট্ দেশ্বনে! ১৮ বি.। বুৰান্ত্ৰান্ত্ৰ কি:। বুৰান্ত্ৰান্ত্ৰ কি:। বুৰান্ত্ৰান্ত্ৰ কি:। বুৰান্ত্ৰ প্ৰদেশ্য কি: বি.। বুৰান্ত্ৰ প্ৰদেশ্য কি: বি.। বুৰান্ত্ৰ প্ৰদেশ্য কি: বি.। বুৰান্ত্ৰ বুৰান্ত্ৰ (K. g. 3, 49)

bag I: 1.=১৯ শ্র cun-zad a little, alight: মুখ্য ব্যক্ত বা mum bag chags-pa a little oil was on it (A. 133). 2. a primary signification of this word seems to be: a narrow space; fig. অব্যক্ত বা to be straitened, in necessitous circumstances (K. d. ৭, 337). acc. to Jā. attention, care, caution, relative to physical and moral evils or contaminations; ব্যক্ত inattentiveness: মুখ্য বিশ্ব বা ক্ষান্ত of attention; as adj. or attribute: careless, unrestrained, fearless; মুখ্য বিশ্ব বা ক্ষান্ত of misfortune (Dzl.). See also below under ব্যক্ত

व्याप्त bag-skar or व्याप्त हैय bag-skar-rtsis astrological calculation regarding good and bad luck at the selection of a bride.

aspen bag-khag brick of tea weighing 6 lb. (Rtsii. 70).

व्याबद्धभाष bag-hkhums-pa 1. = द्वं ६८ व blochus-rea timid, also little-minded (Mson.). 2. acc. to Sch. to be afraid of.

and bag-glu marriage songs, i.e., those sung on the occasion of a marriage by women.

ayaqu bag-chags वाका, प्रश्नान, वाकान habit, inclination, propensity: उद्देश भवे व्या क्षण पूर्वाच्यालाचा; the habits or propensities of a former life. व्याक्षणवादः bag-chagsbash good propensities. व्याक्षणवादः bag-chagschags-grams see, to the Bon, the three vices of mind, body and speech (B. Nam.).

**Special Communication of the Rain-ma school.

also, a cheerful state of mind (A. 149).

অৰ্থন bag-idan modest, discreet, temperate, careful; one possessed of self respect: বৰ্ম ব্যায় কৰা behave honestly (Horom. 106).

Syn. 1995; bag-yod; Past, khrel-yod; Esta Cast ho-tshahi tshul-can; Est Asia katsha çeş-pa (Mhon.).

মানু বিষয় bag-phebs = ব্লি spro-ua (নিমার্ক্রির ব্রাথ বিষয় বিষয় কি blo bde-ua byas-nas) with a cheerful mind; without care, anxiety or fear. Adv. মন্বিশ্বমান ভূমি বিষয় বিষয় কি ease, leisurely, without any hurry: উপ্তর্ম কেবলাইকার প্রস্থা প্

ত্ৰ্য bag-pa as a verb. to be afraid, to be apprehensive of, to be anxious; অপ্ৰথম u bag-bbebs-pa to drop, abandon cast away all fear.

বৃদ্ধন bag-tsha-ret = ব্রি ব্রাপ্তর প্রানিta-tsha-tahs byed-pa 1. to be afraid, panicstruck; to be convulsed out of fright: প্র্ ব্রেক্ত প্রক্রের্ড in the meanwhile there arose no apprehension or cause of uneasiness whatever (A. 37). 2. sbst. fear, timidity, anxiousness; ব্লুক্ত bag-tsha med-pa fearlessness (Ja). ব্লুক্ত bag-mi-tsha intrepid, fearless; as abst. one who does not become affected by threat, fear, or danger; a hero, an intrepid person.

কৰ্মান্ত bag-yod = কৰ্মান্ত bag-idan a prudent person; one who is pious, law-abiding, temperate, dutiful, discreet and conscientious in his dealings: গুৰুত্ব ক্ষমিন্ত্ৰ। ক্ষমান্ত্ৰ সুৰুত্ত্ব স্থান স্থান বা the world bows to those who at all times possess self-restraint and honesty (K. d. 3. 113).

তৰ্ নৈ bag-med আগ্ৰিছ impious, dishonest, immodest, impudent, indistreet, etc. বৰ্তি, বৃতি কাৰ্য্যাৰ কৰিব আৰু কৰ্মান্ত কৰিব কৰিব কৰিব আগ্ৰিছ কৰিব আগ্ৰিছ কৰিব কৰিব আগ্ৰিছ কৰিব কৰিব আগ্ৰিছ কৰিব কৰিব আগ্ৰিছ কৰিব কৰিব আগ্ৰিছ কৰিব কৰিব আগ্ৰিছ কৰিব আগ

ত্যুস্থ bag-yod-pa অসমত [absence of mistake, carefulness]S. reverence, fear, self-respect, self-control; as adj. chaste, careful, conscientious; বৰ্ষ bag-po adj. = বৰ্ষণে bag-yod-pa (Cs.).

सब्धान ing-yaks shat. वद्यार [a striking]S. as adj. intrepid.

বৰ্মী II: meal (generally of barley, the staple food of the Tibetans) বৰ্মি bowl to keep barley flour; বৰ্মী bag-phye barley flour; বৰ্মী bag-skyo thin pap or porridge of meal; বৰ্মি thick pap, dough; বৰ্মী warm porridge; বৰ্মী bag-sbyar paste; বৰ্মী bag-sbyin lute, putty, a compound of meal and glue; ব্ৰমীৰ bag-leb or বৰ্মক্ষ bake-pag C. cake or bread.

বিশান bag-ma বৰু newly married wife, a bride; bag-po bridegroom; বৰুৰ্ব্ন bag-gyog-ma a maid-servant who waits upon a bride; বৰুৰ্বন bag-rogs — বৰুৰ্বন attandants on a bride at the time of marriage; বৰুৰ্বন bag-log the return of the bride accompanied by her husband for

the first time after marriage. The state of the state of

Syn. an mun bag-gear; ft Adgrad dahpohi rdul-can; Kaspun bkyo-bdam-ma; an akan lag-hdsin-ma; gu dan ku lhan-cig gpyodma; gasen ma-beuh-ma; ku semu chop-bcasma; Bu nun khyim-gear; ubuga mchip-brah (Mhon.).

anth bag-taum= क्षाति or कर्मन, क्षेत्र ; a little ; वर क्षात्र करे each a little money (Mil.); ५८ क्षात्र करे रिक्त कर्माति के appetite is growing a little better; क्षात्र क्षात्र क्षात्र , insignificant, trifling (Jd.).

+ come buys = Ram slowly, gradually, one after another, by degrees; come in body kyis = Ram in rist kyis: come in 22 come in action bed up the hill slowly, i.e., by degrees (A. 131). come in after = 5 in c.

বিদ ban भावन 1. foot-race: আৰু তাৰ ban
лучид-ра to run a race. আন্তর্ভার ban
mechon-byros or ক্ষেত্রভার movement or

gesture of the feet in dancing (প্রতিকা.);

also = ক্ষাণ ইন্টান্ত্রণ making long strides,

or paces in running (প্রতিকা.). 2. courier:

ক্ষেত্রভার despatching a messenger, also

running.

ৰ A ban-khri shelf: আ মুন্তুৰৰ bankhri gsum-brisegs a shelf in three steps or tiers (Rini: 55).

que da bafa-chen or que da u = १६८ म , खारवारचा [one going down, descending] 8. swift messenger, courier: बहुद र्म दे प्रकार के कि प्रकार बाक्ष प्रकार (Rtsii.).

Syn. 43 pho-na; 344 nan-rna; 444 ge hphrin-skyel; & ga ban-phyin (Mnon.).

on a bak-wa or on the bak-raded storeroom, store-house, corn magazine, also A

treasury; arms bankhan id.; as 35 banphud the first-fruit offering from the barn (Ja.); 534 as ding-ban cup-board, press (Ja.).

Syn, MESPE masod-khak; 254 pe hdurkhak; Een ys 444 loks-spyod-gras (Mion.).

वर अहेद व bah-mdsod-pa = वृक्ष अहेद व phyagmdsod-pa.

Syn. ME54 mdsod-pa; ME54E44 mdsod-hdsin-pa (Mhon.).

बद श्रेम ban-rim= है २६६ प्रिचा the steps of a chorten; terrace-steps: १९६ पुन के देव के देव हैं के देव के देव हैं के देव हैं के देव के देव हैं के देव हैं के देव के देव हैं के देव के देव के देव हैं के देव के दे

new basis or and basis a tomb, monument, but esp. graves of Kings, royal monuments or tombs.

ALN'A bans-po = \$4" rlon-pa wet, moist (Mnon.).

বৃদ্ধ bad [1. moisture, humidity W. 2. edge, border: প্ৰাৰ্থ the edge is of gold Sch.] Jä.

 $\Box S$ $\Box M$ bad-ka C. a plant similar to mustard yielding oil $(J\ddot{a}.)$.

† 5 7 bad-fi-ka n. of a bird (R. ko. 7, 3).

du. ≈, 333).

বাহ বাহ dad-kan মান mucous, phlegm: ব্ৰুদ্ধ dad-kan-hjoms that which removes phlegm. ব্ৰুদ্ধ dad-kan gmug ক্ৰ ব্ৰুদ্ধ dad-kan smug-po convulsions, choleraic cramps (Mag. ch. 5).

वर् सम्बर्धे कुल सं कहर कुर सम्बन्धिय पर्वे सार्वे Bad-ealahi rayal-po Hohar-byed-la gdamp-pahi-mdo the Sûtra on the instruction given to Hchar-byed the king of Badsala. Buddha perceiving that the time had arrived to convert the king of Badsala proceeded to that country with his attendants and followers. The king about this time was proceeding to invade the city of mass and sa Gshan-gser-can; and, meeting Buddha on the way, became annoyed and asked what business that wicked man (alluding to Buddha) had in shooting arrows at him. the arrows rising in the air miraculously and sounding the following verse :--] 25 वीका है इस्तावकुष्य कर्ते देश कर जा बर वस्तादर हैंदा में अद देखेल वर्त मेंबो क्षेत्र वर्ते हर । देश दे में कर वर्ग हे दे शहर । (K. d. 337). But listening, the king perceived the truth and became converted to Buddhism. वद्यावविकास वक्त के कि कुम परे भई the Sûtra delivered at the prayer of Hehar-byed king of Badsala. In this the story is told of the illicit connection which Buddha was said to have had with queen S'yama, a story set affoat by queen Anupama the daughter of Madhu. When the malicious design of the enemies of Buddha was percieved by the truth having been brought to light, the king with his wife became firm believers in the religion of Buddha (K. ko. s, 350).

‡ प्राप्त ban-skya (व्य = व्य रे ban-de a Buddhist monk or priest, बु=a layman) केर व्य व्य का का का compelled all the priests and laymen in general to take refuge in Buddhism (A. 103).

+ Of The ban-glas = " ox, bull.

14.24 dea-re-deo-re little by little. 2.=434, \$44.

\$43 \\$ ban-dha or \$4 \\$ bhan-dha 1.= \$400 skull, cranium; prob. \$100 (a skull used in Tantrik rites as a vessel for drinking

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water or wine). 2. n. of a great mountain situated to the north of the snowy mountains of Kakari, and filled with medicinal plants and minerals: a kind of animal which can at will transform itself into a lion having eight feet lives there. (Lam. 36).

1453 ban-de and worshipful, venerable, a Buddhist monk or priest. A sa ban-rgan an old or elderly priest; अरेक्ष्य or अर्धः ban-aprus and a mendicant monk; 94 & ban-chus pupil in a monastery. यह देवे अद्वेषाय ban-dehi mkhris-na (६६ पद्धर मेर ने अधिकाय) the bile of the brown-duck (mystic) (Mig. 111).

‡ प्रशृहिता ban-dhu-ka क्षीवक, बस्कृक क youth, n. of a red flower [sheet the plant Terminalia tomentosa S.

Sy gamas rtsu-lag-can; mas gsho. shu: 3424 nus-ldan: 844 af rtsa-laghtsho; a fa sur me-tog dmar; at \$ 14 lantsho-can (K. d. 8, 75).

‡ व्यव है या ban-dhu dri-wa-ka बन्धकीवन n. of a red and brilliant flower [a shrub bearing a red flower, Pentapetes phænuca 8.

43'5 Ban-ta n. of a tribe in Nepal (Dsam.).

মন বৰ ban-bon for (মন ই and বৰ ম) Buddhist priest and Bon priest (Ya-sel. 18).

as is is a dan-son bucd-pa = Rau a in a lso Kan 14 35 4 to be alarmed; to take heed.

95 955 ban-gain the shawl or serge-cloth wrapper used by Tibetan lamas or 943 (Risii.). 44 9 ban-tham shoes worn by Buddhist priests (Rtmi. 51).

‡ 73 5 9 7 bán-tá ça-ka n. of a bird (K. ko. 7, 5) [one who eats what is vomited |S.

All bab and and babs, v. aga a hbab-pa. aquia babs-pa=44'a len-pa taking, assuming : A awaque mi-lus babs-pa (Yiq. k.).

an a bab-col = = a want of consideration in speaking and acting, = HENT. TICH and-lum hastiness, rashness: Pari 44 34 5 35 4 to sin recklessly, without heed or regard. यश रूप क्या bab-col goms-na average (A. K. 910) [sudden practice.]S. वव देव हा व bab-col smra-wa = १५ ह व rdsunsmra-wa speaking falsehood, also insincere speech. ange bub-lhis considerateness and discreetness in any work or proceeding; का केंद्र कर देशे कि having carefully weighed the circumstances; on full consideration of a subject (Yig. k.).

वयःभव bab-mal= अन्याः इत्य also called सर्वेष्ण sa-tshugs which really signifies a halting stage after a day's march, lodging for one night, place of one day's halt; क्षा रे वका वीते भाषद अवा यहै साथवे सर at a place calculated for staving at after day's or two days' journey (A. 157).

অত ঠ bab-mo or আৰু in Ld. soft, mild: also chaste, modest (Jä.).

44 3 5ab-bla within sulphate of arsenic. वय म bab-su चवतरच landing place; also settlement, colony (Ja.). प्राथम babsstras = 999 # hbao-sa a place of landing, a landing.

મુગમ વર્તેલ bubs-hbrel == 35 વર્ડેલ. joint. combined; conjointly, in connection; also in harmony with, in accordance with : देव अवृत्र दे शेव देद वा के वर्ष द यथभ वर्षेत्र प्रवास कराया (except. but for that, we should require an order according to the circumstances (Rdsa. 16): भाइर ज्येष क्षें में अ अवस्था ततन रहेता मार्थे सात्र तथन स्वार्ट an official authority (jointly) from the Church government (****) and the Emperor of China (), etc. (D. cel. 7).

वनस्य के baby-hor suitable or fit for, opportune: वनस्य के अनुत्ति दश्य कु assistance according to what shall be suitable or needed (Yig. k.).

DN bam or and bam-pa stale, mouldy, decaying.

QN' I bam-po that which has been gathered together, what is put or grouped into one; and, hence, frq. a section or subdivision of a book, a number of chapters taken together; a series of pages; a set of slokas; and a glegs-ham that which is gathered between boards, i.e. a book or MS.

As Non-ril 1. defined as A note of the mi-ro glassima skyon-med fresh human corpse without any part injured or decayed. 2. that which is weakened or worn out by much usage. 3. mould in W. (Ja.)

QN' Edun-ro a made-up effigy to represent the dead bodies of supposed enemies of Buddhism, gen. used in Tuntrikism.

प्रकार 1. नम्, चनार intermediate space, that which lies or comes between that which intervenes (used as adj. or as abst.): वर ने पश्चाप चनारकचा the intermediate age: यम ब्रेडिन में अदेश पर द्वा सम्बद्धीयं क्रमा omitting the intermediate word or particle, or making it eliptical; पुन ने वारेव ह स के में वर देव a wedge of lapis-lazuli in between the rock; and isthmus, neck of land; Fig. वर अध्य upper, lower and middle country; as an amphibium partaking of two natures (Ja.). But as most commonly occurs in the sense of a postp, or of an adv. when it usually takes such forms as as a bar-la, as a bar-na, as 5 bar-du = betwirt, between; also, up to, until, as far as; during: & pa at 5 me as a a da

between the river banks a bridge had been placed; 44 454 3 445 during seven days (he had not eaten any thing); 5 mt as 5 till now; 5'5w gas 5; 5'as, until now, hitherto: देवेबर 5 or देवर till then, up to that time: वर् वर्ध है वर 5 at three (different) times: fro. with verbs: 3% agadas till even touching the top. With a negative, 955 etc. is equivalent to: as long as warna as long as it has not been obtained. i.e., until it is obtained; Fugas 5 till or up to his death (Mil.); # 984 95 5 as long as we have not reached, attained to. as an bar-nas from between : 35 34 345 44 from between the two tents. 95359 to interpose, intercede, mediate (Ja.).

वर अवस bar-şkabş चनसर space of time, meanwhile.

between two other houses. 2. central house or room.

নহ ষ্ট bur-khyin, of a demon (শন্ধৰ্) of the naga class.

型質 bov-khra a kind of tea of middling quality (S. kar.- 179).

as Tw bar-gos a sort of waistcoat.

us guenn bar-gyi-mishams the intermediate space or zone (Nag).

বং ট্রান ট্রং বংক্ত [a portice or veranda] &.

ৰং ইছিং বাংল Bar-gyi ldin-gni; n. of a dynasty which reigned in Tibet, of which there were only two kings, viz:— মুখ্য বাংল Gri-gum blaan-po and মুখ্য পুৰ Spude gun-rgyal (B. Nam).

 $q \times q = bar-hyah$ $1 = 3 \cdot q = re-hyah$ occasionally, at times. 2. some, several; several times, now... $(J\ddot{a}.)$.

कर कुष bar-gras = बोर में कुष of the middle class, quality, or size. वर में bar-shib



barley flour of second quality (Rtsii.); A an bar-gyu = an an graph gyu-bbrid turquoise of second quality; and second quality meat (Rtsii.).

axis bar-chod, axis bar-chad or axias, bar-good ware: that which interferes, cuts in between something else; any hindrance, accident, impediment, untoward occurrence, interruption : 199 45-55-53 meeting with an accident, to perish, to be lost: 4x = 4 a to remove impediments: K W QK as als us without meeting with an accident (Mil.) : 95 55 Farq to meditate evil, to brood mischief; as as as a far as not having played me a roguish trick (Ja.). Whilst 45 % indicates usually any interruption in a worldly business caused by any accident, disease, etc., it means also a change of mind or a hindrance by sin, etc. Again, when a Buddhist who has been for years observing the rules of Vinaya and suddenly betakes himself to the practice of the Tantrik rites but fails and becomes a fallen monk, this change of religious practice has been to him a Bar-chad.

Byn. वेर्षेश ge-gos; व्यवस्थ bgegs हुदाश रहत sgrub-ma-hjug; वर-दुःब्रॉट, bar-du-gcod Mhon.).

क्रक्रक्ष्य जननार्थं, निरनार continuously, uninterruptedly.

des-du पर्योक्ष; in colloq. ६वर 5 decar-du between. वर ५ १९ १ ने नवस्त्राम [good or propitious in the middle.]S. वर ५ वर्ड १ वर्ड १ वर्ड अन्य सम्प्राचित्र अपनी: [intervening or obstructing objects.]S. वर ५ वर्ड १ वर्ड (4) ব্ৰদ্যান্ত ব্যাহ the danger to merit (D.R.).

AT & bar-do also wat bar-ma-do the intermediate state between death and rebirth, of a shorter or longer duration, ordinarily under 49 days; lit. 45 between and \ two, i.e., between the two, so the present life is a state of Bar-do inasmuch as it lies between the past and future existences. There are according to the work called Tho-sarol six varieties of the Bardo: (1) 45 454 45 kwed-anas bar-do: (2) क्षित्रसम्बद्धः rmi-lam bar-do: (8) वसमञ्जूताहर् bsam-gtan bardo ; (4) 48 FAR & hchi-kha bardo: (5) \$495 45 chos-aid bar-do: (6) 454 48 8 srid-pa bar-do. Ace. to Rain-ma Bkuhgter system there are seven stages of Bardo: (1) < 444 } 444 1 44 (2) \$44. बिद्यवेषमार्दः (3) इदावहबास्यानेवेषमार्दः (4) स्दा रेबाके नेब के वर र ; (5) दुवा अवस्था पर विदेश के वर र ; (6) व्युक्तसभ्य देव व्येव वस्त (7) विकाय व्यव क्रिया व्यव क्रिया 395 A. Aco. to the Bkah-rgyud-pa school there are five stages in the Bardo:-(1) के महत्व वक्ष प्रयोग्य हैं : (2) क्ष्य व के निवेश र हैं : (3) हैद वद्देव वस के कर दें : (4) के वस वहेद के कर दे : (5) ब क्षेत्र में दृष्य देवर ६ (Ya-sel, 186).

কৰেনুদ bar-bdum=কৰ্মীৰ agreement or treaty between belligerents: ক্ৰেনুদ বুলুম hoping to be able to bring about an agreement. ক্ষ্মি bar-bdom অক্সমান [the suppression of the breath or voice]S.

वरष्ट ber-man कारीय, बोस atmospherical space, the illumined space; कृट वे दर्भट व in the heavens above, in the air : वर्भट वे देवब illuminated region above.

Syn. and gnam; and gnam-mkhak.

And bar-pa the middle one, gen. the second son or brother in a family.

दरपर्धम् Bar-pa ra-tsa-ka n. of a sect of the Tirthika in ancient India: दरपर्धम्बद्धः दरम्भिः दर्भम्बद्धः (K. ko. म. 137). Δ

45.45 5 bar-bar-du at intervals, from time to time, now and then.

प्रश्न bar-ma समाज 1. the middle tone in music. 2. or ६६ मा , समाज the middle one of three things; इंट प्रश्नि को बाहित the world of the middle thousand (B. ch. 7). 3. = प्रश्न or प्रश्नि के a dancing woman or girl (Maon.). 4. के प्रश्नि प्रस्ट-pa the waist or middle zone of the body (Maon.). अराज middle one; प्रश्नी विष् के समाजविष् के समाजविष the middle world; प्रश्नी के समाजविष्ठ के समाजविष्ठ के समाजविष

as as were bur-med facus without interval.

ব্যাসকল bar-tshams or ব্যক্তিগ্ৰহণৰ any interval. ব্যাসকল নি কিংলাং, continual, often.

বং ৰাজিগ'বল্ল bar-gyen-dyu explained : র'?' ঋ' লাগুল ব্য'় ট্রি'লামল বল কালুল'ব্য'় ইন ম' ট্রি'ব্য' লাগুলাট্রব্য'ন (B. Nam.).

araq a bar-lag-pa a go-between, agent. aram bar-lam=5 am 3 am in the meantime, presently, at present (Fig. k. 39).

 $\Box X = \Box M$ bar-qig n. of a flower (K, d, f, 12).

as que le per Bar-gear gdein-khan n. of a place in Tibet (Deb. 9, 43).

barley and peas and four balls of wool (A. 103). The same of the different colours; spider]S. And A wing [a woollen blanket, spider]S. And A wool-yarn or thread of five different colours; and bal-zan cotton-yarn of red and white colours (Rtsii.); and bal-sle=and bal-sle and bal-sle wing sleak a kind of woollen sorge-cloth of very small breadth manufactured in Tibet: and and bal-sle gram-pa a piece of bal-sle (costs so much) (Rtsii.).

cours bal-thod the hair that is tied to the skull cap used by Bon-po priests in exorcism (Jig. 26). The state hal-thod-can a class of Bon exorcists who wear tutts of wool on their forchead: The state of wool on their forchead: The state of warming hair on their brow invoke good luck (Jig. 26).

प्राथित है bal-pa-dsa or हड़िश्म rtsa dres-ma (देम्प्रेंड्) विभव्यम [n. of a Bodhisattva]S.

वाया वि Bal-po or क्य भुव Bal-yul नेपास 1. Nepal, the Indian state lying S. of the Tibetan districts of Purang and Kyirong. 2. a native of Nepal. 44 In bal-chol a symbal imported into Tibet from Nepal (Jig. 18); and bal-tain Nepalose coin (Loft. 9. 18): 99 39 bal-dril bell manufactured in Nepal; also a kind of cotton cloth manufactured in Nepal; and bal-mdah match-lock manufactured in Nepal and imported to Tibet (Rtsii. 50); and garge THE Nepalese saffron; qu'il 23 Ac. CIETwww pomegranate tree; qq q5 Bal-Bod Nepal and Tibet; and bul-sbug or antia # and bal-pohi sbug-chal kind of cymbal manufactured in Nepal (Rtsii.). 44 % bul-mo a woman of Nepal.

Nepalese wife of king Syon-himan sgam-po, a daughter of king Ams'uvarman; n. of



a Tibetan lady who had obtained sainthood.

क्षण्य के a bal-yul-skyes जेपाचन n. of a medicine.

Syn. ब्रेस्ट्स idon-ros; जॅब go-lā; अर्ब ma-ho-na (ध्रिनंता.).

† প্ৰ balla and প্ৰান্ত balla-chen-po names of heavenly flowers (K. d. ৭, 150).

+ AND bal-li n. of a celestial flower (K. d. s. 368).

বৰ ভূৰ bal-lhog = শংশ ৰ plague, or cancer (Ya-scl. 28).

বৰ্ণনাৰৰ bas-mthah 1. শুঁহ দুংগুলি নাৰ দিন suburb of a town, i.e., the limits where a town terminates. বৰা নাৰ দৈন কৰা কৰিব নাৰ

TN'I bus-pa 1. occurs in lieu of gave by as-pu the pf. of \$5°, mostly in the sense of a thing being quite done or accomplished. 2. = \(\hat{\text{R}} \alpha^{\pi \alpha} \nu \text{mi-khrel-wa} \) immodest.

ฉพาล baş-mo, v. ฉฉา bab-mo.

ই সুখ প্রথ Bi-kra-ma çi-la (sometimes wrongly written as ने সুখ ব প্র Bi-kra ma-la çila) n. of a monastery at Magadha founded by king Dharmapala on the bank of the Ganges. It became the chief seat of Buddhist learning after the glory of Nalanda had waned; and Atis'a was high priest there for several years till he proceeded to Tibet. It was destroyed by Daktyar Ghiliji in A.D. 1203 about the time S'âkya Sri Pandita of Kashmir visited it (A. 61).

‡ Twg? Bi-kra-ma pu-ri (sometimes wrongly written Tywey? bi-kra ma-la pu-ri) n. of a place in East Bengal situated in the neighbourhood of the place

where Atis's was born: विश्वभाष्ट्र के विष्

à's bi-chu nam moss.

Ber bi-chuf = 9 er bya-chuft (in Sikk.).

‡ \$\frac{3}{4} \text{bi-dfu-ma} \text{fagu n. of a precious stone (K. d. \square 320).} \text{\$\frac{3}{4} \text{su-a\square Bi-dfu-ma}\$} \text{\$\text{dfu-ma}\$ \text{\$\text{dfu-ma}\$ inhabited by venomous naga whose poisonous breath renders the sea water warm at all times (K. d. \square 030).}

‡ वेश्वल bi-nd-ya-ka a class of malignant spirits called क्षेत्रण in Tibetan, also the name of their king.

वे u bi-pa प्रतिग्रह [receiving, accepting]S.

‡ a wa Bi-ma-la n. of an Indian Buddhist saint who had confided his mystic lore to Lo-tsā-wa Rin-chen mehog Rma and who is very much respected by the Rāiā-ma school (Deb. 4, 3).

‡ देश भूभ Bi-pa ká-ya n. of a fabulous phantom who appears in the sky at times to receive the homage of the naga demi-gods (Duz-ye. 38).

के दें हैं Bi-dha or वेद्द Vin-dhya, in Tib. also २ वंदवेष्वय है, chain of hill in central India in a cavern of which the Buddhist sage Acharya Dinnaga performed his sacetical meditations.

‡ aty ~ Hi-dea pa-va n. of an ancient city of southern India which is mentioned in the Kahgyur under the names of ager quer; ata gar, atquire (Mion.).

I'm bi-rdsi a species of shrew (in Sikk.).

विश्वसद् Bi-ri Ha-mdo n. of a place in Ulterior Tibet or Amdo (Yig. 8).

‡ A'P- bi-sa a poison.

‡ % * ei-hā-ra faurt a Buddhist monastery where monks receive instruction in sacred literature.

्र केर पा Bis-pa-ta n. of a treatise on Çabda-ridya the science of words: श्रूवेड्स अवेश्यवकेर वहच्चक्य the work Bing-pata called: thorns of words, etc. (A. 82).

The bim-pa or awa (written in the age and age etc., as the Sanskrt equivalent of Magan sku-gaugs and age abbibi): 1. Lama Çok Blo-gros bean states that bimba is a flower of Age gya-skyegs. 2. Momordia monadelpha a cucurbitaceous plant with a red fruit. Anding fails; a lip red like the frait of Bimba.

वे3 bibn बत्स a calf; in Sikk, a snake. वे3 পুৰ सौनितिका and वे3 स्थादनस्य क्रमिकिका [linen cloth dyed with red colour.]S.

वैरयपुर्विभवे bir-ica kun-ti ma-ti is a mystical expression.

‡ নীথান bilara fam, মীজৰ wood-apple. The wood-apple tree is also called ও মুধ্ এল but this seems to be incorrect.

Syn, द्वय व्यास dpul-hbras; क श्रूष भन्न cha-ldanmgo; व्यास दिन्दीय rab mehod-mig (Maon.).

‡ a t biradsa in Tib. 542 a n. of a town situated to the south of Vajrasana (Duz-ye 40).

§485 bu-bkhrid (puti) a common title generally given by parents in Tibet to the first born daughter with a hope that she would bring in the train of birth a § or son to her parents. pore, opening: and one of the hole, aperture, opening: and and hole, aperture, opening: and and hole, aperture, opening: and and hole, aperture, opening: and hole, aperture, parabol of perforations; and hole, appropriation of perforations; and holy (2 eyes, 2 ears, 2 nostrils, mouth, urethra, anus). 2 symbol, num. 9 (Ja).

53 bu-yu=5. \$5 & bu-tsha chuń-chuń little boy.

Sas Bu-glist u. of a park or grove in Lhasa belonging to the State (Rtsir.).

पुष्पुर bu-brgjud सन्तान, सन्तात, प्रजा. descendants, issue, generation.

\$\$67. Bu-chu Ha-khan one of the twelve Buddhist sanctuaries creeted during the reign of king Syon-bisan syam-pa (Lon. 8, 6).

957 bu-tu-ka = \P 55 w offerings to the earthly gods and spirits $(K, q, \P, 215)$.

Bh-ston (%4 \$4.34) a celebrated lama the author of voluminous works who edited and put into present form the Kahgyur and Tangyur encyclopoidias. It may be said that a more deeply-read and a more voluminous writer than Ruton has not at any time appeared in Tibet. He lived over seventy years streunously exerting himself for the spread of Budhism, and spending the last days of his life at Shalu, a large monastery situated about twelve miles to the S.E. of Tashillunpo, where he died about the beginning of the 14th century A.D.

93 bu-de-tahe man life.

§ 15 bi-dod foster-child, adopted son.
25 fg 15 mis field-kyi bi-dod-misod deign to be adopted by us (Mil. Ja.).

9'95" bu-gdud a small cross-beam (Mil.)

I bu-rdo (Sch.) idle talk, tittle-tattle.

\$45 bu-nad child-bed: \$45 4 the child-bed terminates unfavourably (Pth.).

\$15 bu-snod uterus, womb.

315 ou-mod uterus, womb.

g < b bu-dpe true copy: g < a b = 2a m < c (Ya-sel. 11).

ুর্থ bu-mo, rarely বুজ u bu-mo-mu, 1. কবা, বুজিন, a daughter. 2. a girl, maiden, virgin: বুলিব্লিড u or ব্যাহ u a girl that is still in a virgin state; বুলিব্ল bu-mo dur-ma a youthful maiden, a young woman.

Nyn. ९२ म da-ma; ग्रॅमच myos-ma; भेरून व्यय mo-tog-gsar; वित्यास्त्र म kheñs-ldun-ma; देनमस्त्र dregs-ldan-ma; वर केंद्र म lak-tsho can-ma; केंद्रव्य rtec-dgah-ma; ६८ विवेद्रवास्त्र dah-pohi rdul-can; द्वायस्यम rdul-beas-ma; १८ वर्ष म dar-bab-ma (ध्रिनेका.).

নুম্পুর্ম bu-mo gshon-nu-ma a young girl, maiden, damsel.

Syn. শব্দেশ্বরণ ma-hońs tdul-can; ব' ৪০ল na-chuń-mu; বুঁজ্ম লিপ্স phyogs-med-mu; অন্-ইন্টে lań-tsho dań-po; ইন্মুন্দ nor-ldanmu; ইন্টেইমান জ্বল groń-puhi chos-ma-gos (Añon.).

বু মই অব্যা মন্দ্ৰ bridegroom, son-inlaw [also, a lotus]S.

Sin bu-smad family, children.

g s bu-tsha মন্দান, বাগৰ son, boy; often familiarly sounded as potsa or putsa. g কৰ্মন মন্দান তুমি increase of family. g sungara bu-tshas hbrel-sca to cohabit (Ja.).

g ta bu-tshab=9 45 bu-dod.

g वश्वम bu-hdsin-ma ज्ञांच का [a daughter] S.

gew bu-rdsis कुमार एक [guard of a young child]S.; a nurse that looks after children (Nag. 59).

4'44 bu-yuy snow-storm.

Q'ZN bu-ram wat molasses, raw brown augar; treacle: 9'4W#4'4 bu-ramsgor-wa to boil down raw sugar (Ja.) ति.दश्र दर.क् यतु अर.मि.चडेरशाच म्यू.दर दर्गेसंस यटे से ता सुता यतः 35 sugarcans juice and hot melted butter drunk while warm relieves coughing and removes hard-breathing (K. g. 8, 47). 9 SM 7 5 bu-ram ka-ra, ferren trescle: 4 SM कि 9 loaf sugar. 9 दश्र है है व पहित सकेर : [diluted sugar]S. 9 34 bu-ram sgra, an epithet of Arjuna the 3rd son of Pandu (Minon.). 9 was bu-ram-chan, any spirit from sugarcane juice or from treacle; San ac bu-ram-cin the plant from which sugar is extracted, sugarcane plant ; अस्म नेद ने हु व रूप्रस, suparcane juice. यु दश नेद वो वस कु अवदे यहन गर्डम व संबंध work on the exploits of Ikshakus, etc. (A. 35).

Sakya-simha Buddha who was born of that race.

4

gangundig bu-la-ma skyeş me-tog = वस अहेम hom-bu şñe-ma (mytic) (Min. 4).

Santa Bu-la ha-ri 1. a kind of fine leather generally of calf or kid which is japanned black or red and is used in lining boxes, &c. Santa and Executive (Risii.). 2. n. of a monastery on the Ganges in the Monghyr district said to be still resorted to by Tibetan pilgrims.

ৰূপি bu-plob শ্ৰমণ glob-ma scholar, disciple, follower of a clerical teacher; also — শ্ৰমণ glob-phrug a pupil.

বুঁ বৃঁ bu-lon (cf. প্র bun) advanced money, debt: প্র শৃষ্টাংখ or প্র শৃষ্টাংখ to contract debts; প্র শৃষ্টাংখ bu-lon hjal-ua or শৃংখ sprod-pa to pay a debt; প্র শৃষ্টা bu-lon-pa a debtor.

‡ पुर्वा । bug-pa=केरल क्राविर a crack, hole, cavity: बन्द व स्थ bored holes.

Syn. 54 bu-ga; REG khuh-bu; uçû ha pad-mahi-mig; Heage: rluh-hbyuh; wulku sa-mihohs; Keke: khoh-stoh (Mhon-).

दुव्याच bug-shol, v. अवश्व sbugs (Ja.).

द्यमा नेत्र bugs-geig = १९ वन युवा नहेन क week, seven days: १९ वन युवा नहेन ने अभाव he received a week's instruction (Riski.).

gqu'as bugs-los an entire carense: কল্-নুইন্দ্ৰিক্স ই বুক্ষ কৰে নুইন entire dry carcase of a sheep, goat or yak. (Jig. 39).

पुरंपु buk-bu वसवान् [a discus-bearer].

JEN buns [mass, heap, bulk; Rewist a large heap; \$450 gews a great quantity of urine (Min.); Rewist to heap one upon another, pile up] Jū.

bud 1. (&a) any darkening of the air through dry matter, a cloud of dust, dust-storm: 35 34 454 wrapt in dusty mist. 2. = 44 44 turned out, expoled: 244 445 t turned out of the assembly of monks or congregation (Yig. 3). 35 35 to bud-ston destitute tenants or subjects, also where a family has been entirely expelled (Rissi.).

85394 bud-dha wa-na n. of a forest

situated to the east of Vajrasana in Bud-dha-Gaya (Dsam. 17).

1 95'5 Bud-dha="MEN" 9M Safis-rgyas.

पुर और bud-med 1. नारी, स्ती, बसना a woman; defined as अन्द्र अध्याम पुर यम पुर कर देश व वैद one that cannot be dispensed with or forsaken; acc. to others, one that cannot be left outside the house at night is called 95 A. and hence = woman. 95 A. 45 5 a female child: 95 45 424 A violen; hag: 95 24 244 a fair woman (Del.); 95 25 45 45 one who is bullied by his wife; बहुबदे बुद केंद् gtso-wohi bud-med सरवापूना a lady (A. K. 1 22). 35 25 3 34 925 bud-med-kyi rnamhaver womanly expression and beauty :-এই ঠাৰৰ hjo-sgcgs; ২ম ৭ছৰ rnam-hgyur; ২ম অন rnam-quo: Kai rol-pa; ayaia bskul-wa; a प्रमुख क्षा gur-gyis ston-pa (Mnon.). 2. = M4 4 % a concubine, mistress.



bood-name bryyan-na, শবৈশ্য ma-ciy shana, এইং ইন্মাইন্সাইন bood-name dpat-hdren, এই মান্ত pad-ma-misho, স্থাই-ইনিইন lhn-rise dpon-mo, ইং এইং ইবাই lhn-rise dpon-mo, ইং এইং ইবাইন ফ্রান-চিত্র দিলা hbyor-ma, এই শাহর ব্যাহ শ pad-ma rab-bah-na (Loh. ক. 3).

बुर बेर इन्याप्त bud-med dyeh-bral (क्वें बंद बुर बुर व वर्ष केर्र) a woman who is devoid of enjoyment and happiness, a barren woman; a hermaphrodite of the female sign.

बुद्धि वहुद्द वहुद वहुद है bud-med hygurwa luk-betau-puhi mdo n. of a Sūtra in which is described how women can be changed into men (K. d. 9, 326).

a very handsome woman with personal accomplishments. [1. a prostitute. 2. one who goes about in the dark]S.

LVII. 44 aa Maa Ba Ba H yun-lag mehog-ldanma ; असम्बद्ध lus-mehog-nut ; अस्पादम म hisbzań-ma : ang si lus-phra-ma : harast nigbzah-nut : पदेन que a bahin-bouh-mu ; अनेन प्रदेश mtshan-ldan-ma; 45.54 pad-ma-can; 39 A saca-mo: अर्ब्यम smad-rayas-ma; केर्योदम rkyed-med-mu : वेद्बर म yid-hon-ma : वेद्ब्ब म yid-hphrog-ma; वडेट व हेन्स hchin-wa sbyinma; भेन क्षेत्र mig-gyo-ma; भेन् अर्थक्ष migmdses-ma; Raman san ri-duage mig-canma : बर्षेद भेवाभ gyon-mig-ma : इर भेवाभ zurmia-ma ; श्रेद वेष्यस gmin-legg-ma ; हुण पुःस tdug-gu-ma; अठेवने द्वाम mchog-gi long-ma; मुंबायाबाम myos-geal-ma; श्रेय पद भाम migvans-ma; 🚪 📭 अर्थे अ ala-shal makes-ma. (Mnon.)

द्राके वर्ष्य any voluptuous or unchaste woman; with following syn.: अन्य इन्म chage-ldan ma; अयविष्ठ इन अ myos-pahi phresi-ldan-ma; व्यक्ति म rig-myur-ma; द्रम क्रम dus-blub-ma; अर्थ वर्षे म मुर्तका-bgro-ma; হবীংগুঁজ dben-hgro-ma; ৭২৭ গুঁজ hdod-hgroma; এইপথ বিষয়ে পাচ্ছ h hkhrig-pa-hi bsamgtan-ma; ৭২৭ ইংজ hkhrul-lyed-ma; এপ্রথান পাহ্য হব জ chags-pahi gdon-can-ma (Lhon.).

पुरक्षरहुव bud-med rdul कीकृत्वन, रज्ञस् the menses.

দ্ব নিয়ন্ত্ৰ আৰু bud-med blo-lden-nua = a noble and magnanimous woman; with syn: ইমান্দ্র মান্দ্র ম

पुरक्षित्र हुम म bud-med sbrum-nut गर्भियो a pregnant woman.

Syn. ধুবুংশক phra-yn-chags; জংগঞ্জ জানা-ldan-ma; নীমান্তৰ প্ৰথম sems-ran shuys; মুল্বংশাধ্বৰ চূল্ড-chays-ldan; স্থান্ত lus-lei-ma; স্থান্ত lus-nai-bde; জংগ্ৰহমান জানা-chags-ma; স্থান্ত বিশ্বাসন glan-mohi byros-ma (মূল্ডা.).

पुर केर मुक्क इंटर श्रद के bud-med ziu-mishandan idan-ma अनुसती जी a woman in menses.

Syn 95 भर्डभक्षम bud-med chos-ldanma; 5भक्षम dus-ldan-ma; देशक्षमः भेड्सक्षम me-tog ldan-ma; नेर्भर स्थाप्टर्स-mud can-ma; द्वमक्षमः khrag-ldan-ma (अर्थिता.).

दुर देव पर देव कहा है जो an adulterous woman, who is said in her manners to resemble a hen.

बुद नैद bud-çin = के देह fire-wood, fuel, also dried dung used as such; बुद नेद व-क्या bud-çin bçay-pu to split or chop wood. बुद नेद वर्ष (अद के) द स्थान a torch, a light; lit. flambeau consisting of ten pieces of wood.

Jo bun abbr. of Sec: interest on money lent. Sector bun-sky on Rimmer

98-93 bun-bun piece-meal, dispersed (Sch.).

ndses very handsome (mystic) (K. g. 4, 215).

34 & bun-re (Sch.) a small matter, cf. 34 gs ban-bun.

বৃষ্ণৰ bun-lon কুৰুৰ ৰংগৰি বুঁ whirling up and down, an expression used of boiling water; বৃধ্নৰ প্ৰশ্ন কুল bun-lon-gi man-ras troubled, impure, sinful thoughts (Ja.). বৃধ্নৰ bun-lob some large number: বৃধ্নৰ bun-lob some large number:

বুল্ম bubs=খন 1. an entire piece of cloth rolled up; শুন্ধবুল্ম cotton-cloth (Cs.).
2. in a general sense: whole, something entire (Sch.); বুল্ম-ইল্ prob. whole, entire, বুল্ম-ইল্ম the whole body as opp. to separate parts (Jä.).

School=state of unchangeableness like that of the Vajra (Yig. 14).

 the latter when provided with Mg is called Ign the jar-of-life, i.e., it contains water consecrated to the Dhyani Buddha Ign (Amitayusha). ganqua hum-khebs the cover for a water-pot used in Tantrik religious ceremonies (Risii.); gangua bum-dar the scarf that is wrapt round the jar containing sacred water (Risii.).

guantanas: व्रश्नेत्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्या क्षेत्र ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राह्म ह्राहम
a Rishi, who was born in a water pot. In ancient times the Rishi Ryyal-rea while practising asceticism caught a glimpse of an Apsara-goddess and, as if embracing her, in a dream discharged seed which preserved in a water-pot produced the Rishi. This was the famous Vas'ishtha the pot-born (Māon.).

वृक्षण ३३ क्रतपत्र, जीपवी [a kind of lotus, the Premna spinosa.] S.

gu qu aga aga hum-pahi hkhrul-hkhor = FanBs 20-chun-khyud (Uhon.).

तुम धर्वे स्तुव स्त्र bum-pahi mgul-can resp. form of अभित्य mgrin-pa neck (Moon.).

garque क्षेत्र चाहिक [1. a pitcher. 2. the back of the neck]S.

+ quq bum-bu = quec amall water-pot generally used in religious ceremonies.

gt bur upright bolt or fastening to a door, tegs upper bolt, tegs lower bolt. (Ja.).

grice bur-tin or grice bur-tin a kind of bell or gong in temples (Ja.).

इन्हर bur-ftan balls of molasses packed in goat skin: इन्हर ने स्कूबनकी में बन्देन विकास की विकास (Risii.). इन्द्रित bur-thud pastry or cakes made of dried milk, molasses and butter: इन्द्रित केंद्रित (Jig. 29).

93.34.1944 bur-thun-khugs=\$93.5 blobur-du suddenly (Sman).

§ § bur-tse various species of Eurotia, largely used in the W. by travellers as fuel.

grafe bur-cin for grande |

52 I: bul or \$450 bul-tog soda occurs in Tibet as a white powder on the ground, generally near the margins of lakes though not exclusively so. It is used as a medicine, and also added in small quantities to bring out the quality and flavour of tea.

বুবা II: or বুৰ'ই bul-po=১ৰ'ই dal-po, পুন ga-le 1. slow, dilatory, lasy: ৰাছ্যুৰ'ই byro-bul-te slow in walking, making but tardy progress (Dul.); মন্ত্ৰান্ত mi-bul mi-myur neither slow nor quick (A. 60).
2. — পুৰ sul valley, ravine: বুং বিংকু কুনি বুৰ a valley of the mountains resembling (the plains of) India (A. 143).

50.5% bul-hyros=% u\(^2\)5\ rkaf-pa\$i hdu-byed a kind of movement of the feet (in dancing).

લ્લાન્ક bul-ran-pa neither very quick nor alow in walking: ક્રામ્યુલાયન વધા a moderately-swift horse (Hbrom 118).

+ garu buş-pa=garu 1. ursu boy, lad. 2. v. agru bbuş-pa (Jä.).

A I: be 1. num. fig.: 105. 2. W. for 3 bye (Jd.). 3. for at be-rdo; an oath (Jig. 62).

के के be-ge, v. के प के beg-ge.

বঁট be-oi= 9শব byis-pa a little boy, lad or lass: বঁট বিশ্বীয়া টু বিশ্ব শ্ৰমী প্ৰথম এই ই র্ম (এ. 88, 86).

with an ornamental hammer, knob. dorje, or human head-like figure on its top which the gods generally carry in their hands to fight with the Asura.

देश रहर be-oon-behan स्थापर 1. an epithet of Viahnu, and also of Yama the lord of death (Maon.). 2. n. of a goddess (Jä.).

THE be-ljan = 3 44 (mystic) (Min 4).

ইচ be-ta l. সাহিতীয়; cocoa-nut, ইচ্ছী-ইছbe-tabi-çis the cocoa-nut tree. 2. Tibetan name of ইণ্ড bi-da-rua বিহুম Bedar, the birth place of Nagarjuna (Deam.).

Syn. ৭বুখন্ত কৈ doras-bu-rtag; বুখনুইখু ম hbrus-buhi phuhpo; ঋণ্ড ৭৭০ sa-htshahdab; গ্ৰই কুম্ম ta-lahi ryyal-po; মিল্ল mi-mo-rtse; শুশুম্ব gçol-ldan (প্রনিতা.).

वे हर = अवेद शुरू sulphate of copper.

THE te-main a spear or javelin made of oak-wood (Jig. 32).

♣ be-rdo, v. ♣ quoit, the discus of the ancients.

+ a be-no = a ta'a hasin-pa.

drag de be-ena lag-chen n. of a way demon of the naga class.

ages be-snabs a mineral substance.

वेष्ट्रे be-rdsi= भूर अपूर्ण इक्ष्या-गात इवार-गात.

‡ के बाद न be-sa ra-ka a species of very small insects (K. du. 4, 204).

broad band worn as a head-ornament by all Buddhist women of Ladak, nuns excepted. It is fastened to the hair and is studded with one to five long rows of turquoises which forcibly suggest serpents and serpent-worship in general. In a

case in which a woman was ordered by the court to give up her berag to the complainant at once, she refused to do so saying that this could not be done as long as (in that year) the irrigation of the fields lasted, evidently because of the water-supplying 2 or nagas.

के Re-ri n. of a district in the jurisdiction of Chamdo in E. Tibet (Loft. ९. 15). के १९६३ के n. of a petty chief who favoured the Karma-pa school and helped Deba Tsangpa in the war with the Œleuth chief Gus'ri Khan, but was killed by him (Loft. ९, 15).

वे बंद be-log a great-grand father (Ja.).

नेत्र behu बच्च a calf: ६५०१ केत्र dpal-behu नीवा n. of a gem; also the emblem of love and affection represented by a noose. केत्र ६५ behu-bum lit. calf's pot, i.e., cow's dug from which the calf sucks milk; fig. that which yields nourishment to life, met. spiritual life, hence, scriptures. केत्र के द्वार क्षेत्र के कि behbum इन्निक-po the ancient book on religion and religious history of the Kadampa school compiled by Dge-çes Dol Rin-po-che (Los. 2, 2).

देवा वे beg-ge = वे वे be-ge measles (Sch.);

and Reg-tse 1. n. of a goddess who when propitisted protects her devotees.

2. hidden shirt of mail.

The smaller beams of a house which support the roof. 2. a stick, cudgel, club (Jä.)

bed I. dearness, advantage: ইং লাট্ড bed-ma-chod proved of no use, no advantage; পুৰান্ত্ৰ উত্তৰ্গন্ত at a time when salt was sixty times dearer (than barley) (Glr.); ইংডি; = উম্পান্ত ১০%-payod in Mil.; $\frac{3}{3}$ $\frac{$

43 ben a large pitcher; 54 chu-ben water-pot.

वेद्धा bem or der bem-po= Tusta (Mñon.) 1. war in the dialect of upper or western Tsang = old, worn-out, as of natched clothes. Also applied to the body. and defined as का नेम मेर पर देश में "an entity deprived of all sense." व्याचेम रेज की भा के सम्मास you the boundary between the physical matter of the body and the BOUL (Mil.), अॅ्रियम यहरायवे मनुष्यमधीममानेद्रायेश বৰ্ণ কৰে all by the power of his prayer was deprived of sense like his own worn-out self (Ya-sel 10); वैश्व प्रश्न bem-va ltarlkug = 294 lkug-pa stupid, senseless like a log of wood or physical matter. 2979 bem-rig bral-wa without body and soul: बडे-वादशका वादेश रेजानुवास the dead are without body and soul. 2. a receptacle, box, bag, etc. (Ja.).

देर ber 1. resp. शुके sku-ber, = ह वन श्रवgam cloak of thick woollen cloth used by
the lamas of Tibet, in winter; वेर देव berchen a full cloak; देव देव tahem-ber a cloak
made up of many pieces (Pth.); वेर पुन्
ber-thul gown of a priest, sacerdotal cloak
without alceves, with विश्व gas-chen for a
ber-thul fur-cloak. 2. burning, sharpness,
acridity, any biting, stinging quality:
acridity, are stinging or burning of
the blister arose. वेर इन ber-can sharp,
pungent, keen.

Д

वेरण ber-ka = रवण a branch; वेरण ber-me वेरण ber-kag a stick or staff; हरे वेरण क्षाकों ber-ma cane, bamboo stick (Mil.); वेरणपूर्ण ber-ma kag a switch.

Syn. 5944 dhyug-pa; apata hkhar-wa;

वेद केद 34 ber-ser-can an aquatic grass (Sman. 109).

নিও bel a leather bag. কবল্লন bel-ipags = ব্যুত্ত প্রথম behuhi-ipags calf-akin (Rtsii.).

वेस bes तक the cheek.

they bai-dur-ya বিশ্ব malachite or chrysolite. There are three descriptions of Vaidurya stone: (1) বিশু মুক্ত প্রত্তি bai-dur-ya ser man-dun-ri; the yellow lapis-lazuli called Mañjuri; (2) বিশু মুক্ত প্রত্তি চিai-dur-ya fiañ-su-ga-ta the green lapis-lazuli called Suguta; (3) বিশু মুক্ত বিশ্ব bai-dur-ya dhar-na nya the white lapis-lazuli called the white Sûnya.

ै वे र र 4 Vai-ra tsa-na वे रोज्या 1. n. of the first Dhyani Buddha. 2. a learned lo-tsa-wa who flourished during king Khri-sroß idehu hisan's reign and who first translated the Blum from Sanskrit (Yig. 35).

‡ দৃশ্দ bhe-ka মান; toad, corrupted into ই শা sbe-ka: মানুই-ছে-খেমিনাথ rugged naked person, দৃশ্দী মানুষ্টানামানুষ্টানামান if the fat of the toad is made into eye-salve, etc. (K. g. ২, 56).

্ৰিপ্ৰায় প্ৰ Bhai-ka-tse leam-bral n. of a sylvan nymph who undertook to protect Tibet and defend Buddhism (Deb. ব. 2).

्रेड bhai-ra a gem : इंट्यब्द्द्रियान्। त्रहर्मारवर्धम्य Bhaira gem is a protection against all classes of evil-spirit and removes pain. 5 bo 1. num. fig.: 135. 2. affix, to designate certain adj. or nouns.

acc. to. Ja. ankle, ankle-bone.

वॅदे अगय bo-de-ñal-wa = क्विं दे अगय क्षेत्रांत्र -poñal-wa to sleep well: श्वामा न वहन व वेदमा पर्वे दे दे अग न वासून न वासून वेदमा पर्वे दे स्

‡ \$\frac{1}{2}\text{ bo-dhi} = \$\frac{1}{2}\text{ \$\frac{1}{2}\text{ bo-dhi} = \$\frac{1}{2}\text{ \$\frac{1}{2}\text{ bo-dhi-risi}}\$ the Indian peopul, Ficus religiosa. \$\frac{1}{2}\text{ \$\frac{1}{2}\text{ bo-dhi-risi}}\$ rosary used to count the recitation of the names of Bodhisattras, probably made of a kind of peopul wood.

T'55. Bo-don n. of a place in Tibet situated to the north-west of Tashilhunpo in Teang (Deb. 7, 2).

Transgraph also called बरेक्स निष्ण Hjigs-med grags was one of the celebrated lamas of Tibet; and is said to have written one hundred volumes. He belonged to the Jonang-pa sohool and founded the monastery of ५०० होंग्य हैं। प्रमुख्य Dpal-mo chostains monastery (Grub. ६ 14), also establishing his control over the monastery of Sam-ding in Yamdok lake-district which is presided over by Dorje Phagmo the incarnate Vajra Varahi.

A' Do-sca was to expand as a bubble; to overflow or fall out of a vessel on account of over-filling: "soft on ho-ma ho-scat the milk bubbled over (A. 80).



of Mongolia who entertained the Dalai Lama Bood-name Rayam taho with great pomp when he visited that country at the invitation of king Thu-mad Altan Khan for the purpose of introducing Buddhism there (Lon. a, 11).

+ বৰুই bog-ri acc. to some, ব্ৰুট, boy-le= ব্ৰুম ba-yam.

And bogs benefit, profit, advantage.

The bost in size, sized; in capacity, in bulk, generally with a or & annexed signifying "large-sized" or "small-sized"; also with at the action of the actio

TE B bost-kars a species of falcon.

Ary bost-gu collog. for Ary bost-bu.

Bya. वर द्वार वं क्षार वृत्त slar-dug; नेन उन् çin-tu-dug; ने वरे तुत्र कि-wahi-dug; द्वार वं द्वार dinar-po rha-can; पद्दार के bod-dinar-can; प्राचनक्षार के byed-ldan mak-sca; क्षार वेन sman-chen (Mon.).

Syn. 434 gra-chon; NS34 gkad-chen; NN34 gkad-chen; NN44 gkad-chen; NN44 gkad-chon-can-rid; NN44 pho-rtags or NA cha-wa; NN44 gkad-pahimu-khyud; NN543 grod-chu hafen; NN54 grod-chu hafen; NN54 grod-chu hafen; NN54 grod-chu hafen; NN54 grod-chu hafen; NN54 grod-chu hafen; NN54 grod-chu hafen; NN54 grod-chu hafen;

ति पुचे अर bon-bu phye-mar = व्याप्त प्राप्त । lhog-dug-pa, वे s lee-tsha (mystic) (Min. 4).

बंद पुने क्षेत्र bos-busi spyod-pa the characteristics of an ass: न्य क्षेत्र वाचान त ब्रेक्स यहार when laden with a burdon he carries it; क्षाद क्षेत्र वाचान क्षेत्र वाचान का का affected either by cold or heat; इन्द्र क्षाद क्षेत्र क्षेत्र के when he has had enough, he always knows it (Masuraksi).

प्राप्त प्राप्त का insocts: कुष्पवेद द् rgyus-pahi bon-bu sugar mite, lepisma; वर (१४) वर्ष bon-(bun)-nag dung-beetle (Cs.).

AN IC boks-thuk=\$3.35 mihu-thuk a dwarf (Mhon.).

वृंदबः इंद पहिलल् [sharpness.] S.

ৰিচ Bod or বিশ্বৰ মাত, ছিলৰৰ Tibet; ইণ্ডেম Bod-kyn-yul the country of Bhot or Tibet which comprises বিশ্বন little Tibet including U. and Tsang, and বিশ্বন greater Tibet including Mdo-mud (Amdo) and Mdo-stod (Kham). বিশ্বন চিক bod-bods Tibetan subjects: বিশ্বন অবিশ্বন বিশ্বন
न् प्रेड्य में विश्व अब bod-kyi stag-mo ske-rihcan = में कर eye-moh (Sman. 108).

वित्या Bod-akad भोडमाचा Tibetan language; 45'45'5'98" 984 Bod-skad-du bsgyurbeug translated into Tibetan. 45 F 4 35 Bod kha-ua-can funct the ancient name of Tibet which before the spread of Buddhism was called Dof-mar-can-out val the country of the red-face cannibals, i.e., of savages (Yiq. 9). As and bod-chams Tibetan leather tunned and painted in Tibet: 35 and हैरः अन्वेष्य-वृष्य वा स्रूर-रेष्ठ्य-परिवेषु अ as to the price of the best Tibetan leather there is information of its fetching one srang a piece (Jig. 21). 45'55 bod-dud (lit. Tibetan-smoke), i.e., Tibetan husbandmen engaged in agricultural pursuits, or having settled life; so called from smoke coming out of their huts. 45'4 Bod-pa or 45'h Bod-mi a Tibetan.

ৰ্থ্য এই bod-ঠাৰ oups and plates and buckles made of rhinoceros skin, generally by Dokpa Tibetans (Jig. 21).

43 bon 1. the ancient religion of Tibet which was fetishism, demon worship, and propitiation by means of incantations. The word * which ordinarily means religion is used as the antithesis to 44. Bon now signifies the kind of Shamanism which was followed by Tibetans before the introduction of Buddhism and in certain parts still extant; of this there were three stages, namely :-- ala da adsol-bon, agains Akhyar-bon and age 34 hagyur-bon. The duration of the first extended from the time of analasta Gnah-khri Btsan-po, the first historical king of Tibet, down to the reign of king Brasa & Khri-sde Btsanpo; the second from the reign of king Digum tean-po (\$\frac{4}{3}\text{aras}(1)\tag{6}) to the formal

introduction of Buddhism under king Mc at and Syon-blean sgam-po; and the third stage from king Erong-tsan's time down to the time of Tsong-khapa. 54.18 345 and bon-sku kun-tu braft-po the supreme deity according to Bon, opp. to Tara 14.5 car 7 Dharmakaya Bhadra ; 54 3 bon-skyon a guardian deity of the Bon, opp. to Twik Dharmapala. da a a with bon-sgo-bshi mdsod-laa the four schools of Bon (tressures) (1) 44'575 द्वाराष्ट्रवामचीर्येन, (2) व्यानवाश्चीरायानुराचीर्येन, (3) व्यव अवाक्षय पर्वम के देव, (4) द्वाद व्यामद दवा के देव, and the five classes of sacred works called 9 ब्हर में वर्ष रिव के बुवाबर्गित. We have also वेंद है 434 bon-sdc-gsum the three subdivisious of the Bon scriptures. 444 Bon-po a follower of Bon tenets

मु विद्वाप hon-pa = व्यवप balas-pa to express, to mutter.

ব্ৰবৃদ্ধ কৈ কৈ bon-bbyun rtsis-chen n. of a Bon religious work resembling the অব্যাত্ত বিশেষ of the Buddhists.

Bon-rin. of a mountain in Kongpo sacred to Bon people: শ্বিশ্বর্থ পুরুষ্ঠ কুর্মান্ত্র প্রস্কৃত্ব কুর্মান্ত্র কুর্মান্ত কুর্মান্ত্র কুর্মান্ত্র কুর্মান্ত্র কুর্মান্ত্র কুর্মান্ত্র কুর্মান্ত কুর্মান্ত্র কুর্মান্ত্র কুর্মান্ত কুর্মান কুর্মান্ত কুর্মান কুর্মা

विश्व दि देन bon-lun hod-dkar == विश्व व वार्थ the venerable (B. Nam.).

दंद bor-ra वृत्योभ कृत्य नेरा 1. a sack of corn, holding about 30 khal (Jā.). 2. bag for sweepings and dust, dust-bin.

ক্ৰী bol or বৰাৰ্থ- bol-gon the upper part of the foot or boot. বৰাৰ্থ bol-gar = gary bul-ha-ri.

বৰত bol-po আছাৰ v. বৰ্ণত hbol-po.

TH bos. v. 485'9 Abod-va to call.

J I: bya the fut. root of \$74 byed-pa; v. this and the sbst. \$7 bya-wa.

JII: und, frin any bird or fowl. But have by the domestic fowl; si by-gro a feather; says by-bab wing; si by-gro bird's down; say by-bab or say by-gro bird's nest; say by-kon or say by-gya a net or trap to catch birds.

Byn. बॅट ब्रेंच बुठल-skyes; ब्रोच ब्रेंच व्रॉडskyes; ब्र्च्य च्रें mkhab-bgro; ब्र्च्य क्रुं mkhabgyod; ब्रच्य च्रुं mkhab-la-rgyu; १९०४ bdabldan; १९०४ वेट च्रुं के bdab-mahi çin-tia-can; ब्रच्य च्रुंच्य प्रका-lag drug-pa; व्यव्यक्ष unmmkhabi-rta; ब्रच्य भ्रम mkhab-äal; ध्रम् १९००ldan; क्रेंच्य ब्रच्य भ्रम mkhab-ögrod; व्यव्यक्ष bhhurbgro; ब्रच्य व्यक्त mkhab-bgrod; व्यव्यक्ष lusmgyogs; १९०५ bdab-skyod; १९००व्यक्ष bdabchags (Mon.).

87747 THE bird called cadam-

g'नवान bya-ka lan-ta-ka ए. नवान्ता

g.T. sya-ku ra-ra \$77; v. T. [an osprey]8.

Syn. कुर श्रमकार्थन egyak-grays-thos; वर्धिक sgra-sgrogs; व्यक्तिकेत् sgra-kbyin chen-po (Mhon.).

63.5 ≈ bya ku-nd-la \$114 or 324 \$414 [Phasianus galius]S.

Syn. 454 squita hdab-chags-rab; \$24 bya-ldan (Mhon.).

8'595 v. 68'8'991

S'44. bya-rkan sparent a place in Magadha where Gautama had resided some time.

हों का bya-skyib; (cha-kib) भागमार clefts in rocks where birds take shelter, rocky overhanging crag with ledge beneath, men STE bya-khaf or 827 a bird's cage.

Syn. **34, 34, 34,** 8,42,5884 bu-gahi-Gbyaks (Mhon.).

BE bya-khyud new; an eagle.

SBE & bya-khyuh-rdo=ude: mthis blue mineral colour (Mson.).

5 B bya-khra m ₹ peregrine falcon.

S'As bya-khruk the crane.

8'न्द्र'इन्डे bya-ga rgah-gha-ga-ti :

Byn. 44 44 Pa nam-nikhar-sgeg; 552 424 Ibyahs-lilan; ATA Pikra-wahi skadhbyin (Mhon.).

species of bird: ওপৰ্টাই bya-gag-gi lo bird year. ব্ৰহ্মী বিশ্ব কৰে কৰ্মী then he proceeded to Tharpa (Nirvana) in the year called bya-gag, i.e., the bird year (A. 93).

Syn. I'I fam ku-ku əgrogs; maan əa-guas; Bu's khyim-bys (Māon.).

Sm bya-glag the white-tailed eagle.

8 ₹₹ bya-go-wo the lammergayer.

Syn. Hankin byin-zahi ito-ua; abad: amu hchi-wahi-hbahe; Nacima zla-bod sgra-can (Mon.).

EK byd-ryod=94 Ju vulture, bird of prey; EK 18.18 bya-ryod phus-pohi-ri urugu vulture-hill of Magadha, a resort of Sakyamuni. Syn. § 18 riss-pyod; spa.u-184 riss-bphur;

an are is nam-dphah-goyod (Mon.). Ski is dya-god-goot the plant Delphinium Bru-nonianum, the same as Delphinium moschatum; ski is is dya-god sen-mo= \$19 goya-gog; sig a not or trap to catch birds. Sam dya-thal=Ski is dya-god-drun ynlture's droppings (Mish-gdo. 4).

6'45 bya-rgyud feur nig a ritual in mysticism.

SHEW bys-sgruss, or SW title of a book of satirical fables, in which birds are introduced as speaking.

Sir bya-skin, = BR & bya-rmyen.

gaping.

\$\$\times^4 \textit{Bya-da li-pa} an Indian Buddhist saint, a pupil of Vir\(\bar{u}\)pa (K. dun. 12).

grasa bya-hdab, pr. 42 grasa a balcony.

5'3 bya-bdre a kind of winged demon.

3' ≥ bya-po cock, the male of the domestic fowl: \$ ₹ ₹ ₹ , ¶ ₹ ₹ , etc., the first, the second cock-crow (C.).

\$433 bya-po tsi-tsi (Med.) a medicinal plant, stopping the monthly courses; in Lh. applied to Impations sukata.

SE 14. by a spu-non-ps to pat on the back; to keep in order, not to disturb any arrangement: SE 14. 3 3 14 patting on the back in the way of encouragement as if gently touching the plumes of a bird (Yig. k.).

ভাৰ bya-spos = ৰ্মসংগ্ৰাইৰ n. of a constellation.

9.7 bya-pho a male bird, a cock; n. of a medicinal plant used to stop excessive menstruction. J'N'5 bya-mia-sta=== Iq or == Iq bahphyin a messenger (Uhon.).

Swg bya-ma-byi the fruit-bat or flying fox.

Syn. **Exis** bya-ma byihu; 4T(S) googbyed; fixis sewar bdsin-byed (Mhon.). Exis bya-ma-led any buttersty.

stretching one's self after fatigue, lying prostrate: at 7-2 this lion coming out of his den stretches his body.

6 ** bya-tshe-rif the white crane, a species of bird said to live one hundred years.

Sya. इर्यार lhad-bkod; न्या क्रेक्ट gnam-gyi çe-moh-bya; द्वायी shan-bphrin; १९४७ क्या ४९८: bdab-chags tshe-rih (Uhon.).

gaao-rags tene-rin (#1001.).

Sw. bya-wan the bat; acc. to Jä. night-hawk, goatsucker, caprimulgus.

5 and bya-bahon 1. one who rides on a bird, an epithet of Vishou and Kartikeya the former riding on the eagle, the latter on the psacock. 2. an egg (in Bal.) (Jä.).

5 bya-se crest on the head of birds, tuft (of feathers) of birds.

6374 bya hug-pa the owl (general term)

দুট ক্ষিক byahi-gdon a malignant spirit which kills birds; a disease of birds (Mag. 77).

8े १५६४ byabi phur-tshul flying of a bird: देन १५६९ gyen-bphur; १९६५६ thurdphur; १९७१९६ thag-ka-byhur; १९६१५६ रवर्टtu dphur; ६७१९६ क्षेत्रक oyabi-bgros (स्वका.).

ड ११वव आरी [a species of bird, the Gracula religiosa.]S.

5. 4 bya-rog give, wire, givenes, and the crow; in W. the paven. 8 4 9 94

bya-rog spyog-pa the characteristics of a crow: Rudique and mi-man bkhrig-dan, gwazz: rham-pa dan, zwazunungan dan, zwazunung

Syn. দুঙ khha-ta; বিশ্বনিধ thos-egrogs;
বিশ্বনিধি grok-khyer-epyod; বুই-নিধ্য na-tshod-gnas; বুই-নিধ্য gehan-gso; বুই-নিধ্য rab-dgab; ইন্মেই-ছে-ছে- taher-mahi tshaks-can agan-iy begya-byin skyes; বুই-নিধ্য-বিশ্বনিধ্য eped; বুই-নিধ্য-বিশ্বনিধ্য eped; বুই-নিধ্য-বিশ্বনিধ্য eped; বুই-নিধ্য-বিশ্বনিধ্য eped; বুই-নিধ্য-বিশ্বনিধ্য eped; বুই-নিধ্য dgab-pas-rgyu; বিশ্বনিধ্য te-aca skyes;
বুক্তি-নিধ্য dba-pas-rgyu; বিশ্বনিধ্য te-aca skyes;
বুক্তি-নিধ্য dba-pas-rgyu; বিশ্বনিধ্য te-aca skyes;

ভূৰণ্ড্ৰা bya-rog dgra-wo হিৰামীৰ্ণ,
আনুষ্টা [a bat, an owl, a cricket]S.=খৰম থান-ভৱনি

\$ 445 bya-rog chen-po the large species of crow, the raven.

Syn. শৰ্পীৰ ka-ko-la; ৰউত্বয়ু hchi-ua bylu; শন্ত্ৰীৰ্ণৰ mgrin-nag (Mhon.).

g'र्यामञ्जूनिष [a fragrant powder, a kind of gem.]S.

हुःर्यकृष्टः स bya-rog ที่มหั-ma a medicinal plant: हुःर्यकृष्ट्यभाक्ष्यक्षयम् वृद्यम्

Syn. মংগ্রিং tha-dad phreh; সুগংশ bumnes; আইজ হবি ৭বে u-du mu-rabi bdab; বং ঘণাইল pad-ma mchos; বংটং আগন্তীৰ nad-med lam skyes; নিন্দুৰ্গ cin-tu spyod; ৭২০ ইণ্ডিন hdab-byed ctsub-mo; অধ আৰু শেশ yan-lag dmar; মধ্যস্থানি, mases-ldan ñid (Ahon.).

g. प्रकृ bya-rog-tto बाबोर, बाबोबी [a vegetable substance used in medicine, described as sweet and cooling, allaying fever, removing phlegm, etc; it is said to be a root brought from Nepal or Morung]S.

ाद्वर्थन्थ्दः 1. चल्च a kind of sandal wood. 2. बाबाब the crow's face.

g. Ka Hausa bya-rog stobs-ldan important medicinal root.

Syn. के व्यक्त व्यक्त के see-bigyad-bbraş ehim; बर्ध क्षम lan-leho gnaş; अवस्त्रे कृत व eo-sobi phren-wa (Mhon.).

इ.स्न्यूर bya-rog nor-bu बाबनार a medicinal fruit said to be useful in consumption: इ.स्न्यूर इ.स.र. bya-rog norbu star-bu ru-rta dan (Smans, 222).

‡ \$ % \$ % \$ bya-rog u-dum wa-rikd \$155 \$ \$ \$ \$ bya-rog u-dum wa-rikd

Syn. Fr. 24 shid-ned; June dris-gan; Fra 1988 rje-Aar bbras (Moon.).

gram bya-lam as met. the sky (Mison.).

g. 4 bya-lo-ps one born in the birdyear of the Tibetan calendar.

BAR # bya-çifi eta-mo.

Syn. Academ çih-hjonu; acamagcu hdab-ma brgyad-pa; m94.25. mgrin-rih (Mhon.).

SACA bya-cor-wa bird of prey.

Syn. af alan hteho-scahi tha-chad; si a bya-rñi-sca; si a bya-rgya-sca (Mhon.).



bya-htan (angularing one's interest or possessions either in a spiritual or a temporal sense. SAT easy to be done.

6.4 bya-ga or **9.74** byag-pa pliancy, nimbleness, agility of body; **9.7.74** ropedancer $(J\bar{a}.)$.

8 বৃশ্ব bya-dyab মধ্য favour, boon. royal favour, recognition of services with rewards and presents: মুন্দির্বুল্টির্ভুল্ভ বৃশ্ব ইন্দ্রেল্টির্ভুল্ভ চন্তালৈ so t demanding ransom from you he would even confer on you great rewards; মুন্দ্রেলির্ভুল্ভ বৃশ্ব মুন্দ্রেলির্ভুল্ভ বৃশ্ব মুন্দ্রেলির্ভুল্ভ বৃশ্ব মুন্দ্রেলির্ভুল্ভ বৃশ্ব মুন্দ্রেলির্ভুল্ভ বৃশ্ব মুন্দ্রেলির্ভুল্ভ বৃশ্ব মুন্দ্রেলির্ভুল্ভ বৃশ্ব মুন্দ্রেলির্ভুল্ভ বিশ্ব মন্দ্রেলির্ভুল্ভ বিশ্ব মন্দ্রেলির্ভুল্ভ বিশ্ব মন্দ্রেলির্ভুল্ভ বিশ্ব মন্দ্রেলির্ভুল্ভ বিশ্ব মন্দ্রেলির্ভুল্ভ বিশ্ব মন্দ্রেলির

894 bya-bral met. night, lit. free from work, cessation from work. Syn. 244 and and an analysis of the syn. 254 and bya-bral-pa=8254 one free from business, an ascetic.

SWSWW bya-ma hum-pa. a teapot-shaped vessel used in sacrificing.

ভূমন্ত্ৰ bya-ma byar-skyag dandelion. ভূমন্ত্ৰ bya-mo-lab=লইপ্রন্থ articles for religious service.

J t bya-ra sbst. watch, superintendence, attention: વ્યવસાય કેવા વર્ષ પ્રાથમિક કર્યા પ્રદેશનું કર્યા પ્રદેશનું કર્યા પ્રદેશનું કર્યા પ્રદેશનું કર્યા કર્યા પ્રદેશનું કર્યા કરમા કર્યા કર્

Bya-sa n. of a monastery near Chethang (কলং Rise-than) on the Yeru Tsang-po: ধ্ৰেন্দ্ৰ আন্ত্ৰাৰ কৰি por bya-sar physg-pheby he first visited the monastery of Chya-sa (A. 93). তুম্মান্ত bya-sa ko-khar the ferry at উম the place where people cross the Tsang-po by means of মুখ hide boats.

SK' byah war, wells the north: as Iqu water the northern direction, as 1941 northern; gr 24 north side. the Jang-thang or grassy undulating plains of North Tibet: 85 an inhabitant of the north. Br. 4 Jan jr. byah-ai phyogs-skyon the guardian of the north. an epithet of Vai-gravana. GREATE byan-sgra mi-snan water the fancied continent of the north where men enjoy unvarying health and fabulous longevity. Br. Ader ga. ega. Ba. g. e. mga. = Ba. ga pul-tog a a kind of soda obtained from the northern deserts of Tibet (Sman): BE-598. buak-dwak n. of a superior quality of satin (S. Kar. 179). 85 494 bugh-hbrog the herdsmen of the northern solitudes of Tibet (Lof. <. 5).

purified, all ains and defilements washed out, and equipments having been acquired. A second purification on the harmonic and accomplishments having been acquired. A second purification on the harmonic second purification of the second of Hinayana, i.e., Cravakas and Pratyeka Buddhas; and the other those belonging to the Mahayana school or the proper Bodhisattwa. The name a second proper Bodhisattwa. The name a second proper Bodhisattwa. The



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chub, i.e., Anuttara Bodhisattva is given to those who having attained to the position of a Bodhisattwa of the Mahayana school are neither subject to decay nor dependent on anything (K. d. 4, 451). General names of a Bodhisattion are : बेममद्यव देव म महासम्ब ; हें इन क्षीलाम् ; क्षमामार्थेन जमनवाति ; कुषावर्ष मध बिनपुत्र : क्यायरे स्वे किनाधार : इमायर कृप प्रेर विजेता ; बुवायवे मु खु जिलाहर; हवा १५ विमाना; वस्त्रमार्थेन प्रकारकः: देद दर्वन सार्वशाष्ट्र: ग्रुप्यानेन अवायका :: हेद हे क्ष क्यास : वर्षेर्'नशम'के सहायुख्य : रदर धुण ईखर : डेस' इट. ध्रद'य बाष्ट्रिक; बुक्य पे बुक्य प्रेड्स जिनीरस: इस अध्ययद्वर व धर्मेनियात: १० दशक्ष स्वातोजात. The special attributes of a Bodhisattua are: Backaka Samadhi or contemplation; Man as grown the ten kinds of moral strength; Andana Vaicaradya or moral intrepidity, etc. श्रदः ह्या समाध्य द्ववी असामा वर्दे आय वर्षे वर्षे eighteen unmixed virtues of a Bodhesattra:--(1) अवश्व परे हेव पा ठव दशम चल्चपदि हरानाः : (2) अध्यक्ष परे द्वा हेमम उद्दानम चन्नपहिन्दी छाः ; (3) अवकृत्यवै वोदियान् अभिम चल्चित्र चानायः : (4) अवस्य वर्षे वर्षे व वहाम ठव देशम चलुपहिरहीर्थाः : (5) अ महत् पर्वः --सम्याद्भारत्रः हमस्य चलुपदि स्थानाः ; (6) अ पहन पर्वः नेमः दय अन् देशम च स्वयदिष्टक्षकाः : (7) यश्चर्ये द्रेश्यमेशमा का वमभा कर हुद पाइनम सदायवक्त सर्व सत्त-नेपाय काः : (8) विद्रश्रास्य वर्षे व व वे व व वेश्वय देशव परिवासक विश्विताः : (9) क्ष्मा आक्रमा प्रभा मेलला क्षेत्र वस्त्रमा क्ष्मा हैन हुँ द पर दिया नीमा हैन। वर्ष अक्रम क्षेत्र वद्भार महत्र वद्भाव चयायकी शक्त-सर्वसत्ता-चरितवस्तिता-परमयाम-मिखीच-सन्दर्भका: : (10) वेन प देश विश्वसम्बद्धास्य अकावामानम्बता (not fallen away from Mahayana); (11) afterure 3124 अभा केंद्रियदे हैं हैं दे पद्मम नेतार निकायस्य सन्दर्भ का: ; (12) के वें नेदें हुद व स्थाय दश्य यशका त्रा स कावारा:; (13) वि नेम हेंद दु कर्ते यम करेंद यह वह भी देद हैर वि न म में संकृत कर हैं त्यम समय २५ दे कटूर दे दे जिल्ला व रंशन सांशवर्ता-गजनामिसकार-निर्वेदासनैककातिस्य-प्रकृताः ; (14) Galde valde glan glass da a al Le . Be . a. tha ब्यक्क्कोपेसकायवाकमणकर्मानाः ; (15) ह्वय्द्व प्रेष्टर द्यान्यस्य इदाव्यद्वात्या नेदायस नेत्रास । इता ने व्यवसा स्था अर 'विद्यास में महेंद यहाम सर्वद: चन्न मा-महास्रोपादान-

सबैबबवातवयशिकातियः: (16) वर्षे यक्मनस्य अर्देश थर द्वर यर हैं। यहभव बार्वकार शिव विस्तानक बार : : (17) द्विभागदर अन् इंसामि श्रांद यह हेद देव की नरान बद दक्षे य अर देवे देव केवे नेद द्यम् य विवत् क्रम् वास्त्रवासम्बद्धाः ग्रभणुष रम समाश्च वद्य सम्बद्ध ताचित्र ताचित्र ताच्य स्थिताः ; (18) ब्रुसाबशमान्द्री, क्रममान्द्र, हुँच . यस. देयर. यसेंद्र, या. हेय. यद. है. यह. पुर सरमाकुमानु उस वर्श्य व्यक्त वाया पुर में क्षेत्र द्रमा सामी-वर्षायमि अव्याभिवेद्यशासुद्वधर्यायम् हिल्ल्यं निम्ह्याः । Again, we read of Sc an Dun ag us byadchub-kyi yan-lag bdun the seven secondary virtues of a Bodhisattwa, viz. : 344, Targer यर वर्षेद्र य, यक्क व्यवस्त द्यवाय, जेव कु सुरस्य य, हैराहे वर्षेद् 155. क्रेंभम (K. d. म. 257). प्रतः द्वाप्रोमम द्वारे क्रेंक्स हेर्द्र पर वर्ष हैव महता च बोधिस बराबेन बार्डे [with a large retinue of Bodhisattvas.] S. भार द्वा घर ६० yan-dag byan-chub सम्बद्ध-बोर्डि complete enlightenment; अद: द्वा क्विय वर्षे हरः क्ष्यभेश्व a soul that has attained to the most perfect development spiritually. byak-chub-pa==== thar-wa wf or salvation (Maion.).

৪- ওপুন বি- byaf-chub ljon-çif বাছিছে, অব্বা, বিভার; the Indian fig-tree, Ficus religiosa.

Byn. अर्दे हैं। मेर्ट mchod-rton-çih; हुद पर चर्च khrad-par-gnas; हुद धरे व्य glah-pobi-sas; मेर में दबर में çih-gi dwah-po (Mhon.).

the sacred heart of the Bodhisattes, i.e., the place where Buddha attained to Niredna, Vajrāsana now called Gayā.

great work of Atis's which was written in Sanskrt during his residence in the golden monastery of Thoding or Tholing in W. Tibet, still an important establishment.

ar 44 gra byad-chub lha-khad n. of a sanctuary in Kong-po (Jig. 5).

ন্তুম'ৰ্থৰ bysh-grol (abbr. of দুম'ৰুমাৰ্থকৰ ব্ৰহ্ম বিব্যাল, অধ্যন immortality, emancipation, salvation.

Byn. १९२५ thar-pa; भगाँच fnam-grol; ९४ के heli-med (Mhon.).

gramby byah-dar a kind of white ailk scarf presented to guests at the time of meeting or parting (S. Kar. 179).

 $\mathbf{g} \in \mathbf{\zeta}$ by an \mathbf{g} -rdo monument or prop. inscription stone $(J\ddot{a}.)$.

BRY byan-pa 1. v. BR byan. 2. medicinal plant: BRYWEW WAS PARENT ENGLY

চুট'ন byah-sea 1.= মানাৰ (Yig. 58). purified; = ব্ৰণ powdered (S. Lex.). 2. sbst. মানাৰ বিস্তুব, বিভিন্ন, মানাৰ, আন wise, learned, skilful, clever. সুমানাৰ becomes purified; স্ক্ৰমান্ত্ৰীৰ has not been made clean.

84.8 byah-bu 1. coat of mail made of thin circular scale-like iron rings (Jig. 31). 2. an inscription written on a board. Acc. to Jä. direction, label.

gr हैर byan-lyin प्रस्थ n. of a number: क्ष्म के हिर हैर के के दूर (Ya-sel. 56).

gr. A byan-mi 1. north-man. 2. nothing, not at all, by no means: 65. A 455. said nothing.

gr. a byan-shwa, gan figr. cquida cun a hiron helmet (Btsii.).

JEN byah: = 55. byah: 57.854 rab-byah; well cleaned or purified. 5 bysd আৰাৰ 1. shape, aspect, outline; and, hence, countenance: ৪১ ট্রান্স্বান্থরের brightness, radiancy, beautiful complexion; ৪১ বৃহত্তবা আছিল well-formed. 2. (Cs. also ৪১ আবিলার কার্যান্থর আ wicked demon, (Vai-mi.) 3. = শ্বন প্রায় suppression, impression, malediction. 4. any article, piece of furniture; in compounds, আছি ৯ জুন.

859र [बचोत्या a fragrant grass, Cyperus]S.

35 byan or \$4 byana = 50 grage 28.

44. \$4 may be salted curry or \$5 byan is prob. a corrupted form of \$3.44 www!

53. I byan-po a cook. \$4% a house-wife, a woman who cooks food; acc. to Sch. a divorced woman; and \$4.60 a byan-tshug-pa 'to allure, entice, seduce.'

JA'4 byab-pa, pf. gawa byabs-pa
1. to cleanse, wash, wipe: 45 444 55 1987 to clean the whole house. 2. to seize, clutch: 5 47 47 47 47 47 47 7 a lug byab-nas a-lche wa-mos sa seizing the goat and sheep, the fox eats them, alas!

984' 4 byams-pa 1. sbst. मेंगी. प्रेम kindness, love, affection, gas and id. Also adj. kind, loving, benevolent, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate BHW-STEN objects (Jä.). buams-dooks kindness, consideration, gracious treatment : क्रम्ब परि मुद्देन byams-pahi-ghen kind and beloved friend: इत्सा क्षणायके जोन beloved friend do come here. 2. नैचेव: the loving one, i.e., the coming Buddha, or Maitreva; also styled:- अपमा अर्गेन् व Ma pham mgon-po; MALE CAR BA Sa-bouhi dwahрамия: миня Ма-рат-ра: 549.85.0644

888

Dyab-Idanbehugs; 547.454 Dyab-Idanbehag; granter and a Byams-chen mgon-po (Maon.). An enumeration of his one hundred and eight names is to be found in K. g. 4, 21. His name with Mongol Buddhists is Maidwi; and the Pali synonym is Metteyya.

gand and and A Byann-chen Chop-zie Ça-kya ye-çe n. of the founder of the great monastery of Sera near Lhasa (Los. a, 11)

Byang-pa-gliń (Chambaling)
n. of a great monastery and Chorten in
Gra-nang in Lhokha where there is a
huge image of Maitreya. Every year in
the month of June a great fair is held at
Chambaling (Loh. , 7). ganagan affara
byang-pa-chos hkhor-ma n. of the chief
image of the Maitreya Dharma cakra
which king Krikri during the time of
Buddha Kās'yapa used to adore (Lon.
4.5).

gana प्रवृद्ध प्रकार Byams-pa hjny-pa shes-pahi mdo a sutra on the advent of Maitreya (K. d. 4, 440).

gua a Raga Byams-pa mi-hyyur n. of an ancient castle built by the royal father of king Sron-bisan syam-po situated to the east of Lhasa (Lon. a, 5).

guara < 24.4 by ams-pa-da h | dan-pa loving and affectionate, one who is possessed of these qualities.

Syn. जिर पंचायमय yid-la geage-pa; पञ्च pha-lta-bu; पजि विषय् pha-yi chop-ldan; धर्रः क्रि. मञ्जूष ma-dan erin-mo lta-bu; क्रान्यक्ष byame-ld n; व्यावदेश्य thuge-rye che-wa; ame Less betweenesskyok; abus betweeldan; abansk betweeldan; abansk betweeldan; abansk betweeldan; abansk betweeldan; abansk betweeldan; abansk betwee; abansk betweeldan; abansk betwee

gun व्यवस्था विश्व कि byams-pas shus-pasi chos-bryad the eight religious discourses delivered to Maitreys at his request on the following subjects: व्यवस्य कृत्यक-pa, हुँ व इक्ष्ण्य-स्त, वृद्धिः व glon-स्त; विश्व व कृत्यक कृत्यक्ष य भूगिक-इस कृति-स्ता-श्व कृतिक-स्ता; विश्व व कृत्यक कृत्यक्ष क्ष्यक्ष क्ष्यक्ष कृतिक-स्ता-श्व कृतिक-स्ता-श्व क्षयक क्ष्यक Swalls Byang-sprin n. of a place with a monastery in the district of Skyig-gross (Kirong) north of Nepal (Los. 3, 6).

্রুশ্বৰ্থ Byans-hahugs sitting like Maitreya, i.e., after European fashion on a chair with his legs hanging down, opp. to মুন্দ্ৰশ্বাধাting crosslegged like Buddha. Maitreya when appearing in this world as a Buddha will change the usual mode of Buddhist sitting.

\$\frac{3}{5}\text{ byar}=\frac{3}{5}\text{ avair, supine of \$\frac{3}{5}\text{ avair, supine of \$\frac{3}{5}\text{ avair, supine of \$\frac{3}{5}\text{ avair, supine of \$\frac{3}{5}\text{ avair, avai

दुवार्थेन byas-deb (वश्रष्ठ वक्ष सुवायरे देव) register of work and duties (of officials, etc.) (Rtsi.).

ga १६ byaş-naş क्रमा having done, performed.

प्रभाष byas-pa pf. of \$5'4 byed-pa; 1. बारित [done] 8. 84'4 byas-na, क्वीत, when done. 2. a doer: \$5'4'84'4 byed-pa byas-pa a doer of deeds, as the first grade of holiness. garq eq anara [one who has done]S. 84.4.85.n.a byas-pa-chud-sa-wa mafarena Idestruction of what has been done; is a technical term of Indian philosophy adopted to establish the doctrine of rebirth by showing that it is an absurdity to maintain that any act done by me will be destroyed, and that I shall not enjoy the fruit of it]S. swarza byns-pa tshoreca कृतवेदी [grateful]S. दुश्य नेश्य byaş-pa çes-pa or क्रमयन्त्रीय=क्रमनेशय infra. द्वमार्थेश byaş-choş conscience (Jä.). 🖫 🚉 byaşsin-pa a work done, finished or completed. प्रथानीकाय byas-çes-pa सतक, सतकता to be grateful; gratitude, thankfulness: धम्मीम दन्दरीय की वर 8 for kindness done you should be grateful (A. 129).

byi 1. anything that is devoid of hair and plumes or from which the hair has been taken off. \$35.9 byi-byed-pararely \$3 byi-wa to ravish, commit a rape; \$35 byi-chad punishment for it.

৪৪% byi-byaş=৪৭% byi-çor or বৃদ্ধ ও ৪৭% বাইণে adultery, fornication (Shai. ch. 14). উই byi-tco=৭৯৫ i hchai-po a lewd person.

5% 9 byi-tak-ga also called \$ % 9 few n. of a medicinal fruit [Erycibe paniculata] very effective in killing worms and improving digestion.

Byn. इन जर बनुषा don-yod boras-bu;

3 = 5 byi-thar-dur porcupine, hedge-

855 byi-dar a silk stuff (Vai-sa).

Bille byi-sdids whole, entire.

that time (seven days after the death of Buddha) the king of the country of Byinuti called Abhaya (K. my. 7, 526).

চু বি byi-dor also উত্তৰ byi-bdar ঘৰিছা, সাজাৰ, ঘৰিছাৰ the wiping, cleaning; the act of cleaning; উত্তৰ byi-dor byed-pa to clean, to sweep out spiritually, to cleanse one's thoughts (Mil.); উত্তর উত্তর to dress trimly, to make one's self smart; উত্তর byi-dor-can one who keeps neat and clean and is fond of living so: ইত্তর (A. 5).

\$4 byi-po or \$5 byi-pho an adulterer, a lewd person (K. du. 5, 284).

30 byi-wa=33 rtoi-rtoi afan, fangu rat, mouse.

Syn. পুৰ ম rkun-mo; এইব্ৰাইং bbigs-byed; মুদুই মিৰ pri-sabi-mig; মিউং rko-byed; গুৰুতাউং bug-pa-byed; ইন্মুৰ্ক্ষমত ri-brag-la gnas-pa; ক্ষিক্তিম çin-gi byi-ua; ইমান্তৰ dri-ma-can (শ্ৰীক্ষম).

3 7 3 4 4 byi-sea smug-chust n. of a mouse in the fable Rdsa-byi.

है वर्षे के bui-scahi lo-ma v. अ. इ.

है 'डे byi-take n. of a monater: है डे बच्च अर्थे ८८ के क व्यवस्था (A. 34).

क्षेत्र byi-tsher a medicine for external application: क्षेत्र रेश्वर पुरुष्का वर्ष के व केव (Med.).

है विक byi-bshin (क्षान) चित्रित n. of the 21st constellation or lunar mansion.

Syn. 4774'* flag-ñan-pa; ***\$5,4 tshimbyed-ma; 8'3 bya-se (Mflon.).

grags: by i-bsuff the bur of the burdock plant $(J\ddot{a}.)$.

§1 byi-se===qq thab; manner, way, method.

83 byi-hu 1. shrew-rat. 83 at pass byihuthafi-khyanu field-shrew: 83 at pass grant

हैंद बहै अर्थे बहें 4 guided the men who went like a field-shrew (Yig. k.). 2. a sparrow. हैंद बड़्च bythu-ta-phug and हैंद केंच bythu-sgog are medicinal plants.

\$5 byi-ru wrongly written for \$5 byu-ru q. v.

9:59 byi-rug a kind of plant. 9:59 मधी बदु बहु द होद हेव केव.

ই w byi-la 1. মাজাৰ, বিজ্ঞান্ত cat. Syn. ৪ মান চিল চিল হৈ কৰি বাং (Minon.).
2. n. of a demon (শাস্ত্ৰ) of the naga class. ই অই পুৰালাৰ byi-lahi rgyal-mishan is an appurtenance of gods, resembling a flag with a cat's head at the top (Jä.). ই আন আৰু byi-lam pha-mgo = ই আন টুৰ্ম byi-lam shon-mo n. of a monster of the naga class having a pig's head.

वुःनदः रुष्यः में byi-çah dkar-mo n. of a mediainal plant, वे-नदः रुषयः में अर्थे विद्युत् सेवः

है 🐴 byi-çor, v. है अभ byi-byaş; भाषारिता [calumniated]S.

gr इव byiñ-rdul निव्यक्त: n. of a number. gr वव byiñ-phab a kind of tea (Rtsii.).

টুম'ব byiń-ua কিন্দু, সম্ভৱ hidden (A. K. 1-18), sunk in water, etc., v. এই-ব ৳byiń-ws.

RESES byin-byin thu-lu a species of small beetle.

Ban byid-ma a kind of woollen stuff like serge: Banguaga as water the cost of each fathom's length of middle quality of chingma (Risii.).

SLN byins 1. depth of the sea: SLNG; AND byins-na gnas-pa animals that live hidden in the deep sea. 2. hidden, concealed; sunk in water: 4** Tram-par byins famour quite submerged, foundered (A. K. 1-16). 3. or \$5.44, = all, in general (like 34) kun-pys).

A byin 1. pomp, splendour, magnificence. 84 3 grandeur; \$4 54 magnificent. splendid, brilliant, 84 25 without display 2. also SA ANN a blessing, a bestowing of blessings, \$4 44 received blessings; 4%w 24 45 4 9 by the blessing or the miraculous power of Buddha (Ja.). 35 34 544 byin-gyis glob-pa wiws to bless: www.sq. त्रीभूष पहला के यर हों ब ज़िस ह्रेंटम grant thy blessing, that the misery of beings may be assuaged (Mil.); वंज वर्त वर्त क्रिक्ट के व्यवस्था heretical teachers sent and fitted out by the devil (Ja.). There are four kinds of Adhisthana or blessings: (1) परेन परिदेश हैन हैस बहुतस सत्याधिकाम [blessing of truth] S.; (2) क्रंट वर्वे धुन गुन्न यह्नम त्यामाधिष्ठान [blessing of charity]S. ; (3) के वर के विव हैम हैम वक्षण खप्रामा-বিভান [blessing of tranquility]&; (4) ইমান্ত भेजन के पद्भाष प्रशासिकान [blessing of wisdon'lS. 24 5 94 34 byin-rlabs-can blessed, holy. देन इपभावनभाग to suppress evil by means of blessing, also to exorcise spirits.

वैद इत्यम byin-leags a kind of tea (Rtsii.).

हेन्द्रक्षण byin-chags-pa द्वार charming, fascinating [also, playful, tender]S.

SAFA byin-rten (RABONDEA) the object of sanctity, symbol of blessedness, sacred charm or medicament; saintly relics.

33.4 byin-pa 1. (ax.48) quay calf of the leg: \$4.44 byin-pa na-wa pain in the calf. 2. pf. of \$4.4 byin-pa.

84.48. see byin-puhi mthah was the limit of charity.

84 व byin-po ordinary; most, all: वृद्धः 84 व most of the servants or attendants (A. 71); विविध्य सुरूप्ताप्ति हैन विश्वस्था वृद्धिः mentioning (he would stay in Tibet) one

year, he sont back most of his attendants (A. 71).

देव अवस byin-phabs good ordinary tea (Risii.).

844 byin-phul hollow on the inner side of the thigh (Cs.).

ga विश्व byin-sahi fto-wa = ६ वि bya-godo a kind of vulture with plumes (Moon.)

हैन वन byin-lan भ्रमण thank-offering.

ট্রাম byibs, seems to have a pres. form ইব্য or এইব্য=বস্ব্য bkab-pa or ৰুপ্ৰথ-ব gyogs-pa enveloped, hidden (Mon.).

8335 byihu-sbyan a small bird (Risii.).

By ঠান byihu-me-zan (lit. the fire-eating bird) n. of a fabulous bird from the excrement of which gold is said to be obtained: দুন্দেই বুনুদ্ধ পুৰুত্ব হৈ কাৰ্য কৰা কৰিব কৰিব লগতে কৰিব লগতে (Jrg. 16).

ব্ৰীমান byil-sca to pat: সল্টালাইন ইন ইন ইন ইন কি pat a person's head (Pth.).

चेत्र अ byil-mo naked (Sch.).

দ্বিশ্ব byis-pa fau, নাৰব্দ, কলন, নাৰব little child, young boy: দিল্ল mo-byis little girl; ইল্পট্র্ণ byis-pa spyod-pa বাৰাবাহ childish or boyish behaviour. ইপন্ত্র্ব byis-pa rda-bdud n. of a (শব্দ) monater. ইলব্ট ট্র byis-pabi skye-wo কুলা 1. a plain young person not initiated or married. 2. one who is ignorant of the doctrine of Karma and Phala, and who does not receive what is necessary for his spiritual culture. ইলব্ট কুল ব্ৰব্দ ব্যৱস্থা বাৰ্থাৰ childish nature; ইলব্ট ব্যৱস্থা বাৰ্থাৰ childish nature; bringing up a child there are three things to be watched \$\frac{1}{3}\sqrt{3}\sqrt{4} \text{ fer-spyod-la:}\$—to see whether it will be lucky on its navel string being cut, to ascertain the diseases to which it will be subject owing to faults of the parents, to protect it against the twenty-four dangers from evil spirits.

Syn. १९५३ विक nor-buhi hkhri-çih; १९५३ के nor-bu chen-po; ६०० के १९५४ dpal metog; १९४६ वर्ष्य huş-dinar-hdab; विक ४४ वर्ष्य geer-can hdab; १९३६ feet fin-chen gdok-po (Mhon.).

जुन य byug-pn = वृद्धन hbyug-pu 1. to apply a salve, to anoint. 2. सेपन, च पसेपन, क्षेप medicinal ointment, also pomade. वृद्धन byug-ppos scented ointment or oil; वृद्धन byug-quar the coloured butter that is used to paint cakes, biscuits, &c., for temple-offerings (Rtsii.).

34 a byug-ris 1. a painted image, a figure done in paint or colour. 2. acc. to $J\ddot{a} = 2^{-4}$ a place in a certain succession or row; 3^{-4} a byug-ris-shog make room, leave a place empty (Sch.).

34 कोर byug-geer gold that is used in gilding, golden paint.

394 byugs pt. of 4894 byug-pa.

SK' byud 1. v. age a bbyud-wa.

+ 92 345 27 byu4-rgyal-du smra-wa = 54 27 rdsun-smra-wa to speak falsehood, to utter an untruth.

But de byun-tshul history, story, particulars of any event: ** \$2.50 byun-rabs that is my historical events; \$2.70 byun-rabs history, historical events; \$2.70 byun-rabs history, historical events; \$2.70 byun-rabs history, have occurred or happened; also, it is hoped that such a thing has happened, y. 32.70 bbyun-rab.

5 byub an abbrv. of \$5.40 byah-chub.

+ বৃহ byur=শুহৰ mya-han ill-luck, misery, shame; মুহাইন byur-edud-ma = ম্বাই ইনি ক্ৰিন্ত a woman who does shameful actions (Khrid. 51).

નુર મેં byur-po 1. = મુખદન ominous sign, ill-omen: મેલુસપુર દાં કે મેલુસ લગ લગ a human body is an ill-fated object, it is very mean (Khrig. 19). 2. acc. to Jā. = vulg. પ્રદેશ ને દેશમાં સૃદ્ધિ, heaped, a heaped measure of corn or meal; સુર પુરં સુર પ became heaped up, accumulated.

succeed (Yig. 19). মুখ্য byuş-ch:= প্ৰং নিয় gnad chen-byu very important, (Lyańs.). মুখ্যৰ byuş-dpon a commander-in-chief who is successful in administration and diplomacy (Ljańs.).

\$ bye=\$ phys 1. powder. 2.=\$\$ little bird; \$\$\frac{1}{3}\$ bird's nest; \$\frac{1}{3}\$ a young bird; \$\frac{1}{3}\$ bird-dung (Vai-\$\vec{1}{3}\$).

উণ্দ bye-kar = উল্লেখ্য refined sugar; also for ক্ৰিন্দ crystaline sugar or sugar candy (সুকল:).

\$17 bye-stag = 5479 dmig-bu (mystic) (Mik-rda, 4).

ইব্ৰণ্ট্ৰ সন্ধু [a javelin, measuring-rod] S.

উ'ন I: bye-wa ten millions; ইমন্থনায় নেমান্ত্র thirty-six millions; ইমন্থনায় bye-wa sa-ya eleven millions.

ব্ৰ । বিশ্বর [disjunction] S.

9 94 bys-brag 1.= 55'45 विशेष special, particular; opp. to a spyi general, common. 2. difference, diversity: To a war ब्या दे पुन के पेंड what difference is there between me and Buddha? \$394354 bue-bray hbued-pa to find, to show the difference, c. genit. (Ja.). \$99 454 not different; 393399 yul-gyi bye-brag a part of the country, province. 33452435 Buebrag dhos-med= gr. a see un an epithet of Amitabha, the Buddha of immeasurable light (D.R.). \$3755 bye-brag-can different (Cs.); \$1975 bye-brag-tu=25'45'5 khundpar-du especially: \$ 39 5 marus 35 4 buebrag-tu rtogs-par byed-pa maufi, mauie anything done with reference to the original root or aignification of it; \$ 97 You's tall name of the work Mahavyutpatti (Тан. d. M. 223-377).

9 पुन् ह्या bye-brag smra-wa वैमानिक [a class of Buddhist philosophers who held



that the external world and knowledge were both real?

B দুন্দ bye-stofs margin of a lake or river which is free from sand; sandless bank. উদ্ধান bye-stobs sand-bank: ইন্দান দুল্লি ব্যাহ্ম বিশেষ্ট ক্ষিত্ৰ

ট্রশান bye-ina ka-ra (Beng.) বিশি, মন্ত্রী brown sugar, moist sugar.

\$#\$\forall bye-ma \(\tilde{n}u-gu\) a kind of worm or insect abounding in sandy plains (\(Rt\)iii.).

\$ Wak byc-ma-luan of a district in the neighbourhood of the snowy mountain \$34.24.25 Ghan-chen than-lha, the birth-place of the 7th Karma hierarch named \$42.25.25 Chos-rje dwan-po of the red-cap school (Loa. 2, 30).

§ ল'ব্দ' bye-ma-dmar ক্ষেৰান্ত্ৰা, ভিত্ত vermillion (S. Lex).

हुआकेर ने Bys-ma sef-gs n. of a place in Tibet (Deb. न, 25).

But Bye-ma sgo-la n. of a sandy hill in F. C. (Toilung) (Etsi.); Euc. Two Bye-mahi lha-khafi n. of an ancient monastery situated on a mountain overhanging the Tsang-po and opposite to *TT Thob-rayal in Tsang (Los. 8, 6).

3 4 bye-cel sugar and sugarcandy.

By byed-sgo = work; By জিল কৈ সুৰ্বজ্ঞ to leave a work half done or unfinished; By জিল্প detailed works (minute and important work); By কিল্প performing duties methodically and continuously (Risii). By জিল্প byed-sgo phra-shib all works small or great, i.s., minute details.

Systems u byed-hjol san-pa to work hadly or wrongly (Yig. k.). Systemstable byed-hjol hasab-che performing work with seal, also in an efficient manner (Khrid. 130).

\$5.9 a byed-te-wa=aw 4.35 g campa the basis of works or of anything to be done (Fig. k.).

वैर्ध byed-pa I: pf. ६३ byas, fut. ६ bya, imp. \$4 byos or byas, also sometimes 35'84. 1. to make, to manufacture: हु अस के के हैन महिन हम दस हैंबासरे द्वीवार्येद जा दे दन व्याप rdsa-las tsha-tsha ñer-gcig byas-nas Sgrol-mahi dkyil-hkhor-la de-day gsol-lo having made 21 sacrificial cones out of the clay, he offered them on the mandala of Dolma: विर्वेश क्या नेप देर प्रेय-इन मध are you making bread? 2. to make, cause, force to do anything, to bring about either with root or termin, inf. of another vb.; grant grant gr making the boy eat the dung; *** \$5 causes to be removed; (also with sbst.) 5 5 5 8 brought about misery, 34'35's causing great pain; but not used as we should in such phrases as "to make a noise" (35'49'4), "to make water" (नश्न-न%-न), etc. 3. to do, perform, to act: 55-45-55-55-45-4 khyod gast byed-kyi-bdug what are you doing? www \$77 to perform a task, to work : 8.4854

id : व्यवस्थात्र अर्थेनवायत् प्रवाद if it is done quickly according to your intention; दे बड़ मा क्षर वा हम why did you do so? डे क्षर केड 4 adam what is it best to do? #4 34 au \$5.4. विद्यम sman-gyis las byed-rgyu-yin-nam will the medicine operate? \$5484844 byed-pa byas-byas-pa one who has accomplished that which was to be done; and gata having acted or behaved properly. \$5.4 under this head seems also to be used in an obscene sense and can stand for "to copulate," much after the usage of 15 4 spuod-pa : 95 25 95 4 id. ; 95 48 49 byedpahi gehi as met. = a woman; 35 us us us "the member for doing," as met. = \$ 505. the female organ. 4: as a pleonastic addition to verbs or verbal roots for the sake of emphasis or by custom: #9574 to speak, नामकुर्य to cure, नेर सन्देर्य to put wood on (the fire), 554\$54 to believe in, ATTUST to repent, \$35,4 to ravish, etc., etc. In this way, also, \$54 added to a derived noun is often preferred to the simple verb from which the noun is derived: 24 #354 is preferred to the simple, To steal, agrayage is preferred to 43x 4 to look down upon, despise; etc. It is moreover, important to note in this connection, how helpful this auxiliary use of \$5 q can become in differentiating the active and passive senses of a verb, especially the participle; thus ar \$50 = he who is beating, while 34 80 =he who is to be Leaten, and 35.844 him who was beaten; so, too, 45735 or नक्ष्रिय a killer, he who kills, and नक्ष्रिक्षय him who has been killed, the killed; with many other like examples. & or & as an auxiliary also carries the sense of "should" and "must": देशका है ब्रेंद्य स्था परहर de-rname-kyi skyod-pa beug-par byaho they must not be allowed to depart.

Lastly, should not be forgotten the idiomatic use in certain phrases, as in \$7\$\\$\circ\$\circ\$\tau\$ to tell a lie, \$\tilde{\pi}\tilde

35.4 II: to style, to denominate; to tell, to mention; used almost exclusively in the pf. and the future tenses: AWEWG thus was it mentioned : # 8 4 4 4 4 according to what has been said before; \$5.3%. though saying. The fut, inf. in this sense is in common use after the mention of a person's name for the first time, also after the names of places; and the verb is then usually preceded by the adv. मेल shes "thus" or "so": पदमय उद्देश हा वरे TRACS in the city of Vais'ali thus to be styled; दवे सम्भिष्ण केम स्थान कर ने मेंद वर्ष my daughter Sved-ma so-called died yesterday: भै व दशक्ते अनुद्र बहुआ देश हारा यह वस स the Hundred Thousand Songs of Milarasps, so to be designated, is (herein) contained. Also, more generally, even in the plain verbun loquendi: But dom Mr. Awg. ad mar. Ma mr. St. T. there arose the sound of many voices which said 'the lama has come, sailt jagarde de de es an order being given which said: 'go, make search.

\$ पा: भवेता, बारस, सभी shet. 1. also \$ रचन and \$ रचन the person that does a thing, the does, performer etc., sinther;



approximation of the work. 2. \$5'4 and the doing, dealings (with noun in the instr. case): रेवड्यमे रेव्यय 49 54 \$54 such wrong being done by the king, such unjust dealings of the king; \$5'4'3E'4 weetels less doing, or little to be done; in the genit. case: 3935 SEA HE hide the working of your understanding in the heavens: \$50005.085 anga byed-pa lam-da hkhyer-wahi Ita-wa : (They. 39). \$5'वरे'क् करच-केत instrumental cause : \$९ थवे अन जिलापद verbal-term or expression, a verb. 35 42 45 44 (1) the female organ. (S. Lex.). (2) effort, effortless. endeavour; देन्य मेर्य निश्चेह, 35 gan byed-lugs or 35 gan byed-staffs manner of doing, working; method in work (Rdsa. 10). 35% bycd-srol=35% 9 bycdlugs (Rtsii.).

ঠি নি IV: diagrams; গুণ্ড এই বাই বাইৰ byed-pa beu-geig the eleven astrological diagrams. They are: অংগ ও gulub-pa; ইম্ম চ byis-pa; প্রত্য dge-wa; গুলু বুদ্ধ til-brduñ; টুম্ম মি khyimskyeş; ইম্ম tshoń-pa; অনুস্ঠ baş-di; আনুস্থ bkya-çiş; অনুম্ম bshi-nulo; ম klu; মিগুলু a misulug-pa.

§९ प इस byed-pa-can 1. = वच्छा ह skra hair. 2 काचेयल [produced from or belonging to any doer or maker]S.

33 m& 4 byeku mchil-pa = F 33 swallow also: sparrow (Hbrom. F, 163).

33.434 bychu-la-phug a medicinal herb (Cs.).

B ব byer-wa = ব্ৰাৰ bral-wa or কাৰ্য্য প্ৰায় so-sor bral-wa 1. to separate, disintegrate; \$ ব to destroy, বৰ্ষ্ট ইল্যাক্সকাইন্ট্রী go dispersing the troops of enemies or sins (Hbrom. 7, 125). It uses I soft-wa byer-oig, imp. let them go, let them disperse (A. 19). 2. in medical works = Tau.

opp. to home or place of permanent residence; foreign country; abroad. Swg agra to go abroad, to travel; Swa byes-pa foreigner, stranger; traveller; Swam byes-lam=agaam bgrul-lam travelling road, road on which to travel.

5 byo=quarter age of a devoid of food and drink (mystic) (K. g. P. 179).

9 ব byo-ca 1. to pour, to transfer water or anything else from one vessel to another vessel, hence fig. communicating or imparting instruction: মুখ্যমুখ্য বিশ্ব

টুর্'ম byon-pa, আললন v. এইর'ম hbyonps; ইন্দুইন্ম byon-du re-nas আললনমনীআ; expecting or awaiting his arrival: ইণ্ট্র্যু ফুলম্প্রান্ত্রীন কর্মান্ত্রীন ক্রমান্ত্রীন কর্মান্ত্রীন ক্রমান্ত্রীন কর্মান্ত্রীন ক্রমান্ত্রীন ক্রমান্ত্

5x byor=4x4x nar-nar (Nag. 48).

5717 byol-wa to mistake, to blunder, to err; to go astray. 2. v. 3319 hbyol-wa.

Syn. Is a nor-wa; Asa hehol-wa; 25.9 zur-wa (Mhon).

वृत्यकः byol-son पद्म, तियोष् (वस्त्रेय प्रत्ये प्रवाद्ध कार्यु कार्ये । lit. one gone out of the way, hence all animals other than man, particularly the quadrupeds. ब्राह्म कुष्यं byolson rgyal-po the king of beasts, the lion; वृत्यक क्रियो क्रियम व्यव्यक्ष the three classes of

beasts in general, vis., those living in water, those moving on the earth, and those moving in space such as birds, flies, etc. § a we a by observed a by observed glen-pa more stupid than a brute (Mil.).

ণ্ণ bra-নি ন্যা সময় constellation I., the first lunar mansion [second constellation in the Hindu astronomy] S.

Syn. 神神神神 gçin-rje-mo; 神神神 sgeg-mo (飛tsii.).

9 5 % bra-da-ra n. of a tree (A. 38).

To bra-wa I: sbet., does not indicate the marmot, but is the more formal n. for animals of the ligomys genus, small rodents, tailless and living in burrows.

The a-bra and The results are collecterms for two species of the genus. The bra-mkhar=The bra-tshan burrow of the lagomys.

प्रेंग II: vb. to have or to be in great plenty: कालेशामा प्रमुख्य महामान के allowed herself no abundance of food, drink or clothing (Ja.).

ৰুই bra-wo আৰু buck-wheat of white and black species; মুই শ্ৰু আৰু আৰু buck-wheat meal. মুই bra-phye buck-wheat flour; মুইৰ bra-sog buck-wheat straw serving as a poor sort of fodder during the winter (Ja.).

\$3 que bra-rise-gyag n. of a kind of animal; said to be a species of hedgehog (Risii.).

पूर्व इन bra-lo-can (हिन्नेमण्डम व मर्चे व पूर्व इन) (Jig. 30).

id.: 24 [35] a rock, crag; 24 [5 brag-rdo
id.: 24 [35] a rock and a rock in the rock being kindled, the cold was
removed; 34 5 brag-cha echo from a rock;

a query rook vegetation; and brag-rise rooky peak, rook-top; and a narrow ravine.

Type 18. ** Brags-kya-bohi-ri r. of a mountain supposed to exist beyond Ratnadwipa the island of precious things, situated in the western quarter (K. d. *, 282).

and trag-skyibs a harbourage for birds under the cleft of a rock.

পাইশ brag-skyes= ম bra মুখ্য [1. rockgrown. 2. a fragrant resin, benzoin or storax]S.

975° brag-rgyab 1. lit. behind the rock.
2. n. of a village beyond Hphan-yul (Loa., 13).

মুশুৰিৰ bray-sgoy a species of garlie growing in the clefts of rocks: মুশুৰ্মিশু কেন্দ্ৰহেছে: মুশ্ৰমিশ garlie roots suppress gonorrhesa.

+ 948 brag-ca = 948.

94444 brag-nag-la n. of a mountain in \$565.544 Stog-lust tshur-phug (Resi.).

বৃশাল brag-pa= শিল্প khon-khro anger, malice.

99554 brag-pon n. of a place in Tibet (Los. s. 8).

মুম্ভূর brag-spos an aromatic substance used for incense: প্রমুখ্য মধ্য বুল brag-spos gma-rnag hdrub.

প্রশাস Brag-spras = ট্রানার্ প্রাইন skye-nca Tgyu-good (Min.).

9985 brag-rtsaf rock-lizard.

pitch or bitumen, found for instance in Lower Lahul between rocks in solid pieces like unmelted pitch [stone-lac, red chalk] S. 2978422244444444444444 BYUS.

Syn. 4444 don-phan; 494 gdo-skyes; Ila la-dsa-tu; 44844 gdo-vahi-nad (Maon.).

বৃশ্ব Brag-gyab n. of a place in Khams: মুশ্বশ্ব সুদ্ধি মুখ্য বিশ্বশ্ব বা is time for starting political investigation in Tag-yab (Yig. k. 26).

মুদ্দ Brag-ram n. of a place in Tibet (Yig.); also, a kind of mineral substance incrusted on rocks: মুদ্দ ব্যাহ্ম নাই মুদ্দ বিশ্ব কর্মান হৈছিল fragrant mineral substances obtained from rocky hills: মুদ্দাৰ ব্যৱস্থা ব্যৱস্থা করিলের ইনি মুদ্দাৰ বিচালের করিলের ইনি মুদ্দাৰ করিলের ইনি মুদ্দাৰ করিলের ইনি মুদ্দাৰ করিলের (ইনিকন).

and brag-cig a rock-mite or tick.

3445 brag-çod described as a wild snimal reaming on rocks (Risii. 64).

সুক্তি brank I: ৰখা, ৰখা the cheat, the breast; পুৰ্বন্ধ middle of the breast, pit of the stomach; পুৰ্বন্ধ ল পুৰ্বন্ধ ল পুৰ্বন্ধ ল ecklace which hangs on the breast (Milon.). পুৰ্বন্ধ কিচনা, পুৰ্বন্ধ ল a bib or apron worn by Ladaki women; পুৰ্বন্ধ bran-bur middle convex part of the বিষ্ণ or Buddhist sceptre; পুৰ্বন্ধ কিচনা কি

+ মুম্পুল bran-khan dwelling house, quarters or rooms of one's residence; ১৭ বিশ্ব থা ইপ্রকৃষ্ণ মাই মুদ্দেহ ই মুদ্ধ the S'ramanera was residing in the central room of the lord's residence (A. 56).

98 14 brafiskyes 1. awies lit. what grows on the breast, i.e. the tests; also a son, child. Syn. 9 4 3 (Maon.); 3 4 numa : Twalfa bo-ma-hdsin (Mhon.). 2. n. of mythological being called Karp the mare's face.' born out of the breast of Rishi Urva. who wished that a child should be born to him without his having to keep female company. So, when feeling heat in his breast, he scratched it and a child came out, which child in the shape of a mare full of burning flame (volcane) resides in the great ocean south of Jambudwipa! She causes the tides. (K. ते.....). (दृष्टुम्बर् अर्डे क्रियम वर्षेत वर्षेत्र वर्षेत्र अस्ति वाह बार्टर अधु द्र वच्टर या वा अह स्वाम स ग्रामान).

पुर पुर के bran-bren n. of a number: वसमा के पुर पुर के भूद पका दर (Ya-sel, 56).

বৃষ্ঠি bran আৰু, বাৰ a servant, a slave; also = ৭৭৫ ৰ a subject. পূৰ্বাৰ house servant; পূৰ্বাৰ cultivator, tiller of the soil; পূৰ্ব and পূৰ্ম male and female servant. পূৰ্মুখন to engage as a servant: পূৰ্মুখন কৰিছে লাভিক পূৰ্মুখন বিশ্বাৰ কৰিছে লাভিক পূৰ্মুখন কৰিছে কৰ

Syn. প্ৰকৃষ gyog-po; ব্যাধন্তি ও shabsbbriñ-ua; ব্যাপ্ত প্ৰাপ্ত প্ৰাপ্ত প্ৰদান্ত pa; প্ৰাপ্ত প্ৰকাপ gshan-gsos; ব্যাধন্ত beal-lun; বিষাধ kholpo; ব্যাধান্ত shabs-tug-pa; প্ৰাপ্ত প্ৰাপ্ত skyrs; প্ৰাপ্ত প্ৰাপ্ত প্ৰাপ্ত প্ৰাপ্ত প্ৰাপ্ত কিছু am-bya-জিলেক্ত্ৰ প্ৰাপ্ত প্ৰাপ্ত কিছু am-bya-

wa; 3-44; 35;44,444 rtse-rgod byed-pahi gnas; 444;44;44;54ah.ñan ci-bgyi (Mhon.).

94' horan-ka n. of a powerful local demon whom Atis's is said to have subdued (A. 102).

মুখ bran-pa ছিন্দ to moisten, to saturate with water (A. K. 1-36). Sometimes spelt মুখ্য

पुत्र शुःष्ट्रिष्ट bran-tha hkhor-bu n. of a अव्ह्र् monster of the naga class.

ব্ৰাম brab-pa or প্ৰথম (pf. of ৰপ্ৰথ) cast, thrown (Ray. 48).

Stam-cha one of the thirty-six border countries (Ya-sel. 38).

a Brahman; in Nepalese Baje [one who knows Brahma, i.e., possesses divine knowledge]S. পুলালেইছে পুলা। ইব্যালয় পুলালুকানা পুলালুকা

कु दे तथा दूव bram-zehi las-druy the six practices of a Brahman are:—(1) अर्थ है दे हैं दे व बजन the performance of Yajāa; (2) है दे दूव य दाजन causing such to be performed; (3) दक्ष वर्ध कृष्ण कृष्ण reciting or reading of the holy works; (4) कृष दुव्य व्यापन causing them to be read secretly; (5) है दे व

वेत्। प्रतिवक the receiving of alms or presents; (6) वेत्यवसम्बद्ध पृतिवक सीमत sagacity in receiving such.

par रेक्ट्रिक्समाय bram-ve-chen-pohi gdamepa prob. the upadeça र्यम्प्याम deep metaphysical procepts (A. 91). प्रशासिक्य के क्ष्र्र bram-ve rname-kyi cha-byag the dress, requisites, etc., of the Brahman:—akuiga the sacred thread, क्ष्य्र क्ष्रिक्य क्ष्य्रक्ष्य the sacred thread, क्ष्य्रक्ष्य क्ष्य्रक्ष्य क्ष्य्रक phren rosary for counting; देवक्ष्य byudblugs anointing; देवक्ष्य क्ष्य्रक्ष्य his baton, etc. (अतिका.). प्रशास bram-ve-pm an adherent of Brahmanical doctrine; क्ष्याम bramve-mm a fomale Brahman. प्रशास bramve-mm a fomale Brahman. प्रशास क्ष्या के बद्दा क्ष्ये क्ष्ये the voice of a Brahman reciting the Vedt being taken as a sign of good luck.

মানিক সিন্ধানত Transka n. of an Indian minister the author of works on ethics and political economy, of which only one is extant in India, but of which several are preserved in translation in the Tibetan Tangyur: গ্ৰাপ্ত বুলুকা বুলু

‡ পুশাৰি শৈশ Bram-ze li-bi-ka-ra মাজুৰ ছিদিকা n. of an Indian Brahman who taught Sanskrit to Thon-mi Sambhota early in the seventh century A.D. (Situ.).

চুমাই ব্যালয়ন bram-schi rigs-psum the three classes of Brahmans: 1. বৃদ্ধাৰ্থ বাৰ্থ those residing in wilderness as asceties; 2. ইমাৰ্থ বাৰ্থ those living as house-holders; 3. ১৭৭ বৃধ্ বাংখা those that acquire mystic powers (Ya-set. 55).

2 bra-wo wret buck-wheat.

92 bral, v. 294 4 bbral-wa.

bri, v. 19 a bbri-wa.

=Z

बैंद्र'य brid-pa v. बोद्र'य क्रियम bridmkhas or क्रूट'य क्रियम snesh-wa brid-mkas skilful in imposing upon (Khrid. 115).

ইব্লি-po seems to signify: a rush or run upon snything, a demand; also adj. ht.ak. ব্ৰহ্ম ক brin-po-bysh there being a full market for articles of sale, when they are sold well, it is said brin-po bysh; বুৰুহ মন্ত্ৰিত whomsoever else may not be wanted, (still) there is need of me (A. 142).

A brim or gas bring, v. agus hbrinpa.

AN brig, v. An Abri-wa.

bru one of the six earliest tribes of Tibet (J. Zañ.).

g'a bru-wa, v. aj a hkre-wa.

9'9'8 bru-wa-tsha=9n bkres gui

g & Bru-tsha also લુલ Bru-sha n. of a country N.W. of Tibet; also that of a tribe in Tibet (Lon. ર. 5). We have in the Kah-gyur encyclopædia certain treatises in incomprehensible syllables asserted to be in the Bru-tsha language. લુક વર્ષનું પ્રાથમ કર્મા પૂર્વ પૂર્વ પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ કર્મા પ્રાથમ Bon of the Bon religion

of Shafi-shafi and Bru-sha greatly spread (over Tibet) when the use of weapons and shields was also introduced (J. Zuf.).

Jan brug-pa to flow, to stream out, to gush forth; as sbst. current, flow, flux (Jā.).

প্ৰশ্ৰম brug-gyos a number (Ya-sel. 57).

95 Sept 985. Brud-kyi mkhar-gdon one of the thirty-seven holy places of the Bon in Tibet (G. Ron. 38).

বুব brun= ৰূপণ dirt, dung, excrement.

but is pf. of again to put in; Kagam = Kaga again to put in a hole (Nag. 49). Angam awa: (So-rig. 2).

মুখ brul small chips, bits, crumbs:
বৰ্ত্তৰ bay-brul crumbs of bread; সংশ্বিষ্টাইন
বৰ্ণ ক্ষান্ত্ৰ ইংনাৰ ক্ষাই কাইল ক্ষাইন হৰ কুইন ক্ষাইন কুইন আৰু কাইকাইল ক্ষাইন কুইন ক্ষাইন কুইন আৰু কাইকাইল while the wooden girl turned into a heap of wooden chips (K. du. F, 508).

gan brul-wa vb. to be scattered, crumble, fall to pieces, to be shed.

gu brus, v. aga hbru-wa.

Yakshs having heard this charm "bhrum hri," thereupon all the red mystic wind (within him) was soothed (A. 16).

बि bre or बेचे bre-no होण, नोचल, नान a measure for dry things as well as fluids, about two pints, originally a measure of as much as may be contained in a cow's foot-hole. जोवा बेचे के किए party gar-phys bre-gas one बे bre measure of gold-dust; वेद bre-do two बे bre: 34 5 5 4 4 4 4 4 5 5 5 6 4 4 4 4 4 5

a miniature chapel the size of a bre measure (A. 90). 3 a bre-wa a grain measurer, one who measures with the 3 bre.

वेन bre-ko basin for washing C. (Jä.).

दे कि विकास bre-khahi mig-can as met. a mouse (Yig. k.).

ই'ৰ bre-ga or ই'ৰু bre-ga a plant producing small hairy berries which are used for medicinal purposes: ইব্ৰাইন্ত্ৰ অক্তানেই ব কৰ breya cures ailments of the lungs and heat in the kidneys.

बेश्वय bre-phul कोवंब [head, helmet.]S.

ā bre-wo : [expanse, breadth]S.

∃# bre-mo = २००० # foolish talk, talking nonsense or jokingly.

ব্ৰসাথ bregs-pa = বহু ব বৃদ্ধিন, shaved clean; cut, sheared. v. এবৰ hbreg-pa.

PRO breh-wa 1,= \$5. 15 ouh-zag a little.
2. v. 435. 4 hbreh-wa.

વેદ્ર પા bred-pn = વેશ્વલ સુદ્ધ to be alarmed, depressed at heart, to be dejected; also = દે વ to be ashamed; વેદ્ર પા ક્રેમ્ડ ક્રમ acted as one who has become alarmed (A. 134); દ્ વેદ્ દ્ વેદ્ર ક્રમ્મ વ the king of Naiendra having become alarmed (A. 8).

নু বাৰ bret-wa vb. (as Ja. points out, not the same as ৰব্ৰ ল bbret-wa) 1. to be employed, busy, engaged, to have business or work in hand: ইংক্ৰম অন্তর্ভাব ব্যাহিন নি বাল time to spare; বাং নিব্যাহিন bedy khonas bret-na if one is entirely taken up with lust or pleasure; ব্ৰাহম বাৰ বাৰ on account of much business. 2. akin to ব্ৰাহম to be deprived of; and hence—to become poor,

to be without, to be in want, destitute of c. inst. case : बदबाहुद द्वैश देवाय long-spyod-kyis brel-wa being devoid of wealth, (means): Burge A garac gurd they did not let him want anything. Other forms: \$54343; चेव ब्रंट केर हेट : शे वेव वर not sparingly. scantily, niggardly (Jä.). 3. sbst. business, affair, concern: 3334 or 30 & 34 My 1 AN saving that he had a certain business that day (A. 95); 39 595 breldual pressure of work, business: 34545 ने समयदेन वर्जन if it was left on account of pressure of business (Rtsii.).

বুজ bres 1. or ব্যায় bres-kyu a manger; দ্বিশ ria-bres manger for horses. 2. vb. pf. of ব্ৰিব bbre-ra to spread out; ব্ৰিশ্ব bres-su brug-pa = ব্যাল to spread out an umbrella and a silk curtain (A. 150), মুইবিশবই bla-ri bres-pa der there where the upper hills are stretched out (Şman-bla, 6).

ই bro 1. ৰাজ, নাৰ dance; entertainment, amusement. ইঞ্ছৰ bro-mkhan নগৰ a dancer; ৰুগ্ৰ ইঙাং ৰ shabs-bro mdsad-pa to dance as a manifestation of gladness and mirth; ইশ্ৰ bro-gar নাৰৰ dramatic performance, drama, play. 2. an oath.

वृष्ट १९६५ bro-brdun dgon-pa n. of a monastery in Kham (S. Kar).

+ ব্ৰা I: bro-ka or ব্ৰথ্য ব = কাৰ্ট্ৰৰ munab-skyel-ka to swear, to take an oath: ব্ৰয়ুহ্মে বুঁইমে dbu-bshuh-dan bro-bor-ro they swore by their head.

+ \(\) \(\

Syn. 454 nad-pa; 45444 nad-phog-pa (Mhon.).

বুলি II: 1. to taste, to get enjoyment of; ৰূপ দুং কৰিবল not even tasting of sleep; দুং দুৰ্ব one has an astringent taste in the the mouth. 2. in C. to desire, to wish, = ৰং. ম. ইবিল id. 3. sbst. taste, eavour, flavour: ৰাব ি দুল্ম দুৰ্ব দ

gu bro-ma, v. ¶u gro-ma.

পুশাৰ brog-shu wrongly written for

ৰূপ্তৰ brog-lbur বিঘীতত, বৰ্তীত ant-hill. ক্ৰ' bron = বৰ্ত্ৰ তীনবন্ [enticing] &.

\$\forage \forage \text{fro-wa taste.}

95. brod-pa joy, eagerness. 54. cheerfulness C.; 43. readiness to die (Jä.).

90 brob, v. 4940 hbrab-pa.

ÀN bros, v. ağu'u.

bla that condition which is above or higher than something else or than things in general. Is used with reference to the actual local position of an article, e.g., who bla-gos upper garment; which bla-gos turquoise worn on the forehead; but is chiefly employed in the moral or metaphysical sense, e.g. who bla-grog the higher life or life in blim, where bla-grog the higher life or life in blim, where bla-grog the higher life or life in blim, where bla-grog the supernal methods, loftly or excellent means, where the souls of men rest or dwell after death (Jig. 26). Hence may = as shet, anything blessed or supernal much as a superhuman gift and power.

So Schmidt renders & bla as "life." "soul." and Jäschke has "blessing." As an adv. occurs as ET above, high up. 2. also takes a verbal form, somewhat curiously, by annexing , when it signifies: is above, is better, is superior; in such cases invariably preceded by " or 35 meaning "even" or "indeed": LWZAWWALBE it is better that I should have even passed from life; देवे अपूज वार् केन स नेवा वरेट मानवा कार्र A THE TWEE BY it were preferable that a large stone had been bound on his neck and he were cast into the sea. Moreover, appears occasionally to assume the gerundial form: इने ब्रिट श्राम्ब य देव कर हुवे | के वे र्वे व बाद वेज्या में though indeed a learned monk is to be preferred, a virtuous person is also good.

arga bla-skyai (भैः अप) वाषय [succession]S.

মুন্দ্ৰীৰ de Amely de phehu (শাহৰ প্ৰায় ন বৰৈ) n. of a demon. exorcist.

ৰ কা bla-gab = ইং ক্ৰিছৰ 1. upper cover of a thing; also raiment covering the body as a shawl; কুন্তুৰ upper garment as the shawl or wrapper used by Indians and also by Tibetans to wrap round their body. প্ৰস্কৃত্ব প্ৰকৃত্ব প্ৰকৃত্ব প্ৰায়ন্ত্ৰকাৰ দুল্লাক্ত uninagential to throw the shawl over one shoulder; প্ৰকৃত্ব ব্যৱহানিক without any upper garment [one who remains in an open space for practising religious austerity]8.
2. roof of a building; also = বিশ্ব hog-kau upper floor of a house. প্ৰকৃত্ব ক্ৰিত্ৰ ব্যৱহান কৰা set. a residence, a roofed dwelling.

कृषि bla-gos जनसम् upper garment which is of two forms: रवपुर ने कृषि that worn by a Buddhist monk, and the other



Barel a we the upper covering of the body used by lay folk.

B' 84 bla-col mary [frivolous talk] S.

왕역: bla-than=斯武 백합: upper and lower; also=현기자 within and without.

a 55 bla-dar a little flag on the house-top on which benedictions are inscribed.

बुद्धक bla-dbags 1. चायाचन (अन्याद) [denomination]S. 2. in Gram. 'a primitive word, an abstract noun' (Sch.).

ৰূপ bla-na above, over, on the top.
প্ৰকৃত্ব bla-na med-pa অনুসং having nothing higher over it, the uppermost, the very highest, e.g., মুম্ব byań-chub, নিম্বার্থন কিন্তু কিন্ত

§F. bla-bran formerly a lama's residence, but now in Tibet, especially in Tsang, = Grand Lama's residence and place of business called Labrang Gyultshan thon-po.

B'34 bla-bres, v. B ≥ bla-re.

the higher one; and hence, an upper monk or lama—a term sometimes loosely applied to all fully-qualified inmates of a monastery, but is more correctly the designation of the head ge-long only or, in large monasteries, of the chief teachers and more learned monks. Some have seen a close connection between the word bla-me and the Hindu terms Brahman (one who possesses divine knowledge) and Brahman (the highest deity of the

Hindus); believing the Tibetan appellation to owe its origin to one of those Hindu To show the importance of the lama a well-read Buddhist once remarked: श्वामान्य वर्षे वर्षे स्वामान्य स्वामान्य द्वार स्वामान्य स्वामान्य स्वामान्य स्वामान्य स्वामान्य स्व we are previous to the lama even the name of Buddha did not exist. and श्रेव. त. ब्रेंट.ब्री.सटस. बेस. बेट.स.स. दंब.ब.ड्रेब.चंस.वटें व. श्रीमः the 1000 Buddhas of 1000 ages depend on the lamas. Another made the S'* greater by explaining that a meant soul or life and " mother, hence = life-mother. the all sustaining mother of the universe! Again क्या कम स ठ८ पे ने स में ८ ५ महेन व "in the ocean of wisdom all the Buddhas are one." was said when one man tried to explain what Buddhism was. In its more general sense the term are is defined as: he who presides over a large number of pupils and who has got past sins and defilements (Lon. म. 8), श्रममा मेचिने वहेवा श्रूर वामुका देश not saluted his lama who has taught him even one letter will after undergoing a hundred births as a dog. etc. 3 45 Ku nga. position of spiritual chief, also the lama personally. Swally bli-ma-mchog, also \$35, the chief lams, supreme lams. B'25'9 bla-sman-pa physician lama: B'25' धर वार bla-sman-par bskur (So-rig 134). 4 24 44 45 bla-chen mkhan-rgyud the line of lamas and mkhan-po learned professors (Jig. 36), also the initiation or vow introduced by Lachen from Amdo shortly after the revival of Buddhism after the persention by king Landarma. BUS bla-mehod or Busing bla-ma mehodpa a yearly festival solely in honour of the lamas : B'M'SK' MIS '95 # bla-ma-dan mehodgnas the entire body of the sainted lamas (Bodhisattva), &c., who are most worshipful. NAA bla-gñan (1)=}KAN www

হান্টা পুৰ্ক bla-maßi sta-sdan-ma পুআ-ক্ষম; the lunar mansion called Puşyâ (Mñon.).

होते, bla-med=ह्यां के चतुमर supreme: होते, प्रभाव चतुमर्थेका: to those who are supreme; also: to the followers of the Anuttara school of Buddhism.

ষ্ট du-misho a lake which is the abode of gods and nagas, like the lake of Muleding in the province of Chos-khor-rgyal.

অধীৰ কুম ই আৰু সুন্দি আৰু মুক্তি অনুধি (A. 72).

ন্ত্ৰ bla-hur = মৃত্য glo-bur immediately, of a sudden: মৃত্য-স্থাত্ৰ কৃষ্ণিট immediately taking his food (Suran. 4).

ষ্টৰ bla-bog 1.= ছি-ছৰ above and below, inferior and subordinate. 2. abbr. of মুখনিত্ব or মুন্দ্ৰিক্ৰ under the lama or the Labrang.

মুখন bla-rabs hierarchy, hierarchical succession: খনপানমুখন মুখন the succession of the Phagmodu Lamas was the chief (Yig. 3).

ষুই bla-ri=ছার্ম্বাক্রমান্ত্রই bla-srog-gnas sabi-ri the hill on which one's soul rests after death or in its passage to the Bardo.

at bla-re fante canopy.

Syn. 444 34 gnan-rgyan; HAV bla-bres (Maon.).

 wither the emperor is said to have begun losing his vitality.

ৰিপ blag occurs in the compounds: জ' মুশ bad-blag, অইমুশ biso-blag, etc., v. মুশ্ব blag-pa.

মুন্দি blag-pa pf. মুন্দ অবস্থি (S. Lex.).

1. = শ্বাৰ to attend to, to hearken to; to lean towards, to permit: মুন্দ্ৰমুন্দ্ৰ ব্যৱস্থা to incline one's ear to, to listen to. 2. মই মুন্দ্ৰ to shed tears (Jä.). মুন্দ্ৰমুন্দ্ৰ ব্যৱস্থা ব্যৱস্থা ব্যৱস্থা কিছে one who remains in open space to practise religious austerity]S.

877 blag-ça n. of a tree (K, ko, ₹ 3).

নি টাবন-দৰ, v. ইণ্ড ken-pa. ছুম্পত চাবনিঃ-pa খাংলে, সুখীন 1. received, took, accepted (A. K.) 2. তহুন, quoted, taken from a book, etc.

ર્સ માના કાર્યા છે. કાર્યા છે. કાર્યા છે. કાર્યા ક

ন্ত্ৰী blan-pa = ৰণ্ডৰ ব to give a reply;
ন্ত্ৰীৰ বুগৰ to retort, to answer.

a ≥ blar 1. abbr. of a ≈ 2. used incorrectly for a ≥ slar.

To blu-sea pf. an blus to ransom, to redeem, a pawn, pledge, or security; also in mystical ceremonial; successful chos-dan sku-bdru blu-sea to buy back an image or a book.

8, 24 blu-rin price paid for the redeeming of persons or animals; ransom. As a means of gaining moral merit or of obtaining relief in aickness, a price is given by wealthy persons to butchers or fishermen to rescue from death animals or fish about to be slain or caught. This

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g %4 is also termed \$49. g %4 40%. blu-rin-la blas polite expression used to indicate selling an image or any property belonging to a lama or great personage or anything of a sacred nature.

धुनर्नेहः blug-kon=१९५५ bdod-ldan (Mon.).

blug-pc (pf. and blugs, fut. and blug, imp. and blug or and blugs) 1. to pour into a pot, to fill. 2. v. and blug-pa. and blugs-par casting mould; and blugs-par casting mould; and blugs-par casting mould; and blugs-par casting mould; and blugs-par casting mould; and blugs-par casting mould; and blugs-par casting mould; and blugs-par casting mould; and blugs-par language pyi-blugs v. and specific par mar-blugs oil-pitcher; and and blugs-par lade with a long handle to pour clarified butter in the sacrificial fire.

निर्म blud-pa 1.= अप ldud-pa to pour out: A a s & 5 a mi-la ja-blud-pa to pour out tes to a man; \$4685 rta-la chu-blud to pour out water into a pail or bucket for a horse. 2. to offer: Afa Marajarua 485 offered intoxicating drink to the lady or queen (Hbrom. 52). 3. sbst. release, ransom, esp. in religious ceremonies where effigy of a sickman is offered to demons to effect a cure, i.e., the effigy is the substitute or ransom for the man; also in other rites, etc.: 42 454 न्त्रेत्रे कुष्यं वाञ्च द्राद्रा न्द्रेर अवदे वतुवानुष let this ransom and torms be offered to king Shinje the lord of death! 4. परिविद्ध; remainder, anything left. 25% blud-byin = Raiga rin-byin giving the price of, the स्यवद्वीर देवेदालर स्यायन्त्री हैन नेशाने क्षाला है। www.science obtained the best seven out of the many good and tolerable

things he presented them to his parents (A. 67).

dul, foolish, stupid; sbst. fool, rany.
দুৰ্বই পুৰুষ foolery, fool's opinion, expressions frq. used in scientific works to define antagonistic views (Jā.); ব্ৰম্প কুকেই ই দুৰ্ঘাৰ the man who does not do works of virtue is a fool; মুৰ্ঘাৰ ক্ষিক্তিই টিলচ্চত chos-la mi-dgab-thin fools do not take delight in religion (K. d. a, 551). মুঙ্গাল blun-gtam= দুৰ্ঘাল ক্ষি foolish talk (মানিল.); মুৰ্ঘাৰ চিলচ্চত দুৰ্ঘাৰ ক্ষি foolish talk (মানিল.); মুৰ্ঘাৰ চিলচ্চত দুৰ্ঘাৰ মানিক (Risii.). মুৰ্ঘাৰ বিশ্ব কিছে চিলচ্চত দুৰ্ঘাৰ মানিক (Risii.). মুৰ্ঘাৰ বিশ্ব কিছে চিলচ্চত দুৰ্ঘাৰ মানিক (মানিল) ক্ষি কিছে চিলচ্চত দুৰ্ঘাৰ মানিক (মানিল) ক্ষি কিছে চিলচ্চত দুৰ্ঘাৰ মানিক (মানিল) ক্ষি কিছে চিলচ্চত দুৰ্ঘাৰ মানিক (মানিল) ক্ষ কিছে চিলচ্চত দুৰ্ঘাৰ মানিক (মানিল) ক্ষ কিছে চিলচ্চত দুৰ্ঘাৰ মানিক চিলচ্চত চুক্ত চিলচ্চত চুক্ত চিলচ্চত চুক্ত চুক্ত চিলচ্চত চুক্ত চুক

an blus, v. a u blu-ca.

www blus-ma anything ransomed.

নি ১lo মশ্বা, হবি, নান, খী (A. K. 1-2), the mind, the heart, together with the primary mental operations; is the general word, though the terms and or as are alleged as more correctly = mind, 344 intellect, 444 consciousness, but all are put as synonymous to sole. Acc. to Maon. blo signifies a broad heart () also 454 35 a generous self or soul, magnanimity. It should be particularly noted that a is placed, often pleonastically, before a large number of verbs denoting mental operations of all kinds. This will be illustrated in subsequent articles subsidiary to the present article, e.g., blo gtodps to rely upon. We merely append क्लाप यः च्या या हो है : बहुर या हु : हेव्य के अवि : अवि : Ar. or the enumeration of the terms which express the different states and functions of the mind, which will illustrate the comprehensive application of the term & blo :- 1 437 क्षेत्रकार होत क्षेत्रकेत क्षेत्र क्षेत्रकेत क्षेत्रकार देखर कर



रत्त ए, यसाराव, तकुषाय, द्वारावस्थ हिर हिंदाम, त्यूवार्यंद, विदेश, व्यवद्वार्यंद्वार, त्यूवार्यंद्वार, व्यवद्वार, व्यवद्

The rendering of & in the foregoing paragraph may be considered adequate in that it is a definition which is intended to embrace the mind and all its direct operations. We shall, however. greater perspicuity, proceed to embody in the present paragraph the differentiation of meanings which Jäschke has attached to the word. He distinguishes: (1) the intellectual power in man, understanding: blo-rno-wa talented, gifted ; & 34 4 blo-chenpo of great mental abilities C. ; & qua 3 blogsal-to of a clear understanding : Awas g ces-pahi-blo sagacity, intelligence, judgment: # blo-rgya comprehensive intellectual power; \$ 55.35 blo-myur-shin being of quick comprehension, sharp; # 54 blorab-43k hbrih-5444 dinan-pa of sound. moderate, weak intellect or mental faculty Mag. (the last expression is frq. used in modestly speaking of one's self); and blo-bag narrow-minded, weak in intellect; Esta khyod-ni blo-nor-ro you are mistaken; blo-na hbab 'I understand' (Sch.). (2) thought, memory: # bloced memory: अध्दर्भ के बाद बहुब्ब to direct one's thoughts to religion and to learning; Tara blo-la sbyor-wa to impress on the mind, inculoste: a cara blo-behugs-pa what is retained by, treasured up in, the memory; grant a blo-la bank-wa to learn by heart (Glr.), (3) sentiment, disposition, desires: blo-dkar sincere disposition; রূপন্ত্রিক blo-hdun-pa interest, concern, রূপন inclined to, প্রবিশ্ব করিব he that has a mind, is disposed to sacrifice (Dzl.), মন্ত্রিক বার্থিক আthout any regard to his own welfare (Thyy.); রূপন blo-me-ua friendly, amiable; রূপন facilit, fickle; রূপন্ত্রিক ma-plund-pa or রূপন্ত্রিক dlo ma-rdsoge-pa wishes unfulfilled; রূপন blo-dman mean-spirited, low-minded.

** § *** \$lo-\$kyel-na to depend upon, to rely on (Ju.).

ইনিৰ blo-khel-ua worthy of confidence, - trustworthy: ইনিৰ কৈ আৰু ক্ষিত্ৰ being reliable, there was no changing of opinion (Khrid. 188).

Syn, Madau yid-hes-pa; Augas blogdud-pa (Mhon.).

ब्रॅबिंग के blo-khog-che = ब्रॅबिंग यह स blo-khogsyans broad-hearted, generous; confident, intrepid, undaunted.

क्रें के blo-gel-sca to hope (Sch.).

हें जैंग blo-gros = नेभारत ces-rab (Mhou.). नेघा, बुद्धि, मृति wisdom; sense, understanding, intellect; a full and blo-gros-kuts ces-bya what is to be discerned by the understanding; 新聞報告 25 4 blo-gros-dan Idan-pa or a two blo-gros-can sensible. judicious : ही ब्रिंग हर पार्टन वहेन वीभार्टन वह दन दे नेमा 45.435 to know one word full of wisdom is to know one hundred ordinary words (K. d. a. 1, 367). * 14 3 m3 blo-gros-kyi ater (K. d. P. 325), a fung wengura wit blo-gros rqua-mishos shus-pahi mdo (K. d. 4) are sutras a suca a blo-gros-san-pa one whose views have become perverted; as 5 blo-gros chuff-fin of little understanding : ब्रें ब्रेंब वेद व blo-gros chen-po सकामति ; of much sense, of an excellent understanding :



ब्रॅबेट blo-glin = ब्रॅबब्ब क्रिंट blo-gsal-glin n. of a section of the Daipung monastery (Rimi, 7).

ইংকাল লাজ <u>blo-dgos</u> sel-khyad the question of the fulfilment of one's plans or intentions (Yig. k).

ষ্ট্রত blo-rgya-chuń = মুখ্য মন্ত্রিম ব blosma-leibs-pa not magnanimous, of contracted views, illiberal. মৃত্যু এন মুখ্য ব্যুক্ত ব

ब्रॅड blo-nan = नेमबाद sems-nan bad hearted, evil minded (Pag. 300).

** sta blo-chuń-tea timid, vacillating, wavering, not of fixed purpose.

Syn. Manuaa spobs-pa-shon; guu shumpa; diasau mi-hrlan-pa; Nau srab-pa; an Annu bay-hkhums-pa (Mãon.).

ৰ্ম (১ ইন blo-chud-203 জন্ম: an absentminded negligent person; lazy.

इंबर्डर्य blo-gtod-pa to rely on, confide in: ईबर्ड्र्य व्यक्षणा प्रेमण के अर्थ (A. 114).

ંગુમા. એલ્ટેકલ yid-ches-pa ; શ્રૃં ફેલ વ blo-khelsca (Mhod.).

generosity, magnanimity. 3. fortitude.

ब्रॅड्क्अकेट blo-days sel-ched for the purpose of removing one's doubts or fears. ब्रुब्देद: bla-gdes hope, confidence, assurance: व्यक्तिवृद्धिः सुवायका in whom am I to place my confidence. (Jā.).

a asa blo-hdos= \$ 35 ston-ñid S'unyatā (acc. to Rūin-ma school).

ষ্ট্ৰ blo-rdor according to the Chinese an ounce or মুদ্র area weight of gold: মত মুদ্র মুদ্র করিছ বিশ্ব তাওঁ blo-rdor = 36 se-দেব (Rissi).

Tends blo-ldan ci-uta the heart of a rabbit; cowardice, timidity (Sman.).

Noman (Maon.).

The state of the span man-ua Glr. 1. having many various thoughts, being restless, flighty, giddy. 2. W. disposition, turn of mind.

মুখ্য blo-phugs innermost heart; ংপ্র-মুখ্য ক্ষুদ্র মুখ্য বুট্ন (Hbrom. 41) to give the innermost heart to the Three Holies i.e. to have faith in ihem.

A to blo-pa 1. vb to be able $= \overline{5} \zeta^a$: $\overline{5} \zeta^a + \overline{5} \lambda^a +$

a ble-wa wara wisdom (S. Lex.)

विशेष blo-bur व्यक्तात् sudden, suddenly: हेर्द्रव्यक्तिरवर्षेत्रवर्षेत्रक्षेत्र क्षेत्रक्षेत्

Magraia blo-hbhous-ba iv ganaagaa.

sim my [1. the anus. 2. intelligence]S.

ब्रह्म क blo-mafi-sca, v. ब्रॅ blo (3), one who thinks many things at a time but does very little. The Tib. proverb says: ब्रह्म क्ष्म व्हर्म क्षम वृद्ध । grant पर्देशका निवास । one who wishes to do many things cannot fulfil



any; the work of one who has many plans is not accomplished.

a question after much deliberation (Yig. k.).

इं. बंदर blo-ginan = नेपःयस çeş-rab-can a wise and learned person.

ইবিলা Blo-bran (noble-minded) is a very common personal name throughout Tibet and Mongolia, often sounded: Labuarg. Is a name which has been borne by several of the Dalai Lamas and is attached to the present ruler of Lhasa. ইবিলা সুন্ধান প্ৰতি-bran grays-pa মুদ্যানালী the name of Tsongkhapa by which he is known all over Tibet. ইবিলা blo-bran-po a name of the son of Kamadeva the god of love (Mion.).

Sign blo-zlog-pa to subtract, to draw off, divert, dissuade from (Ja.).

মুন্তী লাইন blo-yi-gler = বছন বৃদ্ধনা Hjansdbyans an epithet of Manijus'ri, also of Sarasvatī (Minon.).

ৰূপিব blo-yo-ua prob. ৰূপিব blo-gyo-ua a wavering weak mind: ক্ষ্মীন্দ্ৰ ক্ষ্ বন্ধুব। ইনীৰূপিনত্ত্ব ক্ষ্মা ৰূপিব ক্ষেত্ৰ ক্ষ্ who-oever is continually addicted to beer, his mind becomes unsettled and his vacillating mind has no religion (K. du. 3, 51).

i and blo-bylug = nu a i i ang u grogs-po mi-bytan-pa a fickle-minded friend (Nag. 64).

हैं यन्त्र blo-bças occurs in हैन यर व ६५ व्यक्त स्थान हैं यन के किया है यन किया है क

ब्रह्मक blo-lhags=केक्स प्रान्त क्ष्मक कुत्रक çar as it occurs to one's mind, according to one's own sweet will: ब्रह्मक प्रान्द के प्रेन्द प्र work which is foolish and suggested according to one's wishes (D. ccl. 7).

+ Manifora blos ma-leibs-pa=Mygra blo-rgya chua-wa extremely little-minded.

is a blod-wa = a an or awas an empressed a dull person, thick-head, unintelligent.

+ বুঁব blon Lex. = খ্ৰম advice, counsel: ব্ৰাণ্ডবিজ্ঞ blon-hdebs-pa or ব্ৰব্য a hbebs-pa = ইজাৰ্থ-ব্ৰহ্ম ব্ৰহ্ম বে to give advice, to counsel; to give religious instructions; acc. to Cs. to make arrangments.

में दें blon-po निव. बमाल. परिवायक, मन्त्रित a state-officer, generally of high tank : ana gala gatingant San gate. age. रेबाजामध्या। एकावहम हेर्रातर द्वेरातकी। बेबायह हेर्स संद asa's one of clear mode of expression and cultured mind, learned in works of ethics and political economy, of polite language and behaviour, should be the king's officer. The concerns of a blonpo-minister are four according to the code of political dutien: अ थे देश के बर ने मनके दर। में के का मेंद वसर. SK ank w anw a religious services of the sacred images, attending to the domestic affairs of the sovereign, state business, and the welfare of subjects (D. ccl. 14). and is bkah-blon water high officer of state, minister, particularly at the present day the four ministers (laymen) who with the Desi or Gyal-tshab form the privycouncil of the Dalai Lama of Lhasa: BANKS khrims-blon minister of justice. officer of justice; swiff chos-blon (opp. to 555 bdud-blon) an orthodox minister who observes the religion of Buddha: 144 apyi-blon chief officer; 3 42 95 mgs Trans high officials whose duty it is to look to political concerns, household affairs, and the welfare of the subject : इअव वेंद dmag-blon military officer, भुव वेंद yul-blon civil officer.

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Syn. aga zar bkab dbah; KaTX gresgyi-mod; TEA blo-ldan; Bus Fr Ta khrimskyi kha-lo-pa; szzzzzzz mdun-na-hdun; KaTA ma-chen-po; szzzzzzzzz grhuh-lugs hdsin-pa (Mhon.).

বৰ্ণ dbag-pa or ব্ৰশ্ম dbags v. ব্ৰণ্ dbag-pa=শ্ম gos-pa covered: শ্বিপ্তিব্ৰেশ skyon-gyis-dbags covered: with fault, guilty, implicated in crime (Nag. 51).

Syn. 4第二 zba-kloff; 養² 8 4³ and chuhi-zbarlaby; 50² \$ dbah-skya whitish waves; 5³² 4³ dbah-tshub (**M**flon.).

Tibetan who entered monastic life by renouncing the world when the order of Bhikshu was introduced into Tibet under king লৈছিল ইয় বুধি Khri-sron idehu-bisan (Sorig. 117).

another's power, to be overpowered: 5455 254 became subjected; 545 5 574 to bring under one's power. Ten mystic powers of Bodhisattwas: क्रें व ६०८:व चात्रवेदिता power over the length of one's own life; केशवायाद्वराय विश्वकृतिया power at one's own pleasure to enter into any meditation; में बेर व वरिकर बनिका to shower down provisions for the support of creatures; अअ अ द्वार क्योविकता to mitigate their punishments for sins: Murarque affette-That to change one object into another according to pleasure; and skye-wa-la would affait to effect one's own rebirth into the external world, without danger of being infected by its sin : 14 and 5 as a smonlant-la dwan-wa प्रविधान बश्चिता to see every prayer for the welfare of others fulfilled: इं व्युवाय द्वराय rdsu-hphrul-la व्यक्तिका to exhibit wonderful feats for bringing about the conversion of others (into Buddhism); वे नेशव द्वर व शानविज्ञा to understand all writings, on religion; इंशव वर्षेट्यिता to convey the publication of religion to all creatures at the same time and in every language (K. d. 4, 170) and (K. d. 4, 51). 3 45 445 42 505 and to convey to one the power of #5.3 MAR WH or Amitabha, namely, consecration; which is of four kinds:--(1) वृत्रपदे दकः consecration by the religious of the pot of life; (2) que que anystical cration by divine knowledge; (4) 347595. consecration by holy words or expresaions.

্বং দুংল dwan-betur-wa, v. দুংল stur-ws অনিবল্প, অনিবিশ্ব to conscorate, anoint with royalty, &c.

of, by means of, in virtue of, in consequence of, e.g., and of former actions



र कुष कुँ दुवर भेभ from or in consequence of pride.

595. 595. Quah-bekur-ri also called 599. 24595. Quah-bekur-ri a hill east of Lhasa so styled because king Scohbisan sgam-po was consecrated with water obtained therefrom (Loh. 9, 5).

the watthe semen virile (Mion.).

্বে বিশ্বাধ dean-gi rgyal-po = জ্বাধ মান্ত yid-bahin nor-po বিশাস্থি the fabulous wishing gen (Yig. k. 62).

্বং শ্রাপ্ত ব্রীশ dwah-190 gsal-wahi chega the rites or religious observances for making an object or person fit to be consecrated or ordained; ১বং মুখ dwah-gral the row of those that are ordained or consecrated (Jä.).

500 Et doun-soon Tanta the sapphire. 50x 24 dwan-chen met met runningwater; also the god of water, also Indra; an epithet of Paracu-Rama (MAon.). 54 24 4 awah-chen-ge-khod a Bon deity opp. to 374 (phyag-na rdo-rie Vairapani of the Buddhists. 500.24 % dwaftchen-groß = 999 hbab-chu cataract or hillstream (Maon.). 50 34 4 dican-chen ranpa = 445 44 aced-nag (Bon), 595 342 dwahchen-sde n. of a legendary king said to have been Buddha in one of his previous existences (Pag. 300). 502.3574 dwaft-chenma an epithet of the queen of Indra (Mhon.). 598 34 sada dwah-chen-mtshan= बुभई देव the great ocean (Maon.).

5,92. § 195, dwaf-rta-brgyad = § 25,9 195, rta-nechog-brgyad the eight miraculous horses near Lake Mapham seen in a vision by the son of Emperor Chehu Wang who first dreamt of the birth of Buddha in a realm to the west (Los. 2, 2).

्राह्म के प्रविद्या devan-eten-ina the five organs of power:—Anne के ann-phhahi-eten the heart; कुर चेत्र न tun-gi-eten the lungs; के के देन chubi-eten liver; के के देन chubi-eten the bladder; अधिदेन an-yi-eten the spleen (D.R.).

इतर के dwaf-than 1. might, = अर व कर mah-than. 2. जान, जान्य, luck, destiny, fate, the destiny of any creature consequent on former actions. ५वर कर केर या may imply: having no particular destiny (Jä.); ५वर कर केया = व्यव व के जानामा, जीनामा [great fortune] S.

इकः बेंद्र a quant-thob-pa to get power, to be powerful: अह देवेद्र इन्द्र वेद्र व्यवस्था (द्वर बेंद्र प्रश्ने दे (K. du. 5, 261) if you appoint Sman-chen-po the son of S'an-po he will rise to great power.

\$95.5.35.4 duah-du byed-pa = \$95.5.55.4 (MAon.).

c. genit. = with respect to, as regards, in reference to, as concerning; 505 505 4 id.

Tsang; 50x 25w Fx Dwan-bdus-Rilson n. of the fort of that place (Risii).

548.48 dwafi-ldan 1. mighty, powerful.
2. a king sprung from the patriarch king of Tibet Ye-smon rgyal-po (J. Zafi.).
3. a village in Tsang famous for carpet manufacture. 4. sym. fig.: eleven (Ya-sel. 54).

प्याप्त प्रेप्ति dwar-idan-gyi phyogs or प्याप्ति प्रयोग स्थापित the north-east quarter. 4

500 24'44 dwan-ldan-ma a kind of presentation searf (S. kar. 179).

SOCIO!

्ष्य व्यक्ष में पू dwah-idan me-tog n. of a flower and also that of a world of Bon mythology (G. Bon.). ्ष्य क्षेत्र में पूर्ण प्राथम क्षेत्रकी-idan me-tog me-hod-gsal a fancied world believed to exist to the west of this world (G. Bon.).

TI: dican-po হৰ powerful, the mighty one, a ruler, lord or sovereign, esp. divine rulers and Indra. ৰুমন্তি কেই ট্রাইন কার্যান इत्रद'य II: 1. राज्य the organs of sense. 500 Ta Ruumun dhafi-pohi rim-paamm इन्दिस्योगायता are: (1) इयर पृत्रवार्थे dbanpo rtul-po wie figu [dull sense-organs]S. (2) दक्द व बहुद व dban-po bbrin-po सम्मेनिय [sense-organs of middle power] S. (3) 595. दार्थि dhan-po gnon-po तीयचे व्या sharp sense-organs S. Sac To doan-po-ina the five organs of sense: 14 mig eyes, 44 rna-wa ears, # and nose, & lug body, and @ fce tongue ; also বেহ মন্ত্রীপু dwarf-pohi sqo-lfia five immaterial transcendental senses of Buddha which are in unison with his five powers or for stoby-las. In natural philosophy six organs of sense frq. are mentioned, were being added as the aixth; medical writings also treat of 54 459 quan-podgu or sechara dwah-po ego-hag, v. 97 bu-ga. 2. the male genitals= \$ 590 phortage (Milon.). 3. intellectual powers: 50 1 4 deal-po rnon-po of acute intellect, 500 Have dwad-po rtul-po of dull intellect; 500. 5 3000 dwaf-po-Kame the senses are weakened, become dull (Med.): 505.4 ৰ্কীৰ dead-pogso-us to gladden, strengthen, revive, the senses (Lil.). ব্ৰং ইন্ট্ৰুপুৰ duan-pohi-yul=মাইন্স্ৰ maon-sum স্বৰ্থ the sphere of cognition; anything of the senses, evident or clearly perceived.

্ৰেম্বাৰ dwań-po bkra-wa = ৰ্বিন্দ্ৰ gopdub-ba n. of a medicine (Añon.).

१९६ व अभ्या duan-po name-pa 1.=old, decrepit. Syn. अन्य rgan-pa; अभ्या rgus-pa; अन्या rgus-pa; अन्या rgus-pa; अन्या rgus-pa; अन्या rgus-pa; अन्या rgus-pa skyes-pa shrus phyun-uu one devoid of the procreative power.

रक विश्वव duan-po thul-wa श्रेमने क्रिय one who has brought his passions under his control, a Rishi, an ascetic (Mion.).

্ৰেইৰ্ম্ম decah-pohi gnas female genitals (Mion.).

594. 495. 4 dwah-po-po byed-po symb. fig.: 12 (Ya-sel. 54).

र्क हैं। dwan-khrid a manuscript letter of charms: ९४ हैं। इ.स. १५ वर्ष व्यवस्थ व (Yig. k.).

কে দ্বিৰুত্ব dwas-pohi lag-pa (lit. Indra's arm) a plant the viscid aromatic root of which resembles the human arm in shape.

কেন্দ্ৰী প্ৰক্ৰিক dwaf-pohi-cif-bal as met. = the rainbow or the colours of the rainbow (Man.).

इक्ट दिश्याच ghean-pohi-geal a lamp, a light (Nag).

्यः दिन्दे dead-por-ègro = वेदाने हृत्य semen virile, seed.

٩

545 49 dwan-phono aries, fus, faftu. tur adj. mighty. sai un qua un sa dicafphyuq is he who is greater than the rest. Acc. to Buddhist mythology there are two 594 15; dwah-phyny (ls'vara) the greater one the lord of the world is called 595 39 34 4 dwan-phyug-chen-po (Mahes'vara) and resides on the top of mount Kailas, the lesser one guards the eastern quarter. The # म atsua-na-bla-n a : धेम मधुअय जिल्लाचन : ५६० ७५ dbyrg-ldan ; at ogs bel hbyun : Mang gagonquilling gow and physiqs-biling; sign form nalah-thogs; & mys ex resc-youm-can; swimp? # 84 nam-mkhahi shru-can : Mr Balls gañ-gahisin: The myst was 35 grow-usum nathur-light; श्चेर्यवहेन send-pa-hpy; भे विल्व म mi-gi khu-wa; 54 वर्षे रेषु dran-pahi-daya : मुख्य वर्षे श्रुष्ट प्रवर्षwahi bla-ma: \$5 \$5 225 sral-srun-hasin: B Nan an es khyu-me hog rayal-netshan; age: हार्व अर्मेन hbyun-pohi myon; धनाभ पर्व में भ सन् payspahi vos-can; A un sam mi-baud-mig; Aga คามโร mund-nag-marin: 首草科 khro-bo-can दवक्षात्रेद dpal-mgrin; प्रदेशपुर कुत्र gtmig-phudrqual: MES GER mt.hun-hehen: 992 55 595 5 abyun-pohi dican-po; MINEA mgrin-snon; 594 ged drag-po tha-chen (Mnon.). The eight attributes of 50x 49 24 are:phra, 42 yan, 2989 rab-thob, 29254 rabhdod, was an mehod-hos, sar 39 dicanphyug, 595 5 985 dwan-du-bsgyur, a55595 ₽₫₹ hdod-dgur-bsgyur.

्यः दुष्य dwan-phyug-pa opulent, rich, wealthy.

Syn. युष्येन phyug-chen; १५५% bbyorldan; सभैद्यः युष्य sa-yi dicah-phyug सुर्वेश्वर (Mhon.).

opithet of the goddess Durga.

५वर व्यक्तिक [lordship]&.

९९८: भेर विश्वम [disobedient, out of power or control] S.

द्यः वृत्रु bwah-gahu = 5कः यदे वृत्रु dwah-pohigahu the rainbow: क्ष्म द्वापः मार्थः पुरुष्टिश पदि द्वर वृत्रुश व्यक्तः व (Yig. k. 60).

ব্যু আর্ duan-god force, violence (in Sikk.) ব্যুক্ত বি বীশ duan-god-kyis by force, ব্যুক্ত বিশ্ব duan-god-berd violence: ব্যুক্ত বিশ্ব বিশ্র বিশ্ব ব

Sec and decan-lay হ্ৰছেল n. of a medicinal root resembling the buman hand in shape: ১০১ অল্পন্ মুহ্ম প্ৰত্যুত্তি কৰি (Ktsir.).

595 BANA dwan-was-mo an epithet of the goddess Dolma (Mñon.).

५००४ fut. of ब्लेक्स्य चार्वेश, चेनीसङ्गत् [devotedness]S.

বৃত্ত duar = সং bar between two, গ্ৰ গুৰু গুৰুত্ব গুৰুত্ব a book (to be placed) between every two monks, e.g., when a number of monks read together every two of them take leaves from one book placed before them (Rtsii.).

বিশ deal I: 1. ইলু pinnacle, spire: ক্রমে tongue of flame [top, summit, point, e.g., of a আন্তঃর (Glr.); the point or the grouves of the মুখ্য or exorcising dagger] Jā. 2.= শুসুন্ধ ça-ñanş, ইন্দ্র্যানিকর.

500 II: for we bal in Amdo dialect (Btoii.).

500 資資 在 Dwal-gyi khro-ho chen-po n. of a Bon god (D.R.).

snother Bon god (D.R.).

्वयान dical-sca prob. fut. of व्यवपान bbal-sca. ্ৰেশ্ব deal-tsha-ca this word is used to signify sharpness, brightness; and also spiritedness in a horse, etc.: এই ব্যাক্তি কি বিশ্ব বিশ্ব কি কি বিশ্ব কি কি বিশ্ব কি কি বিশ্ব কি কি বিশ্ব কি কি বিশ্ব কি কি বিশ্ব কি বিশ্ব কি কি বিশ্ব কি বিশ্ব কি বিশ্ব কি কি বিশ্ব কি বিশ্র কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব ক

59 deu resp. for of the head; also,= the beginning, commencement: 59 % a CTOWN OF TOYAL CAP. A HIGH ME HIGE HISE HISE इसाइवु:इन्द्रेस रेव वैस वृपेवन saying that there were many present who were superhuman. he entirely covered his head with his clothes (A. 87). 59:45 in an assembly of priests he who first begins to recite the sacred names of Buddha, &c., so that others may follow him, is called 59 mt5 ducu-mound (in colleg. umdse or omdse). Hence the leader of any craft or performance is called 59 wis, which now forms a complimentary title of address for master-carpenters, tailors, painters, smiths, weavers, etc., similar to the Hindustani title sirdar. 58:345'9 des-mdead-pg to be the head, the principal person, anywhere.

दश्चार व dww-skor-sca, resp. of अन्ति क्ष्युoskor to chest, deceive.

56.¶ diou-skra resp. for ¶ the hair of the head. ₄

+ sg man deu-skre li-ea m m m me me me hair that has been well arranged, not in disorder.

18 and dow-boyis = all ages or boyis the chief or leading things; the principal

possessions. Sugary, Nat Burg agarassa (A. 186) all the principal possessions of the Dharma Rajas, uncle and nephew. Sugary Ray agarasta all the chief things, men and properties of the Lama, were fully exhausted (A. 128).

1934 deu-rayan and, farls, alfa ornament of the head, diadem, tiara.

Syn. পর্বশ্ব gtoug-gyan; পর্বাণী ইন ই gtoug-gi rin-po-che; পর্বশ্ব ই ই gtoug-gi norbu; ট ইনি কুই gpyi-bohi-gyan; ইন্মন্ cod-pan; কুমাৰ phog-shu; ই মুন rtos-phran; এই কুম্ mgogyan (Maon.).

SER dieu-rhas a pillow. SERWER duu-shas-shrel remaining together of a teacher and his pupil: ব্ৰশ্ন প্ৰস্থান বিশ্বন কৰিব নাৰ কৰি

55'54 duu-can a letter furnished with a head or head-line at the top (called matra in Sanskrit); hence the name of the Tibetan printing character yi-ge duu-can.

\$3.24 dwu-chen head man, chief craftsman; also high officer.

5.3 a dieu-cho; or 5.6 min title for the chief instructor in a monastery who begins every religious service and is the chief discipliner: 5.6 % are an are 3.5 one share more for the 5.6 % a.

557 dou-rje reverence, reverend, title of lamas $(J\bar{a}.)$.

Selfa dou-racd-ps the beginning, a commencement; also: to be commenced.

A 194 344 show-shaps rayab-pa obstinate assertion, persistent application (Yig. k.).

द्वायुष्ट यदेशच down-lesses by one's lead. द्वायुष्ट यदेशच down-mash lesses-pa = क्या हैया mash-skyel-wa or द्वायुष्ट च to swear (Mson.).

53 254 56 dwu-mthun druh-du the resp. form of 224 56 dwu-mthun druh-du in the superscription of letters to high lamas.

\$3.94 deu-pan abbr. form of \$3.3424.4 \$25. Gau-shea pan-chen rna-rist the tell conical cap worn by the lamas during a solemn religious service, said to have been introduced from the Pandit Vihāra of Chittagong in East Bengal about 900. A.D. (Yig. 118).

গুৰি dwu-phren= কী স্থুৰ chuhi-ibu-wa bubbles on water (Unon.).

59 2454 dbu-hphans or 59 Ma a helmet.

Sign dbu-wa=পুৰ wu-wa খুন foam, froth; Signas frothy; Signas a খুনিবিছ ছ; ["a mass of foam," an empty idea] S. Signas বিজ্ঞানীয় দিলাকৈ: Signas dward wardos (1) bubbles of water; (2) hard breathing.

19:34 don-med the running hand used letters, the headless character.

মান ক্ষিত্ৰ প্ৰত্যালয় the top or pinnacle of a temple or monastery. মান ক্ষিত্ৰ ক্ষিত্ৰ peu-ptee-than seems to be: the courtyard of the great monastery of Sam-ye in front of the grand temple of Buddha: ৪৯ ৪ বিশ্বত্য কিন্তু কিন্তু ক্ষিত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ S শুল dicu-yu-ma male yak and yak-cow devoid of horn: মুই জন্মন নম্প্রশ্বন। ১৪ প্র নমান্ত্রপ্রথ (Yig. k.).

599 daug a cavern; a hole, cavity (Mácu.).

5998 dungs breath; also may=50 rlun magic air or wind: 39 5999 9 9 srogdiengs rayne wathe moving of the life-wind. (Rtsii.); 45:5994 the wind or air that moves the bowels and moves in the veins. Most commonly = respiratory breath, respiration : 5994 Equis agau dungs Thubpa dan abuin-pa to respire, to inhale and exhale breath : के वर्षे काश ठर ग्रेड्ड्वय वेद य to take away the breath of all beings; 5944 ar short breath; squares or agence shortness of breath, asthma, as a complaint of old age (Thgy.); 5994 24 24 24 4 cugs lheb-lheb byed-pa to pant for breath (Ja.); squada tarage as quickly as possible, i.e., within the fraction of a breath, not delaying even for the time required to draw a breath (Yig. 18). 5394 a dwugschad stopping of the breath, losing breath; sageraries dungs theb-rel in one breath (Sch.); Agquait from [confidence]S; square wiere [taking breath] S.

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5394 34 454 daugs-hbyin-hdag an epithet of the god of wind (Mion.).

egg, which is believed to have life but has not the power of breathing (Mam.).

595' dwuh=594 unw the middle (S. Lex.).

590'U duub-pa, v. aguara hbubs-pa.

533 dieur-ea [also 350 hur-ea or 350 yur-pa to smooth, 493 çoy-bu paper, 37 ras woollen stuff, 497 yçal a pavement] Jā.

590 doul fut. of 49 phul sec. to (Edo. 46).

squ'i dwul-po=धुर'ं , दरिष्ट, दु:बी, दुनंत poor, indigent (A. K. 51-7 v.). squ'i बच कि dwul-po lag-stofi 1. s poor man whose purse is empty. 2. n. of a (भव्यक् sa-bdag) monater.

adj. poor, indigent; also, abst. poverty, want, penury, ५९० व केवन deul-wa sel-wa to relieve want (Glr.); ५९० क्वा क्वा deul-wa sel-wa to relieve want (Glr.); ५९० क्वा क्वा deul-phoñ; इंदिश्ला poor, a poor man, pauper; poverty.

the centre. Is, particularly, the name given to the central province of Tibet wherein Lhasa the capital is situated, being known colloquially as U. <qu=q=dous-hour seems to be another name for

this province or for the city of Ishaas itself; 53 *** \$\frac{3} \pi\$ signifies one born either in Magadha or else in Ishaas; 53 *** \$\frac{4}{2} \pi section 1 \text{Lhasa}; 53 *** \$\frac{4}{2} \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi \pi section 1 \text{Lhasa}; \$\frac{3}{2} \pi section

73"3 dicus-kyu a kind of pastry (cake) made of the flour of the millet called 3""3 rgya-ra-blo with milk and sugar and butter.

554 Daug-chu the river of Central Tibet called \$54 Skyid-chu on which Lhesa is situated; it falls into the great Yeru Tsangpo.

Symm I = মুখ্য সম্মূল the central. 2. সাম্ব the central dancer; 59শশ্ব সাম্বিক the central one, one of the Madhyamika school of the Buddlists.

Sample 3. A Dwns-glash ru-hahi (acc. to Loh. A. 4), a name of Tibet proper which comprises the two divisions of 53 Dwns, viz.:—the valley of the Skyid chu called Dwn-ru Skyid-çod and Gyas-ru Nam-çod, i.e., Lho-kha; and the two divisions of Tsang:—Gtsah-ru lag-çah hayed and Gye-ru Nah-chu-gshuh the valley of Nyang.

55.44 dieus-sho one ounce of silver or 20 44 se-wa (Rtsii.).

ত্তিই dwen 1. মৰ, নিৰ্মাণ difference, disunion: ১ৰ বহৰ শহলৈ বস্থানীৰ one who causes dissension among the members of the congregation. But most frq. 2. মুখ, মছ: solitary, lonely; separated; secret: ১৯৯ জন dwen-khan retreat, lonely abode, hermitage; ১৯৯ মুখ্য dwen-hyro-secret applies alone (মানিনা); ১৯৯ জনতাত woman who lives alone (মানিনা); ১৯৯ জনতাত or confidential talk; ১৯৯ জনতাত or confidential talk; ১৯৯ জনতাত ক্ষমিনা, অধ্যান্ত্ৰ [secret place or event] & ্ৰশ্ব peen-pa 1. a solitary place, retirement; abst. n. solitude, loneliness; in Tibet solitudes of mountains are generally implied. 2. বিবলি one who being disgusted with the miseries of a worldly life has retired into solitude. ্বইব্যান বিবলি one who lives in a solitary place, a hermit, recluse; solitude, loneliness. হইব্যানই in this solitude; হইব্যানই বু কুলান

yes the eleventh constellation or lunar mansion called Uttaraphalguns. বুলুল the 11th month of the Tibetan calendar corresponding to আৰম্ভ of the Hindus (S. Lex.). ব্ৰথম্ব the full moon of the 11th month.

Syn. ให้ phys-mo; ไหนิฐอุรุน ก็เ-mahi lha-ldan-ma (Maon.).

50'0 dwo-wa, v. 25'0 hbo-wa.

মুন্তি dwon-po (pr. ömpo or ömbo)
nephew of a lama or a chief of Tibet;
in the case of an abbot or lama of a
monastery the ১ বি is from his brother's
side and is generally appointed to supervise the monastery; hence the superviser
of a monastery is generally styled হবিন্দ dwon-po. 2. বালু grandson; হবিন্দ id.
হবিন্দ grand-daughter; মান্তিন meestor and
grand-child (thr.); 3. a certain seet of
lamas, clad in red, shorn, and married.
4. a lama skilled in astrolegy, who for
instance, when a person dies, performs
those overmonies that serve to avert have
from the survivors (Jā.). 5 Dwor n. of a place in Tibet taxus a native of Dwor (Los. 4, 18).

500'0 duol-wa or F 550's rdsin-dal-wa to draw up water from a tank.

्यत्यक्ष dòyane-snan स्योग, अध्योग the cuckoo; the divine singer or songetress; Gandharra.

Syn. A34 khu-byug; and some that-yi any-mkhan; & dri-sa (Mhon.).

्ष्रकाहेर वृक्ष्येशकीड-इक्टवें = व्यक्तार्ट हेवा मु वर्षेत्राच (Maon.).

the short summer of Tibet; '\$8.5" summer season; '\$8.54 summer asseson; '\$8.54 summer asseson; '\$8.54 summer asseson; '\$8.54 summer and winter, s.c., at all times. '\$8.54 diyar-kiyes 'summer born'; '\$8.55 diyar



nuns. 58% Joyar-char summer-rain.
58% Jeque: dhyar-gyi rha-gan = as met.
thunder: 54% ham 358% Jeque fe de a
thousand drums of thunder proclaiming
the religion of the ten virtues (Yig.
k. 59). 58% Jaque dhyar-gyi thig-pa drops
of summer, i.e., rain (Yig. k. 13). 58% J
dhyar-ston (58% J J.*) the summer festivals
or entertainments (Risii.).

५९८ वृद्धन dbyar-gna; 1. वार्षिक summerresidence in religious confinement. 2. the solitary summer-fasting of the monks; ६९८ वृद्धकार क्यार्थिक one who has not kept up the summer vows or lent. ६९८ वृद्धकार्यकार (हिन्द्रगरिक) id. (S. Lec.).

GSq dbyar-pa**1. the word is sometimes incorrectly used for \P^{aqq} gyar-pa *o borrow. 2. poplar, various kinds of which are found in Tibet. It is cultivated in Tsafig and U, but grows wild in Yarlung.

1884 dhyar-wa = 1882 and we the month of April-May.

SS'S'S''S dbyar-risa dbyas-bbu (lit. like grass in summer but worm-like in winter) a kind of grass which grows abundantly in Tibet, particularly in Kham. Its root is believed to be a good medicine for diseases of the bladder, and is dug up in the month of November for use. In December the root contracts until it looks like a kind of worm.

१९६ मृथ्येदाव जानाइ May-June.

Margam of the state of the stat

59 dbyi (pronounced yi) the golden lynx. There are differentiated by natives three species of lynx in Tibet:—(1) 585% dbyi-dbar or 5558 dm.-dbyi the white lynx;

(2) ব্ট বৰ dbyi-nag or ৰুৰ্মাই leage-dbyi the black or iron-coloured lynx; (3) বৃত্ত বুলন dbyi-dmar or আৰক্ষী safe-dbyi the red or copper-coloured lynx, বৃত্ত প্ৰথম কৰিব dbyi-dwarf female of this animal; বৃত্ত প্ৰথম বুলা-dbyi-mortug a young lynx; বৃত্ত বুলা of the lynx, বৃত্ত কৰিব lair of the lynx, বৃত্ত কৰিব lair of the lynx, বৃত্ত কৰিব lair of the lynx with clasps of turquoise (G. Eon.).

53.7 dbyi-gu en a small stick, of

584 dbyi-ua to rub or wipe out any letter, figure, or mark immediately after it has been written; also in gen., to blot out, to efface.

বিষ্ণা dbyig or বিশ্ব = ৰ্ম নাং, বন্ধ, কিন্তে, বন্ধ; more esp. a precious stone of liver colour. ৰ্মন্ত্ৰ nor dbyig wealth (Dzl.); বিশ্ব মন dbyig-nack much wealth; ব্ৰন্থ মন্ poor.

মুন্তবাদ্ধন dbyiy-gi khu-ba a name of river Sita (Mhon.); মুন্তবাদম এবৰ an epithet of Vaiy-avana (Mhon.); মুন্তবাদ ব one of the names of the Kailas mountain ৰুমেণ্ট Gahs-li-se (Mhon.).

र्वेष पु dhyig-gu विका hiccough.

18984 dhyig-ldan and an epithet of Mahen'vara (Mhon.).

প্রীপণ dbyig-pa ব্য a walking staff, a wand or stick=ব্রপণ dbyug-pa. প্রীপণ প্রাপ্ত বালীব ব্য to out a stick.

5948 dhyig-pu [Sch. 'implement for cleaning, scouring, polishing'] Ja.

*34 dbyig-ma an epithet of the goddees Gauri (Maon.).

Speed doying wing space, expanse; sphere, more especially indefinite mystic spheres or regions as well as the celestial

sphere or space; also that which is massed in indefinite compass: 58,54 mg in space, en masse; Sacuta dhyings stok empty space : at the Beard Be a bar-dohi dhying-au ldif-wa floating in the region of the bardo: Aug Zin #4.48 Ju ficardet a consciousness itself having indicated the sphere (or extent) of the doctrine praised; बुद्ध हैं क्षेत्र अपने पूर्व पूर्व का the region where nothing of the Skandha is left remaining (Sch.). Acc. to Bon there are eight dbyids or spaces :—(1) स. कर्प प्रमुद द हो रहेर सा (2) व्यक्तामभागाम्बद्धर द्रस्ती दृष्टिस्य । (3) मामहैर सेदा क्युर दर के रहेर था (4) दक्ष ह केर य क्युर दृह के रहिरमा (5) द्वायभेर्यामुसःदुरः गेरहेरमा (6) वर्षः साहेन दा समुद्र द्वार में दुवस्त (7) अद्य मेर् य समुद्र दर मे इक्षेद्रभा (8) वयुद्रसम्भद्रसम्बद्धाः इदाने द्विद्रभ (D.R.), (B. Nain).

ናቜችግ dhyin-pa or ናይላ ያናማ to incite, instigate, set on.

ইবিম dbyibs 1. ব্যাল, গনিতানি, আলাৰ ahape, figure, form: ডাইন্সাৰৰ bird-shaped; সুংগুই-টুনসাৰ্থ হ ahaped like a cart; টুগাই-টুনসাৰ্থ হ ahaped like a cart; টুগাই-টুগাই-টুনসাৰ্থ হ ahaped like a cart; টুগাই-টুনসাৰ্থ হ ahaped like a cart; টুগাই-টুনসাৰ্থ হ ahaped like a cart; টুগাই-টুনসাৰ্থ হ ahaped like a cart; টুগাই-টুগাই-টুনসাৰ্থ হ ahaped like a cart; টুগাই-ট

হুমুম্ব dbyu-gu-zia-wa the ninth month of the Tibetan kalendar (called also জংজা মূল). কুল: হুন্দেই বুই বুই বুই বুই বুই বুই মান্ত বুই

takes the 18th of the 9th month of the Tibetan calendar (A. 156).

Call I dryug-pa 1. The was a stick, cudgel, staff: 1975-4 dryug-to-can wielding a stick; 1977-4 dryug-to-can wielding a stick; 1977-4 dryug-to beat with a stick. 2. = 274 was punishment. 3. 2 % a division of time of about 20 minutes, also a frection or proportionate part of weights or measures. 4. vb. with pf. 1974 dryugs to swing, brandish; to throw, cast, fling (Jū.); 1974-1974 to throw away; 1974 1974 to swing to and fro. 1974 sling W.

रञ्जापाल dhyug-pa-can 1. पाल one carrying a stick in his hand. 2. an epithet of प्रतिकृष्ट , the lord of death. 3. भृत्रवेश्वर an attendant of the sun (ध्रांता).

symples of dhyug-pahi rna-can as met.

= an ox or bull (Moon.).

specify dhyug-hdein never epithet of Vishou.

TJK "I dbyun-pa farix (a form of and a Rdo. 46) to turn out, banish, expel. Generally speaking should be considered fut. of and bbyin-pa. In the turn out; and a spece, particularly to deport from a monastery.

The distinction of a physe-wa (acc. to Rdo. 46, prest. of 3 a physe-wa) 1.= ***** *3.**3.** a to make distinction, to differentiate; *3.**3.** a unything made distinct or classified. Acc. to Jä. fut. of and in C. secondary form of a3.** a hysed-pa. 2. abst. distinction, distinctive feature; also kind, class, species: **** ***** a secondary form of a3.** ****** a secondary form of a3.**** a secondary form of a3.*** a secondary form of a3.**** a secondary form of a3.*** a secondary form of a3.*** a secondary form of a sec



See Dhye-mahi-bu www an epithet of the planet Saturn.

**Sac ac act of bye-lad gad-bar one of the thirty-seven secred places of Bou pilgrimage (G. Bon. 38) (Maon.).

Sch dyer-med or \S নির্ব dyer mi-phyed-pa বাদিয়া, বিশিলান inseparable, not to be distinguished.

াজ depes magnitude, size, dimensions: প্ৰকাষ depes-che-wa = আন ৰ yans-pa or ৰু উৰ্ বিজ্ঞাৰ wide, spacious, broad: প্ৰকাৰ প্ৰথ

59 dbra n. of a Tibetan tribe (Yig. 7).

539 dbrag = \$5.500 intermediate space, interstice; ravine, glen, defile, in C.

595°4 dbrad-pa, v. 495'4 to scratch.

ব্ৰাৰ gbrab-pa: হয়প্ৰে সুক্ৰি বৰুপৰ to flog with whip and nettle, v. ৰপুৰৰ hbral-wa.

ব্ৰিমান dbral-wa (unin ang g) taking off or flaying = সুপ্ৰ; v. এবুগ্ৰ.

ব্ৰিৰ dbri-sea, v. এইৰ hbri-sea, diminished, reduced, grown less.

र्वेश व dbres-pa or ५३ वर्डन dbre-bloog dirt, filth.

र्योग य gbrog-pa 1.=चेऽव to forget, forgetfulness. 2.=च्छे व व परिवृत्ति [revolution, exchange]S.

QUE blag mask, effigy, likeness, figure;

ৰূপী hdra-bbag gyon-mi masked persons, acquara religious dance or masquerade; acquaqq bbag-bbug disguised, not straight in make: acquaqq ac কি নি কে little man who was free from crookedness (A. 142).

anguite shag-shog 1. uneven (of bed or place to lie upon). 2. in W. a slight elevation, hillock (Jū.).

ACT I bbag-pa = ३००४ 1. vb. pf. १००० bbags, fut. ५०० dbag to defile or pollute one's self; to soil, make filthy: १९ १०५६ pollution with women; १००० प्रतिकृतिक defilement through lust; १९ ४००० काळी-la bbag-pa unclean as to a vessel. 2. C. to take away, to steal, to rob.

remnant (of food) Mil.] Ja.

Abag-rag [spider, asset] &c. hbag-rag-ai tshafi cob-web Sikk, Ja.

QUEN blads 1. THI, ETH; also severe a subject or dependent; Tib. proverb has: वदार मान्द्र व पाये दिवंदा दें होद या वास । र्द्रदायम्य प्रदेशमञ्जूषाः 4'35'4'544' it is much better to serve a good and noble chief than rule over bad subjects. 4444 4 35 4 to reduce under one's dominion; ages hbafs collectively = the people, the subjects. 2. servant, one who serves: वयर अर्ज दासी a maidservant, a female subject; age wild's stally son of maidservant (an abusive expression meaning "a low wretch."]S. # A ... tha-hbass देवदास polite expression for servants employed in a temple; 54454 454 dge-hdun-Abers warm the servants attached to the



clergy or the church; MENT WAREN SARErgyas-hbaffs n. of a king.

বিশ্ব hbad-pa 1. subst. তথ্য, বীৰ্দ্ধ, বাৰ্দ্ধ, স্বাৰ্দ্ধ, মিলাল, বুলি, কিন্তু, কিন্তু, কিন্তু, কিন্তু, স্বাৰ্দ্ধ, স্বৰ

বেন প্র ক fine cotton cloth:

वयद वस्त hhan-bead n. of a number : वयद वस्त वस्त वस्त वस्त (Yn-sel. 57).

QQQ' Abab-pr pt. 99 bab or \$44 babs. imp. and abob or dan bobs 1. to move downward, to descend, to come down from, to alight; to fall down: প্ৰথমসমূদ্য ব্ৰহ snow falls from heaven. Constantly used in connection with rivers : 6:35 44 5 44 2 44 # 444 the rivulets are descending babbling on to the plain. In stating the arrival of a certain time or occasion appro is generally used with the sense of "it has the Nirvana month has arrived; 446 54 a aggras the time of death will arrive: agiss and the time of going has come. In W and also tax, taxation; grand fixing of rent or tax.

age 4 hbab-chu = 4 % river, rivulet, brook; also rain. age gay access or descent to

the water, steps leading to a bathing-place (Ja.). and and hbab-chu-bshi 1. the four rivers are :--(1) बद्द वृद्ध हेन म बस बद्ध तोस्वी Ganga has issued forth from the mouth of a bull (see, to Tibetan authorities it, has descended from the mouth of an elephant); (2) बैद्धु बेद बेदे क्षाद्र बद्द कर कि Sindhu springs forth from the month of a lion; (3) The Tsangpo issues from the mouth of a horse and is therefore call Tamchog Khabab; (4) The Sutlej is called Rma-bya kha-hbab (#97400) because it is supposed to come out of the mouth of a pea-cock. २००७६ hbab-ldan=२००६ river, stream. बिताम पर रंजे वह हेवस हैं बाब किर वक्क के में में में पहेंचे करेंदे व *35 pray permit your holy instruction (letter) to come here like the flow of a river (Yig. k. 27). Ada gas low place or ground, i.e., the direction of a river's flow.

QQN hbam in \$5.99% a disease of the foot; \$9909 hbam-pa rot, decay; also as disease: lupus.

QQQ high science, distraint; or rather the liability of paying higher interest, payment not having been made at the appointed time (Ja.); 499 495 hbah-hgan = 495 agreement, contract (subject of lawsuit) (Yig. k.); 499 495 hbah-gan an agreement.

equ Hhah or again. Hhah-thah n. of a place in Khams (Elsii.) againg how that is made of very strong bamboo growing in Hhah (Elsii.).

aqua hbah-cha sediment, lees, remnant: gwaguni की the remnant of mustard when oil has been extracted or pressed out: aqua sports ag the cost of load of bah-cha is a Khal (Risii.).

द्युः भर्दः केंग्रिक्ष विकास विकास है हैं का कि कर देश कि है के विकास केंग्रिक्त के कि कि कि कि कि कि कि कि कि

Appearance was a many a specific and (Yig. k.). I beg that you would kindly send by the hand of this (man) as quickly as possible too for religious service and blad-dar scarf for the orders lama and church governor, etc. together with a letter of confirmation.

ৰক্ষ *bbab-po* and ব্যাস *bbab-mo* are wrougly spelt for ্কাৰ and ব্যাস magician, soreerer, or witch, of the Bon religion.

ৰংশ ষ্ট চিন্দু- us 1. to bleat. 2. (in Sikk.) to bring, to carry, ৰুম্ম ষ্ট চিন্দু-sof take it away; ষ্ট চিন্দু-sof take it away; ষ্ট চিন্দু- soft take it away; ষ্ট চিন্দু- soft take it away;

and blab-to hole, cave, cavern, and its blab-be-can hollowed out, excavated (Jā.); and blab-by parshed paddy beaten out and used by Indians as food instead of cooked rice; a cake of parched rice or maine meal, frequently eaten with tea C. (Jā.).

दन्द निम् stan-ship only, solely, alone:
व्याद्द द्वय वक्ष नेवृत्त कर filled with gold
and silver alone (Jā.); देवय वक्ष नेव sin
only; देवय वक्ष नेव स्वतन विकार victue alone.

+ 499 - 49 bbab-cag or 499 ¶ 49 bbab-skyogs (in modern Tib.) a large ladle of wood made in Bathang (Btsii.).

and wild animal (K. d. *, 574).

द्विष्, जन्मु ; vb. n. to क्ष्य I. to catch fire, to become ignited, to blaze; also, in reference to the passions, frq. to glare, burn with wrath: व्यवस्थान पुन्य combustible; विश्वस्थान पुन्य का कार्य व्यवस्थान प्राप्त का कार्य व्यवस्थान प्राप्त का कार्य व्यवस्थान कार्य का का कार्य का का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का का कार्य

me C.; prace quarrelsome, brawling, set 3 set 5 graves while she was brawling (Mil); transact to burn with rege. Also seen has other figurative meanings, as: 2. to burst forth into bloom, to blossom; to blaze forth into fame, to become notorious etc.

ARTHUM hbar-wa-ldan an epithet of Vrhaspati the teacher of the gods (Minon.).

वयर वर्षे रवाय स्त्र hbar-scahi ral-pa-chan = 📢 । भ sgron-ma lamp, light (Méon.).

low, uneven or undulating ground.

**Meat (Risii.).

acount bbal-son 1. = 147 a great to throw about, to pluck out the hair (used only with g). 2. to part or arrange the hair, as is customary with the monks and nuns of certain sects; in Khams this style being the national costume. # 444 a n. of an Indian religious sect.

व्यव वर्षेत्र hbal-bbol shaggy (Sch.).

Qવે 'Qવે &bi-bi: small lumps of clay that are cast into moulds to make miniature chorten, images, etc.

बरेक्स के higs-byed किसा 1. (१ वे बरेक्स के रा-ho higs-byed) n. of a chain of hills



estending eastward from Rajputana to Behar dividing Hindustan into Aryavarta and Daksinavarta, i.e., Northern India and Southern India: रेचम प्रश्नित प्रश्नित हो। त्यम प्रश्नित हो। त्यम प्रश्नित हो। त्यम प्रश्नित हो। त्यम प्रश्नित हो। त्यम प्रश्नित हो। व्यम प्रश्नित हो। विकास कर्मा हो। विकास ह

and hbib or adder a hbibs-pa= and or agree a (Sch.).

ৰ্বাংশ hbir-wa to tremble, shake, queke: টাইংৰ্বাংশ what was said to make him tremble (A. 134).

Q প্র ঠান কুলি, বুলু a worm, insect, any small vermin; এই মূর or মূর এ a catorpiller; এই দিনা দিনা কিন্তু কি কিন্তু কিন্তু কুলি কুলি কিন্তু কুলি কিন্তু কুলি ক্লিয়াই কিন্তু কুলি ক্লিয়াই কুলি ক্লিয়াই কুলিয়াই প্রকাশ ক্লিয়াই কুলিয়াই প্রকাশ ক্লিয়াই কুলিয়াই প্রকাশ ক্লিয়াই কুলিয়াই কুলিয়াই ক্লিয়াই কুলিয়াই কুলি

93.75 bbu-gkar a preparation of wheat flour, sugar-beer (Risii) also 33.95 id. (Risii.); the blackish-red preparation of this is called 93.87.

աց ու ոց շ ինս-լեռն նլցуа-ըս centinede. Syn. ագագոց Հ yan-lag նլցуа-ըս ; ու ագա լեռն-նրցуа-ըս (Անօո.).

बहुन्दः hbu-khafi n. of a much worshipped deity in Nepal: ब्यवसाय बहुन्दः दर्शना स के (A. 124).

AS # Abu-phre-mo fly, fles, etc.

Syn. 1875 nyluh-ocn: § 1886 skye-wa para-mo; § 184 skra-can; § 1989 sh ke-wahi lee-can (Uhon.).

agra bbu-sea pf. aga bbus to open, to unfold, of flowers, esp. with as ragra (Ja.).

AS #4 Abu-smug, v. as 545 Abu-bkar.

*8 *** bbu-ras a coarse sort of raw silk imported into Tibet from Assam by traders from Bhutan.

99.9 5 hbu-su-haff a medicinal herb.

Syn. कृति विशेषित tha mohi hkhri-çik; क्षुवे ब्रेट a ltahi phreñ-wa; केरम्थ ser-mam; ५८८ व कुत gbyar-gyi-rgyan; ध्याव yah-wa; कुथर्वेशक्ष a rgya-mtshohi thug-pa; क्षेत्रवेशक्त byi-wahichah; क्षेत्र कुगां-ka (Mhon.). वद्य सुरू नेश्वभवद्वर कृत्य M.d.

Q पुणार में hlugs-pa कांच, आप pf. ध्व plug to hollow out, bore; to pierce, sting; to bite; होना है कर प्रधुत केर the dog has bitten my foot; दन कर है हैं दे कु देव में भेर आर अव बद्धान है दर कम्म हैंद दे कु तो the Nan-shan mountains Chinamen, hollowing out hill-ground, make dwelling-places.

QUEN hhufis = a Town a halsoms-pa.

ুনুমে A bbufs-pa to concentrate one's force or energies; but v. supra কর্ম: ইম্প্রেম্ম aprly yourselves to religion with industry. ইম্প্রেম্ম ক্রম্মেম ব্যুদ্ধান if you apply yourself to religion assiduously, the high and the low will rise against you as enemies (Rdea, 22).

QJ5 "I blud-pu pf. I vb. n. (limited perh. to W.) 1. to fall from, drop, fall down; to fall off (of leaves); to fall through. 2. to go away, to leave, escape, to disappear, to be lost: \\ \mags \(\frac{1}{2} \) \mags \(\frac{1}{2} \) \tag{3.36} \

QJ5"II: pf. 3" phus, fut. 58 dbu. imp. 3 phu 1. vb. act. and n. to blow, either with the mouth, or to be blown by the wind; and all blow up the tire! and all blow are the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will blow the wind will be with the wind will blow the wind will be with the

٩

away the leaves of a book; १९०६ विष्कृतिः अस्य the monk having blown the trumpet; कुर्मास सुरुष प्रकार प्रवाद प्रकार कर्मास सुरुष to breathe upon; अस्य प्रवाद प्रकार सुरुष to breathe upon; अस्य प्रवाद सुरुष कर्मास whole body became bloated (Mag.); &bud-bduk (Vai. k.)=55 trumpet, also: bellows; aqviac fuel, firewood (&tsii. 16).

Q55'H III: [pf. imp. 55 fut. 555 trs.: 1. to put off. pull off, take off C_n hat, coat, ring, etc.: 10 throw down: \$5.999 threw down. 2. to drive out, expel, cast out, chace away, with the accus. of the person and place, \$99 out of the country; \$995 an exile (Schr.); to set free. to set at liberty, to allow to pass W.; to lay out, to spend. 3. to pull out, tear out, uproof. 4. to take away, to subtract from [Ja.).

QG\$ blan or $94^{\circ}1...9^{\circ}1$ debt. 2. to itch; 395 the itch, an itching W. (Ja.).

QQQ'A bbbb-pa [pf. 90 bub imp. 920 bub; I. to be turned over upside down: page 30 he lies with his face undermost; page 304 or $\frac{1}{2}$ it is placed with its top inverted, turned over; $\frac{1}{2}$ and $\frac{1}{2}$ to fall on the hands. 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation (Mil.)] $J\bar{u}$.

equate hints-pa [pf. imp. 444 fut. 594 to put on a roof, or some thing for a roof; Tq.54344 to make or construct a roof; 45,43444 to pitch a tent; 4444 corner pavilion S.g.] Ja.

ব্ৰেস himm nangu, কৰ one hundred thousand; agas himm-tsho id.; ৰুই মেল্বরুল কুঁছ 500,000 (thinese soldiers (Gir.); agas মূল্বইন a hundred thousand. মুক্ত sku-

blum the 100,000 images, the n. given to the famous Kumbum monastery situated about 25m. S.W. of Sining-fu in the Kökö Nor district, the name being derived from miraculous figures alleged to be present on the leaves of an aged lilac tree. Accounts of this monastery are given by Huc, Rockhill, and Kreitner. It was founded by Tsongkhapa. ৰজ্জ blum-tia the five secred books of the Bon enumerated in Manager alugates are:—(1) ক্ষিত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ বিশ্ব ক্ষিত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ ক্ষেত

against Houn-thus n. of a place in Monyul (Sikkim) south of Tibet. agains § \$ \$3: again Houn-thus Skyer-chasi gnus n. of a sacred place in Mon-yul where Pad-ma Sambhava is said to have performed ascetical meditation.

29X'4 Abur-wa 1, to rise, to swell up, become prominent: अर्थ प्रवाह बन्द व वाहेब क ringle rocky hill rising from the greensward; 4955 49 to emboss, to work in relief (Glr.). 2. to spring up, come forth, bud, unfold. 34 294 gold and silver ornaments in relieve on some other metals. Z 29 glo-hbur paintings and sculptures; aga Aupa, aga all a un engraver; aga hour swelling, a boil, etc. 95 7 the slight protuberant places on doors where handle rings are fixed. again hour-skyon an andulating country with risings and depressions: जाबन अव केन बुद बतुद बूद सेनाम वर्तेम ar (Risis). agration 95 a hlar-hjoms byedpa to reduce elevations, to smooth uneven ground; fig. to prostrate an opponent in disputation. Aga 35 htur-dod a statue, an image in relief (Jig. 10). aga a htur-po; protuberance, tumour.

299'9 hbul-wa (given as fut. of sara in Rdo. 46), pf. and imp. 19 phal, fut. 599 dbul 1. Sera, wu'v. alan a rest, term for: to give, proffer; to send, when the person receiving is considered to be of higher rank : लिंग इन ये वामेर बन प्रकारी स्वाह सव khoş şñan-gyı grer-rgyan lha-lcam-gyi phyag-tu phul he gave the golden ear-rings into the hands of the lady; at 35 xx 1) In बत्म में वेब हिम ने गायर यह र म र टिव तम । अर कर दे हूर. भेक वन प्रवृ भेद वक्ष your letter of the 3rd instant has been sent here and a reply to it (文章) shall be despatched to-morrow; @ इया की अ यदर धंवे केंश्यवे वा €र श्री र वी बाबुद धर fec क्सा 33 sent (or dated) from the Government printing office at Dor-ling (Darjeeling) on the 4th day of the 1st month of the Water-Tiger (year), i.e., on the 12th February 1902; बुरुद्ध मेन भेग अनुबद्धका बनुस वर्त वर्ने बनुष कुँ भेद अवस I am sending (you) 4 be measures of rice which your humble servant's son will give your honour. 2. sbst. present, offering.

Syn gan phal-ra; (gan dhal-ra; Hana stobs-pa; gana stabs-pa (Mhon.).

ব্ৰণ আ hind-chas articles for presenting to government, to high officials and to lamas of monasteries, etc.: পুর-চ্-ব্রণ-আ
নিধ্যান বিশ্বানী ব্যালিক বিশ্বানী বিশ্বান

QQN'A hhus-pa 1 to blow (of flowers), to open, pagnay, aga 2.= aga as prominent (Jā.). aga as hhus-pa a coppies of young trees

বৈষ্ then আন বজাৰ 1 target, goal:

ক্ৰাৰ্থ যেত্ৰ লক প্ৰাৰ্থ বিশ্ব if the target be
good the sharp arrow will hit well (Hibron.
47); কৰ্বপুৰ্ণ to see up a target; ক্ৰাণ ক্ৰাণ the place
where the target is to be set up; specially.

the central part of the target, the mark.

ada aga bben-benun = = = ara or = = ara an
arow (Maon.).

Qবৈ বাজ hben-gar a field for cultivation: এইৰ কুম পৰ্টাই কৈ কুমাৰ the field being level and smooth without unevenness (Jig. 10).

्रो¤स'ध hlebs-pa प्रसाध, प्रवेश, pf. अव fut. 544 imp. \$4 causative to anau 1, to cause to descend, cause to fall down; and, hence, to cast down, throw down: * 444 adas a to cast one's self on the ground (Dzl.); श्रेष् क्षेत्र विवस्त to cast one's eyes down on the tip of the nose. 2. to assign, settle, fix, lay down, establish: used in a variety of phrases : न्यु ब ब्लेव्य व to take up one's residence in a place; 54 square downhbebs-pa, with a, to impose taxes 34 adqua to assign a crime to a person : B' 34 4 44 4 5 ados u to fix one's thoughts on a place; बाइन बाबवेदबाब to give permanency, to fix, to regulate. बनेपश्चनुश्च चन्त्रुप केंग्रस keeping. laying a thing down or away.

QAN bbem, v. 24 ben.

Q वेषा पाउँ hiel-glam or ब्लेग कर क्षा क्षा प्रश्न प्रश्न क्षा प्रश्न day-pubi glam भवान holy discourse, sermon, a speech on some sacred subject.

ৰবৈৰ hbel-po temperate, saving, economical; adar হ'ৰ বুল there has been economy, frugality has been exercised; adar মান extravagant; adar সুনুষ্ট বুলুল to enjoin temperance, frugality (Sch.).

A hho a dry measure generally used for grain and salt, contains 5 bre=10 pints. add hho-bre is colloq term for a measuring vessel. ad দ্ব hho-kha-sea one who measures grain, etc.: এই দ্বে ক্ষাৰ্থ ই বুবা কি কাৰ্য্য কৰা ক্ষাৰ্থ ই বুবা কি ease of the contract or agreement



which the grain measurers executed (Ritsii.).

ৰেই'ন bbo-rea pf. এইখ bbos or # pho, fut. গুই dbo: 1. to pour out or forth, to spill out: শব্দানুহৰ্শ there being no spilling (Glr.); শৈশান্তৰ milk having been poured out. 2. to swell up, to rise: এইখব্ৰথ swelled barley; বুৰ্ণ শ্বাপ্ত ইন হ big as swelled peas. 3. to sprout, shoot forth, of wild growing plants, শব্দান্ত্ৰী the ground is verdant C.; also: the ground swells, heaves.

QA'E Abo-ja a kind of tea (Rtsii.).

ৰ্বীয় hbo-dhi-tsi wrongly written for হয় bo-dhi-rtsi rosary (Rtsii. 48).

মান hbo-le- বুরি thod-po without much hurry, at ease, easily, leisurely: মান নি মান কাছিল কাছি

মুখি hoog 1. a kind of upper-garment, মুখুৰ for men, মুখুৰ for females (Cs.).
2. in W. a square cloth for wrapping up and carrying provisions. 3. a small hillock (Jū.). 4. n. of a wild animal: ইম্বুজন বিশ্বতি (Lisi. 54).

এইল্ডিৰ hbog-chol, v. খুল্ডিৰ gbug-chol.

ৰ্বৰ্শ bbog-the or ৰুম ব্ৰৰ্শ sheu-me bbogthe a soft felt hat with a broad brim trimmed with long hairy fur.

2 বিশ্ব 1 bbog-pa pf. বৰ bog or শৰ্, fut. বৰ্ষৰ 1. to be extracted, uprooted, pulled out; to be dislocated, unhinged: শ্ৰেম অধান এ. W. 2. to unload (opp. to বৰ্ষণ bgel-wa), pম্মান্ত্ৰ khal-ruanu-phog the loads were taken off. 3. to grow loose, to come off, to drop off, leaves from a tree C. (Jä.).

বিশাস ১৮০৪-৮০ 1. to sink down, to fall to the ground, esp. in a fainting fit; to be submerged, immersed; বৰ্ণপুৰ মন্ত্ৰ ১৮০৪-৮০ দলৈ লাভ কাল্ড

ইনিমে hboń-ca roundness, rotundity, বুইন বুইন round; loose, slack, incoherent (Ja.).

প্রেই' । hlod-pa আদানৰ, আন্তান pf. and imp. ইম bos 1. to call, to cry out to, to invite: ইংইল্ইম ইম কি exclaimed, wait! মিইল্বাইবিছিল to call to a man; শহুন হুবইছ, calls to the presence: বুমানু বুবিছ calls indoors; মাইলেম ইম ব to come uninvited; বুইছুল্লম to band out to ery out repeatedly; হু বুইছ হুই to weep. বুইছুলুম আন্তানন, come to invite, to call, a guest. বুইছুলুম আন্তান, come to invite, to call, a guest. বুইছুলুম আন্তান, হুইছুলুম হুইছুলুম বুরুম বুর

Syn. Nov.).

ৰুষ্ট শ্ৰিম hbud-syrogs = শ্ৰিম বাৰ্থ u. of the king of Lanka—the chief here of the epic Ramayana (প্রতিতা.).

Q ত্রিম hbobs 1. imp. of ব্যৱধান hbub-pa: এব ব্যৱধান নীপ 2. ব্যৱধানিকা not exectly a stocking, but a soft warm stuffing of the stockings. ব্যৱধান hbbbs-son ব্যৱধানীকা half sock, foot-tie.

हार क्षा करण supply, great or small. वर्षर हार क्षा करण वाचा क्षा (Risii.); वर्षर के hior-che good supply, abundance, plenty: वर्षर के दुर-



বৰ্ণাৰুম্মে! বৰ্ণমানুম জিলাব্যুক্ৰ there was not a small quantity, the requirement being not less (Yig. k.).

वर्षेत्र मे bor-ica pf. and imp. वर bor. 1. to throw, cast, fling: REWANE AGREE casts a stone down a mountain side: अभयवे देवानुवर्षेदाव to precipitate a person from a bridge (Dal.) ; 35.255.4 to cast out; वंदाहर or वंदाद्दाव to throw away, pour away, • water in C. 2. to leave, forsake : Baraq ৰ্বমান to forsake a husband or wife, অব দ্রীনা वर वर अभिर when I was left behind by my father he died (Pth.); 3 % alk let that alone, give it up; adaquaka maquas ANN \$3.45 considering it a great loss out of love he did not abandon it (A. 11). Occurs, also, in certain phrases, as \$4 ada to make oath, quara da to conceive an idea, to think of a plan. In W. ৰ্ব্য appears to be a common substitute for akmy to put down, to place. attack bbor-spufis grain heaped together in one place: विक्वाइसमा वर्षे स्थापन khyon-badoma bbor-spuns-thog (Rtsii, 19).

ৰবিশ্ব hbol-po=ৰহণত 1. soft, smooth, yielding, elastic; both to the touch and disposition of mind; ৰবিশ্ব নিৰ্দৃত্য to sit, to remain quiet, tranquil (Mil.); ৰবিশ্বত্য a bolster, mattress. 2. abundant, plentiful: ৰুপুংৰবিশ্বত্য বুকি according to the abundance or scarcity of water and manure (Rissi.).

QTN gios 1. (2114 Papera) concealed, latent, hidden. v. alia. 2. sbst. boil, bump, tumour (Jā.).

QGK Abbyan-era, pf. 3x byan to clean, cleanse, purify: 29 37 28 27 28 his sins and defilements will be cleaned.

QSK B bbyah-khyad C. custom (Jä.).

QH. & hbyan-risi gum, glue (Maon.).

QAN'I bbyam-pa, pf. BNN byams or ARMA hbyams to flow over, to spread about. As abst. hbyams may = 1535 man. निक्षति 1. state of being void, metaphysical emptiness. *449** rab-hbyams (1) knowledge of the metaphysics, divine learning; (2) wurst [passing away, retreat | S. 2. acc. to Cs.: widely diffused. far spread. sa agasa rab hbyams-pa a man of profound learning, a doctor of Buddhist philosophy; as a degree might equal the European D.D. ASHWIN hbyamsklas= sea we use to the furthest limit. i.e., limitless, infinite: 4 3 a unlimited, 3 444 नामेनाभपति अप्याप्तम the spiritual image of Buddha is inconceivably great.

হান ১৯৮৫ hby ans (another word altogether)
the finest breed of mule: হল মন্দ্ৰীৰাধুইন
বুজনা টুনিং হুলই the best breed of mule of
which the mouth is tractable and the hairs
are rough (bristle-like) has the name
'chyam' (Jig. 25).

Q5X'G bbyar-ua 1. खिड, खग्र; इन्ह, खबर्वाहत; v. व्रॅंग्य [connocted] S. 2. in व्रद वर्गीर अव्यवस्था के गुरु प्रश्चेत

ARTH byar-bag TW [a feather, a tail] S.
ARTH TWANK, anything joined or connected with something else.

QJ'A bbyi-wa pf. B byi, also Ja phyis, vb. n. of Ja, to be wiped off, effaced; Cs. to fall off, of the hair (Ja): grayat the hair of the head and body will fall off.

a bare ground, i.e., having no stand of

lotus flowers underneath the feet (Jig. 1%).

વિદ્વાર્થિ hbyiñ-ica pf. કેંદ byiñ 1. to sink in. to sink down: હંદદ વદ્યા વધું વધું વિદ્યાર્થિત chu-dañ hdam-la hbyiñ-ica to sink in water and mud, i.e., in swamps. 2. to grow faint, languid, romiss: ૧૫ વેદ વચેર વ મોનુ-pa hbyiñ-ica ber-ica to lift up again one's fainting soul (Mil): તેમાં કેંદ વ સ્લાક-byiñ-ica drowsiness, indolence, depression of spirits (Jū.). વેદ તેમ hbyiñ-irajof or વર્ગેદ પૂર્વાય hbyiñ-iraigs langour or distraction: વેદ પૂર્વાય મેડ વર્ષોય hyiñ-iraig mud-pahi sgom meditation free from distraction (Jū.).

ৰস্কাৰ hhypit-pu = ব্যাব (Nag. 51). pf. 95 or 95 ph.ml 1. to glide, to slip; to disappear, to slip away: ম স্বৰ্থাৰ human lifepasses away. 2.=ব্যাব or মুখৰ skyrl-ua; মুখ্যাৰ্থীৰে lto-god bbyid-pu to earn a living.

ৰ্ত্তপুৰ্ব কৈ তা (প্ৰথম) লখানিকালে: [1. the dust of the great Nimba tree. 2. n. of a number]S.

43435 (45*) 1. mire, mud in which the feet sink. 2. that which is drowned or sunk—or caused to sink (S. L.z.). 43435 bbyin-byod=44444 chu rūog-ma-can dirty

water, water containing mud and other impurities (Milon.).

ব্ৰাম hbyng-pa (শ্রেষ্ট্রাণ) pf. and imp.
বুৰ্ম byngs 1. to wel, moisten, smear, spread
over, anoint: প্রশ্বর্থিণ a salt meat;
লাইন আছুল বুৰুল to daub one's face with
coal-salve (Gile.); মুইন লাম্মন্ত্র্পুল as lha-rien
spos-disk hbyng-pas covering the little
temple with spices and ointments; লাম্মক্রাল্য to gild (Pth.). 2. to stroke, to pat:
ক্রাল্য বুল্য a person's head (Ja.); শ্রুব্র্ল্য ম
a painter, one who applies or rubs paint
on any thing (Situ. 85).

Q35" A hbyuft-ca I: Ha, TE4 L. vb., pf. imp. 95 byun cintra, of \$354 hbyin-pa) to come forth, arise, spring up, to energe, to appear: a sa a awage a to be set free; to go forth, set out: ERE'95 WAS 4'4 4 1 shall set out for the purpose (of conducting) religious service (A. 71.). \$ \$45,495 4 to come out into the open air; to make one's appearance (Dal.); นั้ง ขาวิเรา มีสมอัส มะ จม श्चेवद्रांद में दर्गेद भ प मनेग srod-la byi-dur glog-ma sprin byun-nas slob-dpon-gyi dyons-pa geig at dusk there came forth moles and lightning and clouds and the teacher's train of thought was dissipated (Pth. 127); 9595 कुष्वया यदे अर्ष्युद्रादेदा a noise of falling water arising in the air; safaanas ags. I have had an auspicious dream (Mil.); not always intra in practice: देद् व अभ व ब्रू व व व व व व व व व व व व व व व व व ्रॅंब परे भेर as it will be necessary to produce the means of repelling these others; NAT signified who is found not intoxicated (Glr.); 55495 it proved to be a failure (Mil.) : 3'44'95' it derived its origin, it arose from that: agarg age of As trees on which fruit is growing : 33 3495 434 by that time a boy had come forth; \$74455 they became two, they split in two (systems of doctrine); 395,495,4 to become a priest.

ৰুদ্ধান hbyun-khun 1. = এমিল স্থা a pring, fountain. 2. = ৰুদ্ধান্থৰ origin. 3. প্ৰাৰ্থন কাৰ্য ablative case in *Gram*.

बबुद हिदस प्रेम्बस a mineral ; बबुद हिदस प्रेम्बस प्रवहत a mineral clixir.

बदुद देन के भौतिक growth, power of growing.

बद्धाः प्रतिकृति क्षेत्रकृति
 fire, water, wind and earth; age and and the physical body; age and give the even state of the physical constitution, i.e., good health (Mion.).

QSK Thbyun-po 1. a being, a creature: age any many all that has come into existence, all beings (Cs.); aga als the great being, Buddha (Cs.). 2, an a demon, evil smirit, a general name for all 3 hdre, नार्य adon, and प्योगम bacus, which are of eighteen classes. 435 # female sprite. 435 य का भीतिक [1. belonging to evil spirits. 2. olemental. S. aga Kaka wa wisat ["the nurse or mother of beings," i.e., the earth. N. 495 TINE hbyun-po-stun a talisman, a preservative against evil spirits. बद्धार विकास hbyun-pohi rayal-po the king of the evil spirits; their names are :---Mgk 84 mdun-can, 954 At 84 gtun-cin-can, manala gent-hasin, agan 35 hgugs-byed, wi र्वारमुक्शकेर yan-dug haugs-byed, वार्वार्वर anah-drag-hkhor, etc. (K. a. 4, 117).

भुक्ष विश्व अप्रति अप्रति विश्व an enchanted gem which cleaness from all diseases particularly the attacks of evil spirits. It is said to have been discovered by Jivaka—the physician of Buddha—in a bundle of wood which he had purchased at a cost of five hundred kārṣāpaṇa (K. du. ब, 11).

বৃদ্ধনি বৃদ্ধ hbyun-pohi dyah-ma an epithet of Durga, the wife of Mahes'vara (Mnon).

age देवे अर्थेन hoyu-pohi-mgon भूतनाथ an epithet of Mahe'svara (Mon.).

age देव न्या मुसावास ["lit. the abode of beings," i.e., 1. Vishau, 2. S'iva, 3. the body (as the abode of the elements).]S.

বুদ্ হাই বৰ্ণ dbyuh-pohi ral-pa = শ্ৰং শ্ৰিপ spah-spos a kind of vegetable incense growing in grassy places. Syn. 2 M spu-can; \$6 200 drihi-sras-per (Mon.).

Q로(디 bbyed-pa (sec. to Rdo. fut. of a paye), pf. and imp. I paye or 35 payed and an payes, fut. 59 dbye vb. a. 1. walwar, warren to open; to place apart; to unloose: #3444 Alfqu opening the door keep it open; fig. In hard and age u; Mr. al. Aquas u to open a blind man's eves; to open again what had been shut or stopped: 55 4 4 4 35 4 to restore the appetite; 435 ba-phyed the open b, b pronounced like w. Gram. 2. [to separate, to keep asunder, to disentangle, W.; to disunite, to set at variance, \$54355546 Bs in order to set them at variance, to create enmity between them Stg.; to part, separate, BE FOR HEARING WE the cavity of the chest and the abdomen being separated by the diaphragm S.g.; to divide, classify: Raw \$ 4 4 5 4 if they are classified according to the different species Lt.; केमस इन दमस augusta the beings are severed by their deed (beings are born as different species in consequence of their Karma); F39 kha-phys-wa to open, to separate, e.g., when hands, that were laid in each other, are separated again Glr. ; F3 a kha-phye-wa to open, to begin to bloom] from Ja.

ৰ§্থেই ইন্স the divider, one who divides or disjoins or separates.

Q35'535 hbycd-dpynd 1. the diagnosis of diseases and their treatment. 2. (Sch.) 'tongs, pincers.'

Q3A'U bbyem-pa, with \$5'4 byed-pa 'to act with promptness, determination and good success' (Sch. Ja.).

2 উম 'ব blyer wa ব্যাস 1. sbst. flight.
2. vb. pf. উম byer to escape by flight, to flee in different directions: ইমম্বাস্থ্য কথান মুদ্ধান কৰা different directions: ইমম্বাস্থ্য কথান মুদ্ধান কৰা different directions: ইমম্বাস্থ্য কথান মুদ্ধান বিশ্বাস্থ্য কৰা dispersed.

QJ 7 &byo-sea pf. J phyo or Ju phyos imp. 534 byo-byos, to pour out, to pour into another vessel: 44345 one who transfers or pours water from one vessel into another (Situ. 85).

Abyog-pa pf. byogs, to lick:

QA T byon-wa pf. এন byon 1. to be cleansed, purified, v. এনৰ 2. to be skilled, well-versed, be full of: ^{ছুৰু} বুন্ধ বুন্দ versed in the Vedas; ৰখন্দ্ৰীন ব skilful work (Nag. 5-2).

QSTU bbyon-pa pf. and imp. \$5 byon, to come, arrive (resp. verb): \$47.54.4 having come to the cave; 444.4 reaks and 55.4 he came to make circumsmbulation at the temple. Also to proceed, to go; to set out. Is a common vb. in modern polite talk. 45.4 hdir bbyon (polite expression) come here.

QEX abyor a spade in C.T. (Rtsii.).

QJX'U bbyor-pe apla, and, ad, and, for that which is received, acquisitions,



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acquirements; goods, treasures, fortune: बर्देर एक्ट्र में केश पद्र श्रद प one possessing inexhaustible wealth, 93.955.938.9 joy and treasures; 454 443 ten good things; 444 3 against five goods or benefits acquired by EL a egu up rafi-gi hbyor-pa-lha five acquirements for one's ownself. 455 4355 33 gave receipt, given as soon as it was received : aga ac ga us was was a m power to produce fortune or wealth (A. K. 2-92). The goods or benefits accruing to one's self are: 1, 35 2 2 2 2 2 4 4 to have been born इनुसम्भाषा to have taken one s birth in Magadha, i.e. in the central country; 3. SAR A to be in the enjoyment of sound bodily development, i.e., to be suffering from no want of organs of sense or limbs ; 4. असरी अवस्था विकास freedom from doing wrong actions: 5. Suga Buars a Misa to have faith in the hely religion. The perfect sublime benefits or fana ands ৰহ্মণ (A. K. 111-9) are as follows:—(1) MEN AN ARMARA 5 344 the advent of Buddha into the world: (2) दमयदेश्वमुद्दमय the presching of the holy religion; (3) 954 4'4444 the continuance and stability of the religion of Buddha; (4) वृद्ध या कृत्राय being a believer and member of that religion; (5) वर्ष वास्तुव के बाय पर है व यर व वार्य व being a patron of that religion so as to contribute to the maintenance of Buddhism. aga u sa hbuor-pa-can = as as nufa. समृद्धिमाची wealthy, possessing riches (MAon.). 45 WA hbyor-ldan = KWMA possessing properties, rich, opulent (Maon.). 935 व विद् ब्रह्म बारेन though having wealth if it is not given up in charity (Qcr.).

শ্ৰহণ ক্ৰিপ্তr-thon abbr. of ধ্ৰংবৃদ্ধ and আম্বিৰ phar-thon-pa receipts and drawings; income and expenditure: মুম্বাধ্য বুটা देवमा वर्षेद वित्र चै दश्चमा वर्षेत्र प्रवास वर्षेत्र वर्षेत्य वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्येत्र वर्षेत्र वर्येत्र वर्येत्र वर्येत्र वर्येत्र वर्येत्र वर्येत्र वर्येत्र वर्येत्र वर

Qનું મેક્કુંગના also વક્ષ્ય I: intrs. of ક્ષેત્ર sbyor-ua 1. to stick, adhere to; to take, contract, of diseases: વર્ષ ૧૬ કેમ્ફુંગના a contagious disease or infectious malady; સેમમ વવ્રદ્ધ was borne in mind, was remembered. 2. to be prepared, be ready, to have at hand, distinct from દુષ્ય ૧૦ prepare, make ready: નામ ૧૫ માના

Qঠান II: (resp.) to come, to arrive, to be received: খুলালাই arrived at (reached) Lhasa; এইবল্যবাহন the letter is come to hand, has been received.

ৰষ্ট্ৰ with milch cow; ৰ্ট্ৰেন্ডৰ or ন্যাৰ্ট্ৰ আছাৰি one of the wisest and most learned of Buddha's disciples.

QJU A hbyol-wa pf. and imp. \$\frac{1}{2} \text{ byol} fut. (and prest. in \$C.), \$\frac{1}{2} \text{ dbyol} = \frac{1}{2} \text{ to give or make way, } \frac{1}{2} \text{ q= to turn out of the way, to step aside; } \frac{1}{2} \text{ for \$T\$ \text{ in walking I make way (to people) } (J\vec{u}.).}

र्मुद्र hbran, v. प्र. bran. व्युष्ट कुम hbranrayas a woman's breast, teat; (व्युष्ट स्मुध्र स् gtor-ma slum-pu) offerings of meal in the shape of a bowl to spirits (Rtsii.).

aga ब्रेश व hbran-gers-pu (क्रिक्व हाँ है व) valuables, luggage: क्रिक्ट वे ब्रुट ब्रेश पुत्र वे ब क्रिक नेबार वे विकास व व्युक्त sought for all your valuables and sat down to sleep at ease in a sheltered nook (A 130).

QQC'O bbrak-wa pf. agen bbraks imp. age or agen 1. to follow, to go after; with

a pleonastic ইশাস্ত্ৰ or শাস্ত্ৰ often profixed:
ইইই ইশাস্ত্ৰ specification of the results of the specification of the results of the specification of the

Qच्या bload-pa= 45% pf. 9% brad, imp. क् brod, 1. to scratch, to scrape, to tear with the claws: व्येत्वाहार्ज्याव्यू scratched with its paws his face (Hbrom. 113). 2. or वेव्यू प्रवाद व्यूत्य के saying has your king also become displeased? (Hbrom. 55).

QQ'A hbrab-pa pf. qu brab imp. qu brob 1. to eatch at suddenly, to snatch away. 2. to beat, to scourge, अः युवावेश with thorns. 3. to throw out, to scatter (Ja.).

Q प्राय hbral-wa में मेर व्याप वियोग, विरण; pf. 94 bral, 34 brol; to be separated from, disconnected: 494 at \$ 47 \$ \$ \$ thou my daughter from whom I am not able to part (Glr.) ; # \$5 4 59 } ita spyod ya bral-te contemplation and consummation being disentangled from one another; at 255 44 TA 34 35 as the sacred writings (Sutranta) never came out of his hands. Usually agara is preceded by 55, as in : Maragarga. as ga y he got rid of his thirst ; 45'55 ga as 35% he recovered from his illness. 45.4 #5.4.agarac.ac. what was compounded matter is dissolved in its being. 494'25 bbral-med = aga ax ax a wfault inseparable, indissoluble (Jä.).

一般のはいいのというのは最終がいかないないのであるがあたいと

CON Ppiat Jr. ade & Lead' thre ader miles rice; aguigau bbras-kyi-arus husked rice; 4 agarice mixed with small pieces of meat, बनुभाव rice not husked : बनुभादनाद में whiterice, 94545 red-rice (the inferior and cheaper sorts) (Cs.); Aquida in C. boiled rice, served with butter, argar, etc., agares hbrus-chun cooked rico; aguiga pa aguias g बाद हैक संबंधकहर संदेश देंद के बुध से देंद (A. 62) formerly one who had given a pound of cooked rice in charity became by virtue thereof king of Tibet. Subjoined are names of different kinds of rice as mentioned in the Kahgyur:-- नुवेदबदात् यह्म व. नुवे म् सूत्रम व्यत्ते वे वे द्रमावज्ञेवाय श्रेष्ट्रं ब्रुवामा में ह्रेयम, रय मुत्याव प्रमा वेदाय, दुरावी साहैन, सुदानु वेदान, दुसदाद हां बाना, ब्रासाद WE'S, USEM, MHE'S'S, WHE'DA'S'S'S, WANH, रदेश व, समाइ स, रवाह इंचाव, प्रामारेदाव, ईवावायवह कंक मत्त्रम् कामान्द्र हे हे या केट १५ हेबाय केद या महिवा हैन. यं, काम कर द वेशाम धर है ये, दय ह के यह बेद ये, है है है श्च के के देर व का अवस्था है के प्रति है के कि के कि विवास मेर्प, बश्चा सर्वा केया, भू बेर मा, मा बेर मा केता है. नेमाइनच, दुर केनच, हेर श्वाम, सुने देर, मेहे, स्मर पुछे, बेन इ.च.म, मृत्व पूर्व, प्रथाय, ये इस, रवात हेन हेर, की रखा कु.मी. क्टे.शांत B. कुट. हैं शु.व ट्टेंत व से कु के में क्या तर बड़े श. य, प्रदृष्ट्रेच, ") अवेद्यदः, द्वैःअकेद्य, श्वामद्वदे, ब्रुव्ववे सू वे व 5 ६, क्रामायर वद ह मृ हुद व हे द व, दव है अक्रव ह इराय, देवार्य, बावन में दरानुरानुशानु भर्म, दे अदरायस्थायः रतानुष्यवात वहेद स्वीतिकास, मृत्यास्त, मदास्तानका स्व AN UK 45 M'U, 454 \$ AUN U'A & U, \$6 NEW (K. d. ₹, 265).

ৰ্থা ট্ৰাৰ hbras-kyi-khrag বিশুৰ vermilion, (mystic) (Mis. rda. I).

againing hbras-melog=32 the gourd (Maon.).

ব্যাপুনিৰ Hiras-ljons (Denjong) (lit. the country or valley of rice) the native or Tibetan name of Sikkim which is also called ব্যাস্থ্যিৰ Demojong or ব্যাস্থ্যিত Demoshong.

agarie: = frac. any [unsubstantial] S.

ৰ্বাশ্ব প্ৰথম hbras-sna gaum (অংবুল, a-hbras, মুখ্যুল, sza-hbras, ব্যান বুল hjam-hbras) (mystio) (Mis. rda. 2).

ASSTRUM Horas-spuds or ASSTANCE Hbras dkar-spuls (lit. heap of white rice) wreces the ancient name of Katak the chief town of Orisea; in its neighbourhood existed a large Buddhist monastery called S'ridhanya Kataka after the model of which the great monastery of Daipung near Lhasa was built. The Lhasa monastery is an immense establishment said occasionally to harbour 7000 inmates, of whom many are Mongols and Siberian Buriats. It stands 4 miles west of the city. Under this head we may quote from a Tibetan state document recently issued an extreme specimen of abbreviation : केवनुकाद्यवः क्षुक्ष के ब्रिंग दर्वत the teachers of the three monasteries Sera, Daipung and Galdan.

aguig hbras-phys = aguigu rice-flour (Rtsii.).

agas hbras-tsha rice-porridge (Rtsii.).

agu क hhras-san चन्न cooked rice, agu क व धान्य, बाज, तच्चुच [cooked rice, parched rice]S.

agus अंध्य hbras-slum-can = द्वाप the Indian deodar (Mon.).

agar?a hbras-ril unmilled or unbroken rice, paddy.

aqw hbras-sil rice cooked with hutter and mixed with augar, rice-pudding (Etsii.).

QUN'S hbras-bu fruit, in every sense of the term, both fruit the produce of a tree or plant, and fig. the fruit, effect, or consequence, of any course, conduct or action, and thence can also mean the

reward or the retribution of such behaviour; 4 agu cause and effect: 55 44 au dada kada dar je, paving enumerated the various instances of the causes and effects of derived knowledge. In the common meaning of tree-fruit, we have assessar a fruit tree, 4945 24494 or 49495 as fruitful, productive: 9949.454 the three chief fruite, vis., #53 a-ru-ra the fruit of Terminalia chebula, \$5% warura the fruit of T. bellerica, and \$5% skyurura that of Phyllanthus emblica. Agargana harren. unfruitful. 4949 also occurs in the fig. sense la again apple of the eye; and again to indicate a tumour or a swelling as the result or fruit of inflammation or pain. Furthermore 4949 constantly stands technically as the fruit or reward result. ing from passing successively through the three stages of ascetical meditation, esp. in Mil. Ethically we find: 29 ages the effect of sin; asquare the fruit of lordship; and againg the results of Karma, etc. Again the various graded results of progressive perfection, of which four are distinguished: (1) कुन 5 हम्माय कोलायणि he who enters the stream (that takes from the external world to Nirvana); (2) अव अध्य विस्तित्व सक्तरागामिन् he who returns to this world once more; (3) धुर-भे-६८-व जनागानिन he who returns no more, being a candidate of Nirvana; (4) 53 ages u win the Arhat, the saint who has vanquished all moral and spiritual foes. In the Kahgyur the five stages are mentioned:-(1) gaua agus the fruit of education (moral, mental, etc.); (2) A a qua againg the results or fruit not consequent on education; (3) TATHER HAND against the precedence gained by a Pratycka Buddha; (4) 3x-2-मृत्यावतुः क्षरः क्षेत्रः क्षेत्रभक्षः रावतुः अतुः स्वीकाति the precedence of a Bodhisattva who has entered the

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बनुबह इब व्यवस्थित के dootrine in which the fruit of one's Karma is always desired. बुभिष्म है केशवादिवाद केंद्र। बनुबाह इब हुनुबाह कार्यक बुम्बें देखांचे वर्ष। (Theg. 35).

ब्रुविद्यास व्यवसा not barren, a woman who gives birth to many children, truitful. ब्रुविद्या व्यवस्था कार्यो वार्योपपारः [to regard an effect as a cause] S.

ৰী শংগ্ৰ hbri-ka rat-na n. of a medicinal plant for sores and ulcers (Sman. 351.)

ৰীন্ত Hbri-khus also called ৰীন্ত্ৰ-Hbri-gus n. of a district situated to the north-east of Gahdan (গ্ৰহণ্ড) in Tibet.

Ada Hbri-chu n. of a great river described in a modern native work as "rising from the snowy mountains in the south of the province of Thurpan in Thogar whence it flows across the salk or upper north towards the S. E. of Tibet; then, turning its course directly southwards, it enters the provinces of Hdan-khog and Sde-dge (Derge) and Hoan (Bathang) and then passing by the Chinese province of Yunnan, occupied by the Musalmans, crosses Yavana and the country of the Laos. It is called "A" AK AK Lan-tshak-Lyan by the Chinese, Kaswokha by the Indians" (Deam. 32). In Tibet it is gen. called the river of For \$13 Kham Dege (Los. 4, 5).

als bbrj.es a form of medicine, prob. a kind of extract; als walks a medicinal herb, an emetic (Med.).

বৃত্তী ন &bri-sea I: pf. and imp. ইব to write, to draw, note down: বৃত্তীৰ নাইব কৈ কাৰ to describe a circle or other figure; QQ I hbri-wa II: pf. not an bris but bris, to diminish, grow less: a standard for shift meditative warmth decreasing; are garage. chu rahin buhi kha bri-son the water of the pond had diminished.

*** **Hbri-bho** n. of a mountain situated southward beyond the ocean, in which reside the species of venomous serpents called Taksako. The finest species of sandal wood called Gosirsa and Hurianacandan grow there (K. d. 5, 277).

बब्रेड abri-mo चारो female yak; क्षेत्रबै or बब्रेट बब्रे wild female.

A May Shri-mog a kind of herb the root of which is used in Tibet as a dye for cakes, etc., giving a purple colour to these offerings made to spirits (Rissi.).

a भागा Hbri-aa Thod-dhar the mother of king Sron-bisan syam-po (Lon a, 5).

noderate; बोर नेन tolerable, something moderate, of middling quality; न्य or herave the middle line; बक्र स्व नेत्र केंद्र केंद

बणब्द्धम highest, mediocre, inferior: क्ष्यक्षिय स्वीद्र यह अध्यक्षिय महिल्ला है द्वार क्ष्ये क्ष्य क्ष्य महिल्ला है द्वार क्ष्य क्

বৃদ্ধি bbrid-pa আছল 1. to careas:
বাঁফুইবন্ধুন্থন্ত। (a boy) should be careased up to the fifth year of his ago (Can.) 2. pf. বুন্ধি দাব to beguile, impose upon; ইন্দ্ৰিন (a ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰিন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰেন্ত্ৰন ক্ৰিন্ত্ৰেন ক্ৰিন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্ৰিন্ত্ৰেন ক্

ব্ৰিমান strim-ps 1. pf. বুজ্জ brims to distribute, deal out, hand round; «বুজন্ত 2. sbst. distributor, dispenser, waiter at table.

QS gbru भाग, पट न, बीचि 1. a grain of anything; also: corn, seed: 3 4 4 4 bye-ma hbru-rehi stefi-na on every grain of sand; agaaga hbru-hthag-pa to grind grain. 2. a particle, piece, letter: विष्कृ 484 yig-bbru-geig a single letter; 2444 a syllable; ag 14 hbru-don the meaning of a letter, the object of one's application or prayer (Rtsii.). 3. (collectively) grain, corn, in gen. agam a load of grain; agyzanasan bbru-ma-der mi-bkbrufis no kind of grain grows there; ag and horngrims tea in grains and loose tea: 49 344 मुन्दां भरे देव हेन्या हैंश वेंद्र (Jig. 22). बचु केंद्र wild grain; agrata grain-measure. agratage soru goud gauss the three-kinds of milletsesame (Sman. 5).

QJ. A bbru-wa or ga bru-wa, pf. and imp. ga brus, to pry into, corutinise; to probe, and fig. to inflame and irritate; set aga michas-bbru-va to apy out faults, also to irritate, set aga? ya michas bbru-vanhi-tehig irritating words.

aga blru-ma = a a sa yi-go dbu-chen the capital or printing letters of Tibet.

ags hbru-taha v. gs bru-tahu.

ৰপুটাৰ hbru-sun a superior kind of carpet or rug: ৰ্বং সুৰব্ধ স্থান প্ৰায় প্ৰায় (Jig. 27).

Agrant Hbru-la-agan n. of a place in Tibet (Lon. 3, 9).

eg-9a hbru-çal, eg-9 hbru-ça, v. g-9 bru-ça.

एड्डिंग birug I: (१०१५ वर्ष विद्युत, नेपनबंग thunder, lightning, whirlwind; वर्षने वर्ष shad-chen-birug loud thunder. व्युवक्तः अर.कोईबायस कारणेस्, वर्षा केवरेलु संस्वाप्तृत्वेत् (Mongol. proverb) the clouds that are Δ

accompanied by thunder seldom rain. So, the girl that has a loud voice seldom gets married ("has no wedding feast").

Syn. A-SH sprin-gyi-sgra; 5554-2 ddyar-skyes-tha; T-93° sgra-dtgya-pa; L2°H tdo-tjebi-sgra; 444-444 gnam-leagstgra; 141-24 thog-babs; 44.34-54, 42° 434-1 lhan-cig ddon-padi hdrug-sgra (Mhon.).

ৰুপুৰা কৰ লাৰ possessing the voice of thunder; n. of a son of Ravana king of Lanks.

ব্ৰুপাই বা Abrug-syrahi-gar as met. = মান্ত rma-bya peacock (Mon.).

agail blrug-rje also called an an-than n. of a Sa-bdag or demon monster.

Bhutan (Jig. 26). 2. the thunderers or the sect of Buddhists inhabiting Bhutan; often also styled in Tibet **1354**; is one of the Nyingma or unreformed schools. The Horyg-pa school of Buddhism originated from the lamas Glik-ras Pag-ma Rdo-rje and Chos-rje Gleak-pa Rgya-ra-pa. The latter according to the advice of his spiritual teachers founded the monasteries of Hon-rdo! and Hory and agreeably to

the inspiration of his tutelary deity founded the monastery of Ralung. At the time of erecting the second monastery, a great thunder storm took place from which circumstance it was called 399 Horug. The monks of Horag monastery became famous for their learning and spread Buddhism in the wild mountainous country of Bhutan founding monasteries there; whence from that time Bhutan came to be known as the country of Hbrug (Dug). The Bhutanese still follow the teachings of Gsan-pa ryyaras-pa (Grub. 5, 17). Agg at hbrug-bar the middle sect of the Hbrug-pa school. 49485 bbrug-smad the lower or later sect of the Hbrug school : also = lower Bhutan

्रवृष्ण hbruy-mo भेषी [1. an ewe. 2 Nardostachus iatamansi]S.

aggaque horug-shabs or aggaque's horug-shabs-drus seem to be the proper terms for the ecclesiastical ruler of Bhutan known in Indian official circles as the Dharma Raja of Bhutan.

agq বাদ bbrug-gaig (agq বাদ হল আই মার্ল, gau atou) a species of leopard found in Bhutan the bones of which are used as antidote to cancerous sores and dog bites.

the country of Bhutan, occupying the Himalayan region east of Sikkim and west-north-west of Assam.

ब्युवावयम विकोस [agitation] S.

age A: bbrug-cist n. of a plant: age; A: agugwa: adoug acide the fruit of dukshing removes illness caused by su brought forth by the rain.

QJ5 4 bbrud-pa,=4574, to rub; also: to fill up: Regagrafi khuh-bu bbrud-pa-po (Situ. 85).



agent bornb khun = Vent imper the sacrificial fire-pit used in Tantrik religious rites: agent tenure fam. (Nag. 51) fire-pit in which the Ngagpa lamas burn clarified butter in sacrificial ceremonies.

13 A bbruh-pa gen. with & to overflow, to gush forth (Mil.); & age to flow over.

व्युवध मृ:३:व (शुर^{:२,६)} क्**चिक्कं** needle work.

And herum any berry on trees or shrubs: and says ryun-herum grape; and se-herum hip (fruit of wild brier) in Sikk., in W. = pomegranate.

agua hhrum-pa or agug hhrum-bu famica a pock or pustule. 49445 hbran-nud small-pox, the commonest and most dreaded of all diseases in Tibet, transmission of which into India by traders via the Sikkim passes has only lately been in any way checked by fumigating bales of merchandise and by ordering compulsory vaccination of incoming traders at Yatung near the Jelep Pass. The colloq. term for smallpox is "lhandrum." aga gakan unin n. of a tree the bark of which is used in small-pox; वद्भाव अर्थ किस्म [a species of leprony | S. agua hbrum-lha-mo the goddess who causes the disease of smallpox.

agwāg bbrum-pho-lha n. of a district in Tsang where Pholha Thaiji was born (Lon. ৰ, 16). বুলুফুলুবাইর্মফাইবারুক the full name of governor Phalha Thaiji.

aga instr. of ag also an abbr. of agarg.

Q বি hbre n. of a place in Tibet (Deb. ৰ, 2). এই পাইছেন Hbre-ko de-lust another place in Tibet (Los. a. 2).

QQ'A bbre-wa pf. and imp. 34 bres to screen off, to spread over, to envelop.

ত্ৰিপ্ৰ bbreg-pa pf. প্ৰপ breg or গ্ৰন্থ bregs, imp. প্ৰপ brog or প্ৰপ bregs to lop off, prune; amputate: প্ৰপ্ৰিপ্ৰ to cut off at the neck; প্ৰপ্ৰিপ্ৰ to excise the membrum virile; most frq. in reference to the hair, to cut off, to shave: মুখ্ন দ্ব গ্ৰিপ্ৰাপ্ৰ one who shaves the head and moustache.

बद्रेट एक गुँब का Hbren-dpal-gyi blo-gros n. of a Buddhist saint of Tibet (Deb. न, 2).

হান শ্ৰেম hbren-pa ব্যৱস্থা leather or hide strap; ংবুং প্ৰথ কয় [bound, connected]S. বুইং প্ৰথ hbren-hril= শ্ৰু প্ৰথ কুল্ম straps or ropes made of hide thongs twisted together (S. kar. 179).

age a hbrest-wa frq. for age a hbrasi-wa.

ৰব্বিগৰ hbrel-pa মন্ত্ৰম connection, union, conjunction, but only in certain applications. I. connection between cause and effect, used also for effect, consequence, efficacy: শ্রেণ্ড ক্রিড্রান্ত্র কি efficacy of prayer (Mil.); ব্যাধ্য hjog-pa to apply, make use of it (Mil.). 2. the vascular and nervous system conjunctively, the two systems in their totality. 3. genitive case, the sixth case of Tibetan Grammarians, ব্রুণ্ড ক্রিড্রান্ত্র hbrel-pahi-syra the termination of it: 3 kyi. 4. a small quantity, a little, a bit: মান্ত্রব্রুণ্ড ব্রুণ্ড ব্রুণ্ড at the bit to eat; মান্ত্রব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ক্রিড্রান্ত্র কি bit! ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ব্রুণ্ড ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রেড্রান্ত্র ক্রিড্রান্ত্র ক্রেড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্তর ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক্রিড্রান্তর ক্রিড্রান্ত্র ক্রিড্রান্ত্র ক

বিশিবা: hbrel-ua, vb. intrs. to adhere together, to combine, to become connected, to meet together: ইন্মেন্ডেন্ড্রিল ব connected only by veins and bones, nothing but skin and bone (Dul.); ক্ষেত্ৰাই ক্ষুত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ চিল্লাক ধ্যা কিল্লাক ক্ষিত্ৰ ক্

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ৰাণ্ড কুই বৰ্ত্তৰ for the connection with, or the intercourse between Tibet and China; বৰ্ত্তৰ কুল bbrel-gtam gossipings at meeting (on the road) (Mil.). বৈদ্যালয়ৰ de-dan lug-bbrel-wa to cohabit with him or her (Gir.); বৃদ্যালয়ৰ বাব্যালয়ৰ they having cohabited, a child was born (Jā). বৰ্ত্তৰ কি bbrel-med, আৰম্ভ unconnected. বৰ্ত্তৰ কি বৃদ্ধালয়ৰ unconnected talk, irrelevant speech. বৰ্ত্তৰ ক্ষেত্ৰৰ কি bbrel-med-du smra-wa, দিয়ালয়ৰ unconnected talk, irrelevant speech. বৰ্ত্তৰ ক্ষেত্ৰৰ কি bbrel-med-du smra-wa, for seech. বৰ্ত্তৰ ক্ষেত্ৰৰ কি bbrel-med-du smra-wa seech.

बदेवाञ्चय hbrel-sab-pa, सचित [together, in company]S.

মু বি Abro-go (acc. S. Lez. এই ল লয়াছে) n. of a medicine said to resemble mare's dung [Scripus kysoor]S. এই ব্যাধান্ত স্বান্ধ্য ই বং কর

ৰপুৰি বি Hbro-lo-tea-un n. of Lo-tea-wa who was a native of ৰপু (or Dö.).

ए वेप Abrog. (१९४) परच, परवी solitude, wilderness, uncultivated land, esp. summer pasture for cattle in the mountains, agage a hbrog-skyon-wa, to attend to a mountain dairy; 4948 Abrog-khyi herdaman's dog, a huge fierce mastiff; 434'544 abrog-dgon, withit (A. K. 111 20) monastery in the solitudes of mountains generally kept up by the Dok-pa. again abrog-ston, open pasture lands on the tops and slopes of mountains. agers bbrogsnam a coarse blanket made and used by the Dok-pa people: बर्बेन इस के के बीम की अपने का Kan hbrogenam gyi gos-kis brizegz-gyon-pa he was dressed in two-fold clothes of Dok blanket (A. 130).

्रोप् म gbrog-pa, (Dok-pa), बोस, बीपास herdsman, shepherd, etc., particularly the nomadic Tibetans who live in tents on the moors and upland valleys of Tibet, tending cattle and earning a subsistence therefrom. They are found all over Tibet, keeping each tribe or section to its own grounds: and are in various ways much superior to the husbandmen and cottagers of the country. They export wool and pay taxes in butter to the Tibetan Government. agag hbrog-phrug, a herdsmans child, a boy tending cattle-in W. now used as a nickname: again abrog-mi, a herdaman; अव्यक्त bbrog-mo, जोपी a female Dok-pa; 49445 hbrog-shad rude, rough, boorish; agains for a bbrog-shad snon-na to be rude, etc. (Sch.). agam hbreg-lhas nit a fold for cattle.

Syn. 3943 phyngs-skyon; aucage: ba-lan-byran; nc 1943 frus rkan-behihi nor-ldan; 3943 phyngs-kyis-phyng; 3944 phyngs-ldan; aucage: dan phyngs-ldan; aucage; alan ba-ldan dwan-phyng; aus ba-hjo; aucage; aus ba-hjo; aucage; aus ba-hjo; aucage; aucage; aus ba-hjo; aucage; a

বুলি bbrok, (dong) = ব্যাস্থ gyag-tgod
আন্তাহ্যাকী 1. wild yak (Poæphagus grunniens); বুলি মুখুণ্ড ক্ষিণ্ড বুলি the yak of Jangthang; বুলি মুখুণ্ড bbrok-bbri wild yak-cow,
বুলি মুখু bbrok-pkrug a yak-calf, বুলি জ bbrok-ko a wild-yak's skin or leather.
2. v. বুলি বু

ağı para Ilbron-khyagı La the well-known Dong-khya Pass, the top of which is 18,420 ft. altitude, giving access from the Lachung valley in the extreme N.E. of Sikkim into that part of Tibet which lies at the northern head of the Chumbi valley. The name signifies "frozen wild-yak pass," being so called from a troop of yak having been once overtaken by a storm on the pass and having been there found frozen to death.

म २ विष्य hbrok-pa= १ वर व्यक्तिय attending to, to wait upon, to serve अविष्य है सेव विष्य के being attended to by colestial damests (Beersprift).

*§<.*** Hibrok-ritse n. of a prosperous large village with a monastery and an ancient palace four storeys high belonging to the family of Shape Phala. It stands about 10 miles N. N. W. of Gyang-tse, on the Nyang river (Lok. *, 8).

ağı asa hbron-bzah n. of the fifth wife of kirg Khri-aron idehn-bisan (Lon. 3, 8).

पञ्चि blrom an ancient family in Tibet in which was born बब्बाइन कर बबुद बुद्ध Bromston the founder of the sovereign hierarchy in Tibet in the beginning of the 11th century A.D.

a rba or see dbah, waves.

A MEN pha-klods, and Manu id.

2. W. crutch=~7. 3. rough and hourse;

PATE rbad-sgra a harsh voice; cf. 45.25 rbad-glod. 4. quite, wholly: ATTIGAT rbad-good-pa or ATTIGAT rbad-ster good-pa to out off entirely, to extirpate (Ja.); ATTIGAT rbad-skyogs residue, residuum, druge, husks, etc. (Jā.).

নি ' I rhad-pm, imp. জ' rhad, to set on, incite: ইব্ৰুজন ট্রুল্ড to instigate a dog against wild animals and incite a demon to do mischief to an enemy. Also = শ্বুকু ব to send some calamity or disease by means of witcheraft, etc.: আইন বিশ্বত brings down visitations of the Mu-mo fiends.

45.45 rbud-rbod thick, dense, close:

ক্ৰ rbab a rolling-down, also et, e.g., ক্ৰ rdo-rbab loose stones rolling down; ক্ৰ'ৰ আ after the rolling of detritus had ceased (Mil.).

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45 rbod 9 44; v. 454 rbad-pa.

| A tha-we in manus wen, goitre. 2. large knots in, or excressences on, trees; on account of their speckled appearance often turned into drinking-bowls or cups.

चैं । lbu-ua, also दाव dbu-ua, चेंब, a bubble, foam, froth, soum; क्षु chu-lbu id.; क्षु व देन or सुन्यहर चेंबवान, चेंबिच frothy, foam; क्षु व देन or सुन्यहर चेंबवान, चेंबिच frothy, foam; frost-covered; सुन्यकाइमः producing little seum; सुन्यकाव to seum or skim off (Cs.); सुन्यकाद to seum or skim off (Cs.); सुन्यकाद a friend is like water bubbles (Ja.); सुन्यकाद देंद्र it sends up bubbles.

also figure sha-gan's secret and concealed.

\$\frac{1}{4} \square \text{sba-dkar a kind of linen cloth} (\text{Rtsii.}).

#35 sba-rtw lining of tea-pots, tea-cups, etc., with brass or gilt (Rtsii.).

변약 sba-thag rope made of twisted cane. 변역 sba-sca 1. a common form of the vb. 환경 sbed-pa to hide, q. v. 2. or more fully 역독제학원적 hdoms-kyi sba-sca, sbat. the privy-parts. 3. n. of a place in Khans (Loft 3, 17).

මූ නි sba-tsha the residue of mustard seed after oil has been pressed out.

n कर sba-tshan oil-presser's house, the hut where oil is pressed out, as in Gyangtse. श्रुप्त विकास sba-lu miy-byil an insect (Risii).

देन। I stay-pa pf. अनुष stays imp. अनुष stays to saturate, stain; to defile, pollute: देशब अनु a polluted with dirt; देशक निवासकाय saturated with perfume (Etsii.)

当に口 sbań-wa l. v. 茶っsbań-wa, 2. malt from which beer has been browed; 東本本 sbań-skom id. dried.

\$bab a species of bird (Rissi.).

37 5 stab-ca a certain number or quantity of trading articles, e.g., of paper, a quire, a bundle of matches, etc. (Jä.).

শ্ৰম stam-pa pf. মুখন stams, imp. মুখন stams, to place together, to collect: শ্ৰদ নুধন মুখন ব্যক্তিয়ালে to keep together in one place; squarer of smyug-nu sbangpa-hdra like reeds laid together (Vai-sa.).

BY Q sbar-wa v. HX a sbor-wa.

教 新 gbar-mo v. 書 新 gpar-mo.

इर अस sbar-yas सक्रम n. of a number.

ইবি Shal 1. a provinces of southern Mongolia: ছেন্ট্ৰেম টুক্তব ক্ষেত্ৰ (G. Bon. 4). 2. muscles: অৰ্থনীয়া the soft muscles of the palm of the hand.

ষ্টান sbut-pa নৰ, সৰ্ভ্ৰ a frog; also erroneously কছ's the crab. গ্ৰহণ sbut-chin or গ্ৰহণ sbut-look a young frog, tad-pole (Cx.); স্বৰ্টন sbut-chin a lizard; ল্বৰ্ণ sbut-may toad (Rini.).

स्थापास state-param बहुत [a kind of tree, Sesbana grandiflora.] S. स्थापाय state-pa lag-pa the root of a medicinal plant: स्थापाय प्रकार केवा-pa lag-pa cures obstruction of urine.

শুপ stas or শুপা যুৱ, বুর, যুদ্ধ secret, confidential; শুণাইল stas-taking words that are suppressed, concealed (ইনিল.).

ইব sbig a kind of wild animal (Rtail.).

हैं दी shid-ya 1. corrupt form of हैंद वं sprid-ya. 2. in Teang, for हुद a bellows, instrument for blowing a fire.

કુંગુ sbu-gu 1. hollow, cavity; the narrow interior of anything, a tube.
2. a hollow stem or reed: વર્લા મુગ્યન કુરફા મેન્દ્ર વર્લા પ્રાથમ having dwelt on the stem of the lotus how could you go into that mire of filth (Hbrom. 7, 28).

En sbu-wa v. En sbu-wa. Hand sbu-wacan Afte [unhurt, safe]S.

§ ** sbu-la-kha 1. the japanned or coloured leather imported into Tibet fron China. 2. the sable, Mustela sibellina (Jä.).



स्पा sbug or सुन्य sbug-po the innermost part of a house where treasures are kept; नहेर सुन् or भारत मेसून mdsod-kyi-sbug treasure-safe.

মুণা ঠিবা sbug-chol or মুণ্ডৰ sbub-chal large beli-metal cymbals; there are three kinds of মুণ্ডৰ sbug-chal in use in Tibet.
(1) সংস্থা hor-sbug cymbals imported from Mongolia; (2) পুনুৰ rgya-sbug Chinese cymbals; (3) বৰ্ষণ bal-sbug cymbals manufactured in Nepal.

মূল্য shuy-pa to penetrate, to perforate, to pierce into: মূল্য বিশ্ব shuy-rtsa lon-pa= মুন্ত বুল্য কিব to understand the secret of any matter, to penetrate into the real object or import of anything (Yiy. k.).

= श्र. श्रुट: बरन [the act of tasting]S.

heap; at at a statement in one place, a

in one place (A. 151). grave gbusg-chs
www [unassailable]S. gr. pr. Sbud-hrar
n. of a place in Tibet (Deb. 41).

sbud-pn=uqwa's squage a (Ma)

qui; skin-bellows, used in blowing
hearth. Tibetans always using dried
dung of cattle for fuel, the bellows is an
indispensible article, and usually consists
of two skin-bags equeesed together

that the compressed air passes through a tube into the fire (Ja.). $m_1^{-\alpha} a_1^{-\alpha} a_2^{-\alpha} a_3^{-\alpha}

of a bellows.

Bird stun-pa 1. v. spun-pa. 2. an bark of trees, the peel of fruit, pod or husk of grain (K. d. 4), 16).

其年時末 sbun-gter 1. = 其中記ませ don-med-pa or 東京記ませ meaningless, without substance, hollow, vain (Lic.). 2. a small building in the style of a monument, in which sacred writings are deposited (Jä.).

4484 soun-resis a very high rate of interest, fifty per cent.

an Mar sbub-khon a hollow ball.

स्वाध्य abub-chol v. स्वाध्य=रवार्थ (Jig. 18).

धुन्य र प्रमाणक shubs-hbras the nutmeg.

Syn. an soubs-skyes; Hawse soubscan (Maon.).

भूराय sbur-pa or सुरायुष्य sbur-hkhyog the beetle: सुरायुष्य स्थापित्य विकास क्षाया विकास

श्रूर अ sour-ma chaff, huake. ब्रूर कर के क्रूर क प्रित्तवक्षिकाचि, क्ष्ण्युवाचि alow fire kept up with chaff (S. Lex.).

बुर नेत sbur-len n. of a kind of gent. बुर नेत्र नेत्र नेत्र प्रमुख का the bur-len gem is useful in cataract of the eye. बुर बुर sbur-loft, प्रवरात [a topan]S. (S. Ler.). क्षेप देशस्त्राद्धः gser-gyi sbur-loft (D.R.).

an abe-ga, at a gasarak physical exercises, athletics, etc. an abe-wa to seuffle, to wrestle; abe-kha = way \$500 cmba-tants (Risii.).

Big Slo-ser a place situated to the S. W. of Linese with a monastery, fornerly the seat of Lama Equation (Lon. 2, 4).

+ 34 2 sbeg-pa wa lean, lank, thin.

Syn. Kurau dhos-han-pa; Asru çachuh-na; mu u skem-pa; Kru rid-pa (Mhon.).

ইণ্ডি sbed-pa, or মুখ sba-ka, pf. মুখ sbas, imp. মুখ sbos, to hide, conceal, cover: পুট্ডে বি to hide in a store-house; মুখ্ডে মুখ্ডে বুট্ডে and treasures which had been recorded in writing became hidden (Pth. 128). বুচ কু ইন্মুখ্ডে বুট্ডি to conceal troops in a wood; মুখ্ডি মুট্ডি hide in the ground; মুখ্ডি

that is hidden not made public; concealed treasure that has come to light.

with the veiled woman, n. of a wife of Buddha, which name is also translated as well-as Sa-tsho-ma.

\$60 the upper part of the belly;

18 fat from it; 1942 \$60-rkun-pa pickpocket C. (Ja.).

মুখ্য ৯bo-khua-chi (Mongol term) an ambasador, envoy: ৰুগ দানু এই ব্যাহ সুং মূল্ কি বিশাস্থা the leading men, such as the orderlies of the reigning king and the ambassadors (D. çei. 10).

ৰূ বি sto-urs pf. মূল stosy=মূলৰ to swell up, to distend: কুলুৰ্থ the belly is swellen, turgid; মুলুৰ্থ to wheeze from inflation (Ja.).

원미팅'다 sboys-pa v. 토막'u sbag-pa.

sbań to steep in water, to soak, to drench (Ja.). 2.= K-a spań-ca to abstain from.

ৰূপেট্ৰ send for! or ম'ল, one who has been sent for.

현도'의 shod-pa a tassel, tuft (Jä.).

+ Ha'4 shon-pa= sa sa-wa to eat.

ৰূমান stom-po or জ্বান = মন্ত্রণ rags-pa of large dimensions, big, bulky, thick; considerable; also = ক্ষেত্রণ very broad: ইন্ত্রিক্সিইম্বার্কিস্কার he obtained considerable satisfaction and great encouragement (Yig. k. 88). জালা stom-phra dimensions, size, breadth; ক্রান্ত্রণ ক্রান্ত্রণ (Yas. 85); ক্রান্ত্রণ বিশ্বেধা (Yas. 85); ক্রান্ত্রণ বিশ্বেধা (Yas. 85); ক্রান্ত্রণ বিশ্বেধা (Yas. k.)

***\form-dgah-ms n. of a Buddhist nun on account of whose misconduct Buddha had to enjoin restrictions for the guidance of nuns (K. du. 5, 4, 5,).

इंश्वाचे कृतक (S. Lex). [1. bulky. 2. the grass or reed Saccharum cylindricum.]S.

हैं प्रे shor-ra, pf. and at times pres-स् shar I. to light, kindle, inflame: वृद्धः स्व देवस्य विद्यास्य स्व है kindling the fire all round the circle. 2. to transfer, transfuse: अप्रतिक्षा to remove from one place to another.

Is a shor-lo; Ansmone polyantha in Lh.

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ME'A bayad-wa, v. Te'a sbyod-wa. MEMA भीत, व्यवस्त washed, used; also (भून ५न छ छ) practised, disciplined, sawel (a whateur washed and cleaned stone. acwide Ma-45 9 944 9 = 34 TH (Maon.). One who remains satisfied with qualifications acquired by practice or study; a term signifying a Cravaka; ब्रह्मायवे विक् प्रमुख: talents or qualification kept up, used or practised [ascetic practices]S. gan down filtered, purified by filtration.

图式 sbyar-pa n. of a species of poplar.

원지다 abyar-ica a secondary form of At a sbyor-wa: #4 #5 a to mix up or prepare medicine: 475 and to paste paper; 3444 and to attach, apply meaning to words. हर मड़िरंग=महेशंव to borrow. हर देन क्यन, [misery]S. 45.5 54.4 TETINA [full or complete knowledge | S. E. W WWW mixture, anything mixed or joined together. an abyar-shom ufter a pomade, perfumery. हुए व 1. (अवास्थ्यक्षाक्षाक्षा वीकान, कृति joining together, \$5.0'04" \$5.0 = \$1330; 2.= \$4'4 सन्दर्भ fin collection, in ascent | S. (PM'#'S) wave mixing up ingredients, as in food, medicine, etc. #5'48'es. wine or beer prepared from two or three ingredients: # na incense or incense sticks made of two or three perfumes.

ह्रेबा'य sbyig-pa to tie, knot : क्यायम हेबाव thag-pas sbyig-pa.

원칙 u sbyin-pa I: vb., pf. and imp. 84 byin 1. to give, bestow, make a present of: 34 4 4 he offered as a price # 84 44 44 to take what is not given. 2, to add, to sum up (Vai. kar).

Syn. 1879 ster-sca; 455. a gton-sca. Mñon. हेर या: sbet. या gift, present, alms: देन्साहिद्याच्याहित्वार्थेय व्यवस्था इत हेरपहेर देव ।

bestow gifts, then shall gifts be obtained by you (N. T., St. Luke vi 38) 24 a pr 444 the four kinds of gift or alms:-moral and religious instructions; (3) भे बरेबबर वरे हेद व of protection; (4) हमस बेब्बर aqu presenting affection, love, etc. 14 47 a charitable person; 249% sbyin-gloss distribution of gifts, 34 45c 34 4 354 to make gifts to a large number of people, also of valuable things to monasteries, etc. are not fit to be presented and should not be made gifts of :-- arms, at wine, 54 poison, 9535 women, Swarde a anything that is not dharma (K. du. य, 78). श्रेन प १ भर भेन दानपारनिता charity carried to its furthest limit, i.e., unlimited charity: बेन वर्षे यह यभैन जानमञ्ज [full of charity | S.

ৰৈপৰ sbyin-bdag হালদানি a patron, more especially a dispenser of gifts, a layman manifesting his piety by making precents to the priesthood.

हेर क्रम sbuin-anas=अर्डर व्यवधार दक्किये the objects worthy of gifts, i.e., beings to be worshipped by offerings are:- # a deity, Bodhisattra, Arhat, etc., 1964 . Buddhist saint or sage or object of reverence, Mayas worshipful objects, 443 and religious symbols, images, cartya.

and the ten possessions of the Buddhist which he should be ready to bestow :--(1) 24-24 precious things such as gold, silver, gems; (2) 485 furniture, utensils etc.; (3) = articles of food; (4) 4 BK. his ox; (5) \$ horse; (6) BK.34 elephant: (7) 9 his daughter: (8) 444 land; (9) attack this may be his mistross); (10) 55 9 his own flesh. The instances of the last two items are

where a Bodhisativa performs acts of Dana-paramita (as found in legendary stories) and are therefore considered as not applicable in ordinary life—so in the Vinaya a woman is prohibited as an article of gift. The case of one's body forming an object of gift, which is the outcome of sin (MANAGENA), is applicable to only a Bodhisativa who has no business to remain in the mortal tenement (Lamrim. 221).

ৰূপতা sbyin-pa-po ৰামৰ giver, almagiver, offerer of a gift. Syn. পাৰ্চ ছাং glanphod; বেল মুল পুনা-plug; ব্ৰি মুলমন sbyinplubs-can; শিল্প পুনিপ্ৰা-plus sbyin-byed; বেপ্তাৰ্থাই rab-tu-byod; বেশ্বং rab-ster; ইন্ট্ sbyud-po; পাৰ্চ-মিন্মান্তিৰ gler-med-mechod sbyin; ইমান্তিৰ ris-med-ster (Maon.).

ইৰ্থইৰ sbyin-pn-hi hos objects of charity:— দ্ৰুবণ শ্ৰণ মুখ্য supreme objects of refuge; অন্ধ্যাৰ those who are poor and destitute; বুদ্ধাৰ those who are praise-worthy, ফাৰ্মান respected friends, parents, etc; বসুংখন respectable persons (ধানিলা).

हैन परि म रेक्ट हैन पर मार्ग the Sûtra on Dana Parmita (K. d. a. 122) delivered by Buddha at the request of the Bodhisattra Mahasattra देव सुन्दर । देव सुन्दर । क्लेब दर । इन ब्रॅट क्लेक्ट केट केट कर्म कर बहुर केट स्ट इस पर ब्रुक्ट कर क्लेक्ट केट कर्म क्लेब के प्राप्त केट स्ट इस पर Bodhisattra's name is unusually long).

हिदाबी क्षेत्र sbyin-mahi lha-mo प्रणवेस the goddess of gifts; a lunar mansion.

हैन हैन shyin-erey होल, साथा burnt offerings as made by Tantrik Buddhists; हैन को प्रकार होता the offerer of such; हैन हैन हैन स्थाप elarified butter, articles naccessary for burnt sacrifices. हैन हैन हैन अर्थ कर हैन होता हैन हुए yam-çid समस्याद first wood necessary for the offering. বুৰ্ত্বৰ বৃত্ত আছা হিব [lit. "one fond of oblation" i.e. fire]S. বুৰ্ত্বৰ ক্ষেত্ৰ বুলান বুলান কুলান Ryn. निष्ठ çiñ-bu; वर् निष् bud-çiñ; अवदुर निष्ट tshim-byed-çiñ; प्रवानिष्ट yam-çiñ; प्रवानिष्ट hom-çiñ; विनायिक byin-xahi-çiñ; वृज्या क्रेनेद्र shugs-kyi-çiñ; श्रक्तिमः phra-mo-çiñ; वेनस्य निष्ठ sbyin-srey-çiñ (Mñon.).

हिंद व sbyon-ica pf. बुदम, बुद श्रम, श्रोधन 1. to clean, remove by cleaning, clear away; like at 94 seres, washing off eap. श्वापकृत्य to wash off or purge sin: 45 grad curing diarrhou (Lex.); 55 gr 35 3 Aug the knowledge how a man may be purified by his own doings. 2, to take away, to subtract : देशभा वेणामहमभाष्ट्रक (Vai. kar.) 60 being subtracted. 3. to exercise, to train, & blo one's mind, " one's mouth, hence Fas eloquence (Mil.); 图 两两 54 BENG ME AG MAN by dint of formerly cultivated abilities (Gir.): 5 5年 25 天衛 大衛 that must be practised still better : \$ www. n to learn mathematics (Pth.); 44x 3x 354 to socustom, familiarize. Ex sbuon-thar= \$. ue \$ \$ u to perform magical practices (Rtail.). \$5.0 \$5.24 vin [a priest skilful in offering oblations | S. 35 474 sbyokbyed-ghis= * & thar-nu and 55 85 dur-byid (Sman. 450). It Run gbyoff-rims = 95'95 diarrhos which is of four kinds, 9 274, मु वर्षिर दृद मु वर्षेद and मु वर्षेत्र).

pf. and fut. gr sbyer 1. to affix, attach, fasten together; to put close to, to apply:

here a to impress on the mind: large.

Brank agr arm map frame sometimes he



as a little boy eight years old would fasten to his mouth a covering of fur lined with silk; मृत्द्वे वृद्ववाया पद्धारे सुरादव having fastened the head on the body of the image. Also fig. : Further and यहर है conceiving the idea of bringing trouble on them. SAR E AND TO unite the two waxes: as was a saver sis and site. वह भे अभ ने मूच रहाब पर देव वस मूक्त व महर हर दवर वसर हे having taken shelter from the rain, on sitting down she fell asleep; but in a dream the teacher Padma came and having connection with her bestowed seed. gaiga was also without the word ga being added. 2. to conjoin, connect, combine (used with 55') FSEFEETING joined mouths, kissed; 544 ft 37 25 25 A sau KE # 1 HAM HE TO SE for the purpose; of war the Chinamen should unite with Tibetans. It is in this sense of the word that we find a sort of adverbial use of the forms 45 shyor-la and 15.52 signifying 'along with him,' 'together with him', 'as well': दशत में क्रा देश हैंद के अप अब मेंद . I sent the girl. and the goats and sheep went along with her: अभवदे द वेवभाते दें र व वृत्त के भरे हिर बंद as the lama was coming here, he brought the letter with him.

Fady, adjust, accommodate one's self to (and thus, as we see, practically identical in meaning with हिन्य I.): केव्यास्थ्य देवपूर्य क्षान्य केव्यास्थ्य केव्यस्थ्य केव्यस्थ्य केव्यस्थ्य केव्यस्थ्य केव्यस्थ केव्यस्

बन्दर दिवाहर your subjects have not complied with the agreement. 2. to establish, confirm, make stedfast, settle; नर अपूर्व पर हैं र प III: निवस, योग sbst. 1. रवर्षेय in study or religious observances; assiduity. application. 2. union, connection, conjunction with something else; hence, the joining together of letters, the mingling of drugs in medicine, the linking of subjects into a set or pair, the pairing of animals, also coition and sexual union of human beings. 3. coincidence, agreement, harmony, parallelism, analogy: 424'44' a 15.42. auspicious coincidences, the conjunction of the stars and planets for harmonious connection (marriage), 4. = Tara arrangements, plan, preparation: अर्बन में क्षेत्र पर ब्रेस माझ्याया (A. 67) at night when they had made an arrangement to kill. 1344 the four preparations are :-- अवस्थापम्बद्ध accumulation of merits : क्ष्यकृत्य the purification of sins; इसकूर was worshipping with recitation of Buddhist scriptures; बहुद व बहुद अ केद व the offering of torms to evil spirits.

*** sbyor-klog spelling of words and reading (Situ. 55).

Kaga sbyor-brgya-pa an epithet of Vishnu (Maon.).

মেন্দ্ৰ পৰিয়াল [in medicine, excessive union or mixture] &.

[] Tags sbyor-wa ker-bdun the twenty seven [Ta coincidences in astrology: (1)

केव व scl-wa; (2) अर्थव व mdsah-bo: (3) X 5E 4 tshe-daft-pa; (4) MAIRE skal-baaft: (5) 1987 4 beaf-po; (6) 44.5 85.44 cin-tu skraft-pa; (7) awar las-bouf; (8) alfa a hdein-pa; (9) 1442 sug-rhu; (10) 12244 skrafts-pa; (11) abra hphel-wa; (12) kwu Res-pa; (13) 34 allaw kun-hjoms; (14) 549 4 dgah-wa; (15) Ki rdo-rje; (16) 199 grub-pa (17) 34'5'95'9 cin-tu lhuf-wa; (18) भारत or mehog-can; (19) विद्यायाम york hiom; (20) 44 shi-wa; (21) 444 grub-pa; (22) 9498 bsgrub-bya; (23) 599 dac-wa; (24) 5 dkar-po; (25) dx wq tshahs-pa; (26) 54 dioan-po: (27) afficiella hkhon-besin (Rtsii.).

general. 2. a prostitute (Minon.).

is unit show that the short of

** Sbyor-rise or *** abyor-ru-rise n. of a village situated to the south of Lhass (Yig. k. 10).

है stra or सुद्ध stra-gur प्रवाहत (है १ वस इंड्रांस) also called सुद्ध रहे पुत्र the black yakhair tent in which the Dok-pa people of Tibet live: हिन्द क्रिक्ट १ सुन्धि सुद्ध (त. 120). सुन्ध stra-thag yak-hair tent-rope; सुन्ध stra-pan yak-hair blanket (Risii.); सुन्ध stra-pa inmate of yak-hair tent; सुन्द stra-pin frame work of a yak-hair; सुन्द stra-pin frame work of a yak-hair tent. 2. = १३५ पुत्र [a cage] 8.

1 abra-lha n. of a Sa-bday monster.

মুলান strage; to lay or put a thing over or by the side of another: জন্মত বুল্মলাইলা বুল্মলাইলা বুল্মলাইলা ক্ষাৰ্থ আন্ত্ৰা ক্ষাৰ্থ আন্ত্ৰা ক্ষাৰ্থ আন্ত্ৰা ক্ষাৰ্থ আন্ত্ৰা things together on one side (Nag. 53).

भूत्रपंत्र gbrags-ma 1. a hay-fork. 2. conjunction, combination: न्द्र-यन्त्रपंत्रवास

flesh and skin in combination; মূল, বিশ্বস্থা, ইল্লাব্যাস্থ্য মূল্য প্রস্থাস্থা প্রস্থা Phun-tsog the great chief joined the head lams (J. Zark.).

Syn. श्वाम şbrag-ma; भड्ड कॅट mthun-mon. also जीमहोल ghis-strel; इट श्वेय sun-strel.

sque Sbrags n. of a village in Lhokha on the Bhutan border (Rtsii.).

** sbrak for ** * sbrak-rtsi my honey:

*** honey-comb; *** honey-beer
(Nag.); *** 9** sbrak-rgyas an offering of
honey to the gods, in Sikk.

हर दुवस sbraft-skyabs = हर भग अग्रकदारक mosquito curtain.

after having been clarified; also wax.

train; meal.

वृद्ध वासनी [1. n. of deity. 2. a large creeper, Gaertnera racemosa]S.

स्य श्रीमानी-तेम समर flies, bees, etc.; their sveral names:—स्य ५९ shran-byog; स्य मेस्य श्रीमानी-तेम् केम्बरी-क्षानी-तेम्य श्रीमानी-तेम्य किम्बरी-क्षानी-तेम्य किम्बरी-क्षानी-तेम्य किम्बरी-क्षानी-तेम्य किम्बरी-क्षानी-तेम्य किम्बरी-क्षानी-विकास किम्बरी-क्षानी-विकास किम्बरी-क्षानी-विकास किम्बरी-विकास किम्बरी-

🗱 🕏 sbrafi-byi the marten (Sch.).

BEN straft-ma=GEQ wat the honeybee; BEQ straft-bug bees' nest; BEN to beehive, honey-comb.

Syn. र विवादीभाग ra-yiy ghis-pa; शेर्ड्स १९६१ me-tog bilink; श्वर देश्युत्पात्रम्भ şbrakrisibi briul-shugs; श्वर देश्युत्पात्रम्भ myak; श्वर देश्वर şbra-risi şkyok; श्वर देश्युर इbrak-risihdog; श्वर देश्युर şbrak-risibi dri-myak; नेसर ब्वर ge-sar-spyod; दुवश्य rdul-hal; शेर्ड्स

sbraf-çif ave (Hindi mowa) n. of a tree from the flower of which wine is distilled in India.

Syn. वेष्णपारिनेदः legs-pahi-çih; **व**रःणदणस्व sbrah-gnas-ean; विशेष्णदणस्य क्ष hod-ver mahks ran; **व**र्षे के क्षेत्र sbrah-çtsihi-tog; प्रस्था के कि bu-ram mu-tog; श्रद्धा वर्षेत्र mhar-va-dsin; विश्वदः çih-rih; श्रद्धा के कियम-çtsihi tjonpa (mhon.).

割く"は sbrad-pu=295"4 bbrad-pa q. v.

মুন stram largeness, bulk: মুখ্যমুগ অ'ন্ত চুণায়ুগ as to his bodily bulk the belly was very corpulent (A. 11).

শ্ৰম g stram-bu unwrought gold, bar-gold: অপ্রমংক্স had each a sho of unwrought gold (A. 20).

abrid-pa 1. or स्वयह्न क्षात-nas strid-pa to sneeze: हिन्यपुर हिन्दे when coughing I am seized with a sneezing. कि.स.स. व्यवस्था drugs which produce sneezing. 2. to become numb, torpid: स्वर्थ प्रमुद्ध प्रमुद्

fut. g sbrud-pa pf. and imp. gen sbrus, fut. g sbru, 1. to stir with one's hand to poke up (fire). 2. to knead for rdsi-wa (Cs.).

मुझे य shrum-pa युवियो, चन्द्रायतः, त्राधियो pregnant, big with young; सुभयद्रश्वद्रत्य to conceive, to become pregnant, fiq. सुभयद्र अद्वय feeling pregnant (Pth.); युव्यस्थ द्वार वस having conceived, being with child (Ja.).

東京日 sbur-khra (or 東京日 sbrur-khra): 東京 日本日 5年 年記年4年35 the worm sbur-khra is a cure for hydrophobia.

Syn. মল লিখাৰ mig-gis-thos; লাম ও মল gzar-bu-nyo; গল গ্ৰহ লাস্ মান্ধ নি byed-gnid mi-sad; কা শ্ৰম tkah-sbas; এই ল bkyi-ea; বিল্যামনে logs-rahs; মান্ধ ক্র-ia-bphye; লাইমে মন্ট্রি gdris-can chen-po; ইন্দ্র ttobphye; আল্বাল্ল dag-byro; ক্রিল্ল tto-byro; মুল্ল hphye; আল্বাল্ল dag-byro; ক্রিল্ল tto-byro; মুল্ল khhyog-byro; মুল্ল ক্রিম-byro; মুল্ল ক্রিম্ট ba-glahsha; মিল ক্রিম্ল kan-byro; ম্লেম্ট ba-glahsha; মিল ক্রিম্ল kan-byro; ম্লেম্ট ba-glahsha; মিল ক্রিম্ল ক্রম্মিন-ফর-ran; ক্রম্মেন্ট hphet-ka-can; মুল্লিম্ব (৫-gnis-pa; মেন্ট্র ক্রম্মেন্ট্র han-pahi zas-can; মুল্লিম্ব (৫-gnis-pa; মেন্ট্র ক্রম্মেন্ট্র मैश्रेडेंन हम duy-yi mishon-can; 5मावहेंन dughdsin; प्रेडम्बह्म gdens-can (Mñon.).

ৰূপ দুঁ এইৰ ক sbrul-yyi mtshon-cha = ছল ট নীৰ ই বুল নুক্ৰী ইল n. of a vegetable incense called 'tiger's nail' (Mhon.).

बुव हम shrul-can = 5 यभह्य हैंद्र du-wa mjuyriñ a comet (अñon.).

बुव बहेर ठ६ shrul-guer-ean = शुर्व çu-day (Sman-bsdus, 443).

है stre said by some to be the स्माहः secnuck नम्ब wessel; but acc. to Sch. the stone-fox.

ëä sbre-bo = ₹ë re-bo or ₹= re-wa a coarse material manufactured of yak's hair for tent coverings (Ja.)

મુંદ્ર વ sbreń-ua pf. હૃદ્ધ sbreńs: to rattle, make shake, vibrate; to play an instrument (Ja.): વદ્દ કુંદ્ર વ પ્રતાન-१९ કુંદ્ર વ પ્રતાન-૧૧ to jerk the bow-string; વ્રમાવદ કૃદ્ધિ વ bum-paki chu sbreń-ua to shake the water in a bottle.

4 HON'U strebs-pa=4449 skems-pa

ই বৰ sbrel-uu to stitch together (paper), to sew on, to fasten on; to bind together, to attach; হুৰাৰ ইবাৰৰ বাইৰান্ধ laugs-syroy lay-pu sbrel-uas having one's hands shackled togother. ইবাৰ sbrel-zlu joint official, colleague, comrade: ইবাৰ উত্তেজ্জন আৰু ইবাৰ প্ৰায় কিন্তু কৰি বাইৰাৰ কিন্তু কৰি কিন্

H sbres (Cs.) frozen, stiff, hard.

NI: ms 1. the sixteenth letter of the Tibetan alphabet, having the sound of the Sanskrt a or of the English m. 2. Represents the numerical fig.: 16.

अ II: बाता, चनवित्री, चननी 1. mother: collou. MA a-ma; AQ SA mahi-rum womb. matrix : Et के अ कड़ेक् पर के द में rad-us ma-aciupaki srift-mo full sister by the same mother: अद्देवपथे ब्रेट में mu dben-pahi srifimo half sister, step-sister, by another mother (Ja.); MB ma-khu mother and uncle (Ja.): " as ma-chua mother's vounger sister. Has ma-chen a mother's elder sister, or father's principal wife (Cs., Ja.); wave ma-gyar step-mother. 2. The original of any document or book is termed the and ma-ashi or wa a-ma while the copy of the same is styled the H bu son or '450 bu-dpe: MAMAGUAGA ma-lu mthun-pa hbri-sca to copy accurately comparing the original with the copy. Even a railway engine is called we because of the carriages or children following it : W M 434 Tilk answered a Tibetan woman at Darjeeling when asked whether the train had left.

 find : અને ભાગ જેના કું ફોં અગ જાણક ગામર ભાગ છે. બા જેન્દ્ર માં સુધ્યાન વસ્ત્ર ભાગ જેના માં જેન્દ્ર માં સુધ્યાન વસ્ત્ર ભાગ હતા. ગામ (K, mu, n, 208).

NIV: a root=below, opp. to w ya: क के ma-gi the lower one, week lower lip; सर् mu-riot=कार प्राथम-do foundation stone; अर्थ ma-rubs people of low extraction; कर्ष mar down; अर्थ ma-ri downwards (Sch.); अर्थ ma-yi-la below, down there; अर्थ का ma-gi-nas from below, out of the valley.

N V: 1. the letter ™ mu is both a negative and a prohibitive particle, and is described thus: अ बेश पर के के दे दक्क पर माड़े met so-called is the sound which hinders or stops. Mad did not know: MAKE not need not seen: अदब not tired: अधीव occasionally contr. into Na min, is not; was nothing left; when mu is used in the imperative sense, the root of the present with " is used: " at do not go (or colleg. mandro); " is not used with the fut. and pres., but is changed into A: Four Age it shall not be sounded as A 3a cannot speak; A 3 3 3 3 MK. they should not make the man their enemy. With the preterite " ma is heard always: war. he did not go, Mgs. nut byun did not appear; and with the present tense also in conjunction with the words of, age, sand tage, 2. a ma occurs as a particle added to various roots of shet, and sometimes. though not always, indicates the fem. gender.

± अ'ता'र ma-ka-ra मचर a crocodile.

al.

* শৰ্শী গুল ma-ko-ta-ka মন্ত্ৰীকল ; শ্ৰী গুল বুলী ল শুল্বৰ প্ৰতিষ্ঠি গুল kind of worm living in dry wood (K. d. a. 455).

स्यम् ma-tkrus=अर्क्षय ma-byon-pu not arrived at, not come, not happened.

Marko a country situated to the south of Dhana-s'ri the people of which are said to be naturally mild and also prosperous (Dsam.).

Ma-skyan a wild mountainous district of Tibet inhabited by herdsmen situated towards the west of Lhasa; also n. of a celebrated lama (Lon. 3).

শট্টৰ ma-skyes ৰজ. বৰুব্দল্প; unborn, not grown, primeval. শট্টৰ'জ ma-skyes dyra বজাৰমন্ত্ৰ one of the names of Yudhisthira, the eldest of the Pandava brothers. Also the son of Raja Bimbisara, king of Magadha.

JA Ma-kha seems to be Mecca.

ma-khal amount in bushels of grain lent out (Jä.).

ma-khoās-su on the mother's part, on the maternal side.

without leisure, unrelaxed; suffering uninterruptedly, perpetual suffering (Yig.).

wes ma-ga-dha 1. The a cock. 2. the ancient name of the country including Behar. Benares, Allahabad, etc.

अव्याभ ma-gar-ma विषा [the fibrous root of a water-lily]S.

steps ma-gal 1, acc. to Jā. in W. a poplar tree. 2. the bark of a medicinal plant: srequञ্জন বিশ্ব মুখ্য কৰি বুজা কৰিব magal cures disease of the lungs and also small-pox.

भवे ma-gi= अर्थुनव down below, downward, yonder: शै-भवे दे नेव व नवस्त्र स्थान क्षेत्र हुइ: the man having become attached to something below cannot be admitted into the religious order (A, 31).

अवी दवा च गुदाब कुवाय = बाहि musk (Şman. 109),

अनुभाग ma-gus-pa चवज्ञान, चनावर disspectful; disregard. अनुभागे ईव ma-guspahi tshul चनावरक्षि disrespectful feelings, dishonourable profession.

अध्याय ma-myal = para khahi-ma-le:अध्याय प्रयोग ya-myal ya-le the upper row of teeth; अध्याय अस्ते ma-myal ma-le the lower row of teeth ($\hat{K}ay$.).

শ্বৰাৰ methyab = ইন্ত্ৰ বা নিৰ্মাণ rough, rude, wild; also that cannot and should not be done: প্রিন্ধান স্থান ব্যাহৰ ব্যাহৰ ক্ষান্ত (D. ccl. 9).

र् अ'जें ma-rynd मरकत emerald.

শন্ধন ma-ryas-pa not old ; লিখন shelter.
শন্ধ ma-syo = বুগন ryyal-syo the principal
or main gate, the royal entrance (in Sikk.).

শশ্বনাধী কৰা ma-sgruns ma resigs undissembled impurity, unmitigated uncleanliness: অই ইব্লিক্সনাধী কৰা the behaviour of a savage is unmixed uncleanliness.

अदेश mut-nes or अदेशय that which is indefinite in all respects; not reliable, uncertain; अदेशयादिश mut-nes-pa gnis द्यान्यत two kinds of doubtfulness; अदेशयादि manees-pa bshi चिन्दितसमारः the four kinds of doubtfulness or uncertain objects.

अवर्धेश ma-bcos not artificial or contrived अवर्धेश ma-bcos-pa जैसमिक natural.

सप्तर ma-bead=सप्त ma-dbye चम्हित unshaken; uncut, unhappened.

Maxwelling ma-bcos-pa was (dry ground).

Max ma-chad without falling or, being tired or diminished.

was ma-chen the cook in high lamas' or better-class families; angling ma-gyog the assistant cook; and areas the cook in a monastery of large size. walk ma-brjod = A age mi-hbyuk not come to pass.

ermund ma-name-ps not impaired, in full strength; also stanta, squan, suc unblamable, uncorrupted, entire.

सक्तिय ma-gais-pa देखात्र lit. born of two mothers, an epithet of Ganapati the elder son of Mahadeva (Man.).

‡ **5.** Ma-tan-ga the Buddhist Arhat of the sect of Kas'yapa who first carried Buddhism into China (Grub. 5, 7).

‡ শগুস্থান প ma-tu-lun-ka n. of a plant: লগুস্থান পাই বহু মাধ্য ব্যুক্ত বিষয়ে ক্ষান্ত ক্ষান্

#55 เตรี ซุต Ma-tu mya-fiam-gyi yul n. of a desert in the neighbourhood of Jalandhara (Dus-ye. 39).

. লক্ষ্ম লাজ ma-gtops-pa = লক্ষ্ম except, besides, not belonging to; বিং লক্ষ্ম বংশ ক্ষম ক্ষম ক্ষমেত্ৰ ক্ষম হাৰ্ম besides fields he has also plenty of other riches.

form of prayer of the Bon, corresponding to the om mani pad-me hum of the Tibetan Buddhists (Jä.).

+ * qqq qq ma-rtag-par snira-wa (54)

N'A ma-tha="4 tha-na neutral, neutrality: server p tq Nosquer que spoke not remaining silent even if he was neutral (A. 94).

the city of Mathura in ancient India.

arks marthem, \$5 km a kq the lower steps at the threshold of a door, below the steps (Hbrom. 53).

अर्थेवस्य ma-thogs-pa विवासित, [without delay, let, or hindrance]S.

was ma-mthah = 3 ma nuh-mthah the last of it; at last.

arss a ma-dad-pa was regardlessness, absence of faith.

अञ्चल ma-drug-pa or अञ्चल ma-druggi bu वच्चाला he who had six mothers, an epithet of Kärtikeya the youngest son of Mahadeva.

Madros-pa or अंद्रेश Madros mtsho was mtsho was mtsho was mtsho mas mtsho mapham, one of a pair of large lakes lying at the foot of the Kailas group, N. of Lipu-lek Pass in West Purang. अद्वेश मान madros-grass कर, प्रमाम that lives in water= ८६.४ तकी-pa swan, goose (Moon.).

শ্বংশ ma-gdan 1. ground, basis, foundation; শ্বংশ টুংল ground-plan (Jä.). 2. the original from which a copy is made. 3. মহ: ইণ্ট্ৰণট্ৰান্ত the capital for merchandise.

5 ma-bdug-pa not furnigated; incense not yet offered.

আৰ্থিত ma hdris-pa unacquainted, not intimate, stranger; to place confidence in or trust an unknown party and to do service to the wicked; অব্ধিতার বিশেষ্ট্রেম কুলেবল কুল্বন্ত are signs of boyishness (K. du. ১, 199). অব্ধিতার কিলেবল ma-hdris-pahi masab-bess unacquainted friends; অধিক ma-dris-pa unavorthy of inquiry); অধিক ma-dris-pa অভিনিত improper; unquestioned.

अवदेवव ms-hdres-ps-1. चचक्यीचं unscattered. 2. = वद्द्र च चमचित्र, चसचेद, केवच, केवच [undivided, absolute, unmixed]S.

ME ma-rdu W. thorn, prickle, ME ma rdu-can thorny, prickly.

सर् ma-rdo (कुल करेक्स स् rgya-ma-la hdege-pahi-rdo) weight or weighing stone.

माञ्चलप ma-şdamş-pa नियोचा unrestained ; not found.

भद्दिम ma-na-nu ga-ma = वर्षेष्प byogpa etc. (K. ko. 257).

44544 ma-na-nu na-ya (mystic)=34 4544 kun-bbyuh-wa.

#45 ma-na-hu a kind of stone with which tobacco pipes are made in China.

भीर ma-nis नप्तव, जीव पच्च पच्च 1. hermaphrodite, without sexual distinction. 2. eunuch, unable to beget: अध्याक्ष क्ष a pig-headed eunuch; देवापच्च jealous eunuch; अध्याक्ष क्ष्यां क्ष्य

Syn. **** *** *** mthab-gāis spaks; **** mtshan-gāis; **** mtshan-med (Uhon.).

‡ अ जु ma-nu 1. लहु. 2. n. of a mineral drug (देशन नेन rdo-sman shig) (Minon.). 3. जन्म the mind (कि.): अह न्यून प्र ma-nu hkhun-pa (prob. a corruption of जन : जुन्म) grumbling (without any cause). अह उन्न ma-nu ta-ka (अन) n. of a medicine; विजय a kind of plant. अह जन्म ma-nu gyos-dkar (अन

कड़ के Ma-nu-physin काश्विची an epithet of the wife of the sun v. १ अवे बहुत के (Man.).

া কান ma-ni লখি (jewel); abb. for ইবাছণ gi-ge drug the mystic six syllables of the Tibetan Buddhists: Om ma-ni pad-me hum কাম ক্ষান্ত প্ৰায় আন্ত্ৰাৰ্থ ma-ni hkhor-lo prayer-wheel; also অইজাৰ্থিৰ The long piles of stone are simply called আন in W.; but elsewhere "mendang."

হু মান ক্ৰান্ত pa-tra মহিলৰ pure leafgold: ৰ্বীমান পুষ্ট্ৰপাৰ্য বুৰ presented one bandful of pure gold-leaf called manipatra (A. 37).

* भेडे इइ ma-ni bha-dra (इ. इ. घर व nor-bu bean po) n. of a rich house-holder who was devoted to Buddhism.

अ५९५ ma-dpyad=अव्यक्त ma-gshal चपत्रित immeasurable, that cannot be examined.

ল প্রথম ma-spots = শ ব্যাহ্র ma-team-pa without thinking, not hearing or keeping in mind: শিল্প মান্ত বিশ্ব প্রথম প্রথম প্রথম বিশ্ব প্রথম প্রথম চুম্ম (Bbrom. 49).

ma-phase or अवस ma-phan = अद्भव ma-dros-pa lake Manasarowara, or rather the eastern one of the pair of lakes bearing that name: देवस्य प्रवाद क्षेत्र क्षेत्र क्षेत्र देवस्य का thence proceeding from Purang he halted near the lake Maphang for breakfast (A. 74). अवस्थ ma-pham-pa अध्या the unconquerable, an epithet of Maitreya, the coming Buddha (Mion).

a राज्य ma-hphage not risen, not exalted = अ विका ma-noge or अ देव ma-phyis चारावार without consideration. শন্ত ma-bu আবাস্থ mother and son:
শন্ত বুৰ্ব ma-bu phrad-pa meeting of
mother and son. শন্ত ইম্মান্ত ma-bu-risal
gaum three comprising: শ ma—মুন কী দ্রা
প্র the universal basis, হ bu—মুন কি কী মা
intellectual knowledge, হ ar risal— মুন্দির
sound and light, the activity of nature.
শন্ত মন্ত মন্ত মা ma-buhi hdu-res the associations
of mother and s m.

MSA' ma-byas-pa = MSA' MEARMAN. [receiving the fruit of what was not done by one's self. The argument of MSA' ma-byas-pa MEARMAN coming of not-done work" is advanced to silence those who do not believe in the doctrine of rebirths, for they cannot explain why an infant who has not yet committed any misdeeds is often found to suffer physical pains]S.

Ngs. ma-byuß did not appear, the act failed, did not answer the purpose: 3 · ws. wgs. ci-yaß ma-byuß nothing happened, nothing came out of it. Ngs. a ma-byuß-wa чум not happening.

magza ma-hbyar-wa fa**ùs** analysis.

Ma-mi-rya n. of a wild tribe inhabiting the easternmost hills of Assam and the Himalaya and to the east of the Miri people. The males are dwarfish and crooked, the women are pretty-looking. They are fond of meat and salt, and also of human flesh (Dutm.).

अ हर ma-mun abb. of अ देव हर प

সাম ma-mo 1. (মুল) সাম্মা, মাৰ, ই'ব etsa-ua root, foundation, the origin (J. Zuń). 2. ব্যুক্ত [a certain medicinal plant] S. মান বাইন mu mo hdsin সামকাৰ্থ্য [holder of the matriki or the mystic diagram] S. 3. an ewe that has brought forth a lamb. 4. grandmother. 5. a kind of wicked demon; মান্ত্ৰ্য ক্ষুণ্ণ ব্যুক্ত দেশ চাল্লি-চুল্লিক n. of a fearful demon (Māy. 77-79).

अभिके met-mohi-ma सावसाता [mother of a mother an epithet of Parvati]S.

ল স্থান প্ৰায় ma-myoş-bəhin = শাব্দ্বাধীৰ as if not liking or wishing (Khrid. 68). অপুন অধ্যব্যাহ্য ইমাল ma-myoş-paş hdul-ucur hoş-pa ক্ষাৰ, দিনত: not stupid, modesty.

महा ma-smad mother and son (or daughter): देवे रेजिय हार है अहा जीका जिए परे पुरे का वाद का (A. 59). महा मा ma-smad nat or us उन केमल pak-chos sems n. of a Buddhist nun (Ya-sel. 31).

મોં માર્ચ લે લે કુંવ ma-rmoş-paḥi to-toy wild crop, crop grown without being cultivated; also maize (Yiu.).

84'4 v. gr.4.

संबद्धाः क्षेत्र व विश्ववा not incomplete [not impaired]S.

n'Enq ma-tshos-pa=144 rjen-pa unripe, raw (\$\mathbb{A}0n.).

अत ma-shu not melted, not said; अद्वयंदे क्ष ma-shu-pahi nad or भे तुःवदे क्ष indigestion.

a नवे ma-gahi = र्व ग्रेड व subject matter: a व्येदेन्द्र वसपूर ma-gahi-de gah-nas-byus whence has that subject matter arisen? a व्येदेन्द्र ma-gahibi thad having regard to the chief subject, or subject matter.

ergqu ma-sug-pa = see a 44 u to remember, recollect (Hbrom. 129).

segan ma-slums and met. the sun.

MARNU ma-hons-pa the future. MARNU 54 84 ma-hons rdul-can (GA न्यून 1) a maiden, a girl just entering the age of puberty (Man.).

mayi-ma grandmother=™3 aphyi or 3™ phyi-na; the grandmother's mother being called ™3 yast-phyi.

se unque g ma-yags bya to console, give consolatation to one who is in grief: रेंदे 5 व्या मुख्य मृद्ध देशिय अध्याप्त प्राप्त he thought of consoling the *Dye-tyes* whose parents had died. (A. 101).

अव्यक्ति ma-gyog v. अडेंब.

ধৰ্মৰ na-gyos without hesitating, without wavering, remaining firm; টুংটুম ল মুক্ত বুলাইটো being firm do you govern the kingdom (Hbrom. F. 17).

wee Ma-ran Morrung an aboriginal tribe living in the Himalayan Terai and East Nevel districts (Deam.).

artque nu-rabs the lower class of people, the vulgar.

Syn. मस्त्रे so-no skyc-wo; भवाय phalpa; रेन्युवादद riys-han; दश्य सर्वेष्ण dmahs riys; दश्य वर्ष रेन्युवा dman pahi riys; वर्ष्युवा gyuh-po; रेन्युवार riys med; श्रीकृष्ण qutshoncha-wa; वर्ष्य tha-çal; श्रीकृष्ण tha-chad (अतिका.).

or \ ma-ri=\ dor \ a de-tsum mi-thob an expression to signify that you will not get so much.

सर्वय ma-rig-ps चविषा ignorance. सर्वय वेश हुन्य विकास बहुत्य वेश श्री मध्ये not knowing the things and phenomens of the three worlds constitutes Avidy& (K. d. 356).

Syn. भे नेय mi-geş; भरेष ma-rig; रूपिर वर्षेत्र तीव-yir-hdsin; रूपियवर्षेत्र वर्ति०५-hdsin; वर्षा वर्षेत्र hdsin; रेष्यभेद rig-min; भाइष्य martoys; भरेष ma-तिरु; भाष्य nna-yo-ua (Moon.).

#5 Ma-ru or \$5 n. of a castle and monastery in the N.E. quarter of Lhasa.

#5\$ mu-ru-rise 1. n. of a medicinal fruit which cures the disease of worms: #5% विश्वीद दृष्ट्रवेश वर देहे. 2. n. of a country (Pth.).

अर्थ ma-ruń-pa = च्राच्य gdug-pa ज्ञार, च्या, चाच्य [mischievous]S. अर्थ्य ma-ruńspa untractable, coarse, furious; पूर्व cunning, sly, deceitful (ऑतon.).

#\$ ma-re=\$9#\$5 re-wa ma-byed do not expect, be hopeless.

শংক ma-rey or ধংকাৰ = শর্কাৰ not touching or untouched: এই দুইলাৰ কিংকাৰ ইকাই হৈছে:
the intermediate space which has not touched the clouds or sphere of water (Ya-sel. 39).

अदेदशय ma-refis-pa v. अद्रश्चय

B'Cl ma-ks 1. moreover, furthermore, presently, just now: এবেৰ্থী আন্ত টুৰ্বান্ত বুৰুত্ব কৰিছে

waya ma-la-mkhan in Ld. snakecharmer, conjurer.

; अवने ma-la-ti नासतो n. of a flower [Jasminum grandiflorum]S. (K. g. 4, 82).

Syn. n'd'ak'a sa-yi şkak-pa; ag'alqu bryya-hjigs; \$'\$'A'' ştsa-ştse-şik (Mkon.).

J.

‡ अत्याम ma-le-ya पुरुद्द ; व्याप्त beil-us cool,

भवाष र ma-la-ya-tse in Ld. a small lisard (Jä.).

‡ ল'ৰ'শ্ব'ট্টৰ ma-la yar-skyes ললমভা; ধ্ব' বি'বিশ্ব'ট white sandsl wood.

ল বাধ্বন প্রকার ma-la-yar gnas-mo লক্ষ্য-বাহিনী an epithet of Durga the wife of Mahee'vara (Mñon.).

अवद ma-lag 1. active, quick. 2. in Ld. somersault; colloq: :-अवद वेद 35 व to perform a somersault, play the tricks of a mounte-bank, to roll on the ground with legs turned up, as do horses, etc.

was ma-lam = W as high road, broad passage W. $(J\ddot{a}.)$.

শন্ত ma-luş = শুৰ্^{পুৰা} kun-ril-yyi বিভিন্ন all, entire (A. k. 1-2). শন্ত শন্ত শুলা ma-luş rgyal-po ক্ষর্তিগল a universal king.

ম এব্যাদ ma-leys-pa আমাদ bad, unfortunate: বুল মাৰ্ড আন্ত্ৰিম এব্যাদ a rash and heaty action in a king is unfortunate; টুন্দ্ৰেই বুল মুহাৰ মন্ত্ৰিম it is bad for a house-holder if the harvest fails (K. du. 5, 201).

‡ अवेश ma-k in Sikk for माचा हुवा land= व्येट व hphren-un.

* अन्त ma-ça-ka जावक, आर्थिक the small red seed-bean of Nepal; a berry used for weighment of gold and silver.

‡ ল পুৰ ৭৭ম লাল-çahi hdab-ma স্থানিবস্থ [স্থানি-মুস্থা a plant Hemionites cordifolia] S.

अनेवार्षु नेव ma-çeş dyu-çeş=== = = = = द्रव द्रष्टु देव &c.

‡ 34 5 3 7 Ma-suraksa a great ethical writer of Buddhist India, a translation of whose works in Tibetan is to be found in Tan d. 4, 203.

सन्त्रमञ्जूष na-gean-tshul (विश्वष्टः अवेशवरः वर्वे) conniving at ignorance (of informa-

শ গ্ৰিং শা ma-ha lift-ka a kind of shoes used in India during Buddha's time (K. my. শ, 175).

the horn of the light (K. my. 7, 68).

Syn. वर्षेत्रभाषाकृष hjiys-pa hen-pa; हुवाध्यः भित्र इतीयो-lidan-mig; इत्यद्भेश ehur-hidres; आश्रव sa-hal: इत्ये दश्च स्तर-yi-dyra; व्यन्ति हेटे वर्षेत् प geintjehi hshon-pa; रिवाय क्त rol-va-can; कुव्यद्धि khyn-mehog; भित्रद्भर mig-dmar (क्रिंतेकाः).

্ শাহ্য ma-hā kā-ra 1.= great figure. 2.= খুবুলাইন্ম phynys chen-po (mystic) (K. g. F. 28).

‡ अकृषि ma-hā ni-la नदानीय n. of a precious stone (K. d. अ. 136).

‡ ነን ma-tri-ka n. of a wild animal (K. d. 374).

ት ዝር ሚያ መመ- ch tu-ch, ተመ ሚመ suh-ca-mi, ዝር ነ ይዩት ይ sur-sca da-tra bi-ra-tri is a mystic formula for Vais ravana [let blessings be to me, O all-giving hero!] S.

* § * Ma-si-ta said to be the n. of a Mahomedan teacher born in Mocca, so perhaps Mahomed (S. Lam. 34).

May a mag-pa winter, winter son-inlaw. sequent mag-mal bed-clothes of bridegroom, also the bed-room of the bridegroom. In W. the word mak-mal as in Hind. = velvet.

Man-dkar n. of a place in Tsung (Deb. 4, 26). ۵l

secreting and Man-bkur Rayal-po or and secreting Rayal-po Man-po bkur-was the first king of the world who was elected by the common consent of the people.

*** if ** man-skyes as met. pig, wild boar; that gives birth to many young ones (Minon.).

JE B. J. man-khur-ma a presentation scarf of superior quality (Rtmi.).

t आहं पा यस mas-ga-lam बहुच wellbeing ;= वन नेव bkra çis auspicious, good.

NE'T man-gu-ra n. of a fish of red colour about a span in length.

अ८ पो अ mast-ge-mo long ago, long since (Cs.).

क्षा mań-yar 1. a military encampment. 2. n. of a fort in Mańyul: देवशवहरू वृद्धदृद्धदृद्धदृद्धदृद्ध (A. 88).

** maf-ja tea given to the assembled monks on the occasion of a religious service.

es i maf-po sy, দিখন, বুবি adj. much, many; also used as adv. for কাৰ্য as in: মুখ্যকাৰ ব্যাস্থাকৈ bleeding profusely (A. k # 89). Box 4 mi-most-po many people. most people; was the numerous retinue: 4 1 1 look at the water. whether there is much or little of it: and as a second of the second you will get neither more nor less (Vai-क्री). अर व वहेबा न समय mafi-po geig-tu byaş-pa multitude, collection of many articles, many made as one; see Figure man-po-rname बद्धाः many; अद्भाष्ट्र मार्कान् man-po प्रवाद abundant; 🛰 🌣 alla man-po-kdein awa much. M. To Kur man-pohi dhos-pa the common or public property. # 45 man-por adv. much, mostly. ** Twons a man-pos bkur-ua or serance average honoured of many (J. Zaf.); at Ewila man-pos-bos awfa: wiya: called or invited by many.

aux alfa mań-hdsin n. of a very latge number: धुर होत् कर वित्त हार स्वे हैंक्स (Ya-sel.

Mañ Za-thi-cham, one of the Tibetan queens of king Scon-blass agam-po (Lon. a, 6).

ME'WI Man-yul old n. of a district in upper Tibet bordering Nepal; its chief town being Kirong (\$75.).



we have not Man-sych man-blass one of the early kings of Tibet, the son of king Guari-out blass (Los. 5).

म् अर्घ mad= व्येत bden true: इव्यव्यक्ष स्वित अर्थ नवस्य स्वित अर्थ प्राप्त स्वतः व्यक्ष स्वतः अर्थ प्राप्त स्वतः व्यक्ष स्वतः स्

‡ ተና ነ ተማ mad-ta li-ka n. of a flower (K. ko. ጣ. 4).

भद man in W. colloq. for अधिद ma-yin.

म्बद्ध man-flag 1. = ब्युक्तमाद्ध व्यवस्थित religious advice; instruction; direction. There are different kinds of Man-flag: म्बद्धान्द्वानु क्षान्त्वानु क्षान्ति क्षान्ति क्षान्ति कष्णान्ति कष्णानि कष्णान्ति कष्णान्ति कष्णानि कष्णान्ति कष्णान्ति कष्णान्ति कष्ण

Syn. was tham-lan; was man-phad; (Maon.).

standard medical work of Tibet.

 below his navel. Inst. of an an also and:

which was lit. below the parts above the
knee, i.e., higher than the knee; an an
an an an an an an an an an an an an
an an an an an an an an an an an an an
irr from how. Finally, be it noted, this
postp. does not require the gen. to connect
it with the governed word or phrase.

a stupid person, dull man, half-wit. 2. in Ld. turbid, muddy, dingy, dim, dusky, as to water, lights, etc. (Jä.).

man-phad= Mar man-hay.

and red spotted scarf of Chinese silk.

stead. 2. a tripod with long curved feet for ascrificial purposes. 3. = www a raised seat or platform.

‡ अन् दिय man-dsi-ra अध्यय a mineral: अन्दिर विवादन वर्षेत्र ने विवादन क्षेत्र क्षेत्

‡ अत्र हैं हैं ने man-deu pu-gpi-ka समाप्रणिय species of flower (K. ko. न, 4).

‡ अस द्वर man-dá-ra नन्तार, देशका, पारिकास the tree of heaven, celestial flowers (K. d. P. 18).

শাস্ত্ৰ man-dd-ra-noa or ক্ষ্ত্ত্তি man-da ra-noa-ohen ক্ষত্তি a tree of paradise, e.g., mentioned in the ক্ষ্ত্তিন

म्ब नेव man-çel व्यक्तिय विश्वा crystal; glass.

 XJ:

placed on a circular tray and made to a deity, incarnate lama, or any holy personage. 2. a circle or disc metaphorically expressed.

‡ आहे य II: 1. a name connected with some of the states situated to the south west of Orissa; they are called बरमाच्य, मीरमाच्य, स्वसम्बद्ध, तोसमाच्य, स्वसम्बद्ध, तोसमाच्य, स्वसम्बद्ध, ctc. (Dsam.). 2. the n. of the modern city of Mandalay in Burmah is the Pali form of Mandala.

시독 I: mar प्रोज, चांच, एत. सापै:, प्रवि:: 1. resp. affered butter; 54 mg or mg melted butter or clarified butter: 39 45 butter of cow-yak; with butter of jomo vaks: स्र नमर नवनीत fresh butter: स्र हेर प old butter, which is often kept many years in Tibet and is considered a luxury by native epicures. 2, oil: 3 m oil from the stones of apricots, etc.; 49'44 oil from oleaginous seeds, rape-seed oil, etc. gan churning cream. अद के बुलाई सतोदिय the ocean of ghee; at 3 at n. of a medicinal fruit: अर.वेश अभवादेद (हेलाय इ.स्त sdig-pa rba-can) a scorpion which is killed by oil (Maon.). ** Ma mar-skrog or ** Man mar-skrog-ga butter packed in skin in twopound balls (Rtsii.); ** mar-thaf (** ने कर निके the price of butter (Rtsii.) ; अद वर्दन mar-hdon महेन, नयन churning out butter from milk; ** # mar-spor (** 34 95 9 95 क वहेन) quarter of a nag measure of butter == half a pound (Rtsii.) : * 85 mar-pur butter and treacle (Rtsii.); ar ala mar-bisos anything (pastry, etc.) that is cooked or fried in butter: वनेश हे अन्य वर्डशाहर व cakes and biscuits fried in butter (Rtsii.).

Syn. Angungu skrogs-skyes; un augu beruhs-skyes (Mflon.). সংখ্যা: lower, down, downwards, adj. and adv. প্ৰকৃষ the lower palate; প্ৰকৃষ্টিত্ব অধ্যক্ত degeneration, dwindling, falling down, decreasing.

সংখ্যা termin. case of s a mother; জাত্তীৰ লাজু বিশ্ব regarded as a mother; জাত্তীৰ id.

JX IV: n. of a place and clan in Lhobra in Tibet, the birth place of the celebrated Marpa lo-tan-wa; axia a native of Mar.

art ar. mar-rkyon revenue paid in butter only; the people of the Dok nomad tribes in Tibet who are all herdsmen pay revenue in butter only (Rtsii.).

MY Mar-gad my the emerald.

Syn. 4.53gs' nor-bu-ljah; and de affice nkhah-ldih gçog-pa; \$\displain \displain Tdohi shih-po (Mhon.).

the dark half of a month, the decreasing phase of the moon.

eraff mar-gtor or erage ীৰ্ট্ড offerings to evil-spirits and to manes of the dead consisting of butter only (Rtsii.).

শংশৰ mar-nay,= ইশ snum নীয়া; oil, gen. mustard oil, sesame oil, etc. used for শাহিনি or lamps lighted before gods and saints in a chapel.

अस्त्र mar-me, = ब्रॅंच a agron-me lamp, कोस, अधिका, बोचन, वरीप a lamp, lamp-stand: इंडे जैर पर प्रमुक्त पुरान वेद्याप्या स्त्र के प्रमुख्य at the time the lord resided in Yorpa his oil lamp was extinguished by water dropping (from the roof) (A. 34).

अव्यक्षेत्र Mar-me medsad, दौपहर the enlightener, the illuminator, an epithet of a past Buddha (वर्षायदेशसमञ्जा अव्यक्षेत्रक्ष); 955

also that of wife or a the earliest Buddha.

sec di self্যান্ত ট, Dipankara Bhadra, a Buddhist saint born in Western India (K. dun. 41).

कर के अर्थर द्रश्य चे केब, Mar-me mulsad dyal yeçes = बीपहरकी क्षण the Buddhist name by which Atis's was known in India.

arty Mur-yul the low country, i.e., in the valley of the Indus; name given to arty La-dways (Ladak).

MK. MITH'S mar-yays-pa = MK. GMK, V. MK I.

स्त्य mar-la at last, at the end, ultimately, finally: देश-दा-सामा व विकासका कर सन्दर्भ कर (Horom. P. I).

ঠাখা I: mai 1. n. of a place in Tibet (Deb. শ, 21). 2. মবন, মন্ত্রা bedstead, place of rest, couch: প্রবাদী বাব under the bed বৃদ্ধান্ত resp. for night-quarters; প্রবাদী ক quiet eleep (Sch.). প্রবাদ বিষয় করে a quiet eleep (Sch.). প্রবাদ বিষয় করে করে লালাক sofa, bedstead; সুন্ধান্ত hed-frame, bed-stead (প্রকিল.); প্রবাদি mal-gos or প্রবাদ mal-cha ম্বাদী bed-clothes; প্রবাদ করিলা de defing, bed-clothes; প্রবাদিনান্ত্রা of hamberlain, one who looks after the requisites of the bed-chamber]S.

Syn. 34 n ñal-sa; afria gñid-sa; afrisa grim-mal; earsa mal-stan; yn shas; gaada Tgyab-hbol (Uhon.).

মাথ II: the place where a thing is, its situation, site, trace, vestige: ৭ মেন্দ্র মাধ্য দেয়, wheel-mark, track; কৰা বুটৰ মুখ্য মুদ্ধ বুদ্ধ য prob. to be unstable, changeable, fiekle.

Mul-gro (Maldo) n. of a district to the south-east of Lhass (Los. 3, 4);

wa Tyr was Mal-gro gun-mkhar fort of the town of Mul-gro.

see I as A Mal-gro misho-cod one of the 37 holy places of the Bon (G. Bon. 38).

holy places of the Bon. (G. Bon. 37).

क्ष्य सुद्ध में mal-la mul-le or क्ष्य मेसूब = प्रश्य पुत्र में 1. in Ld. luke-warm (Ja.). 2. eating without properly masticating one's food like an old man who has no toeth.

‡ अवते न mal-li-ka निषका n. of a flower: Jasminum zambac.

Syn. And Mr. v sa-ys rkan-pa; agalqu brgya hjigs; \$`\$`Ar rtsa-rtso-çin (Mnon.).

NN mag 1. instr. case of so by the mother: अश्रायद्वा mag-berufe-pa सान्द्रश्वा watched or guarded by the mother. 2. sometimes used for हाई the lower part, gen. however with the terminative meaning downward, towards the lower part. अश्रायद्व mag-hjub straps to fasten below a few व्यवस्था (leather trunk). अश्रायद्व mag-bluf-uca few and mag-mthap to move downward, to purge gently. अश्रायद्व mag-mthap the lower part or feet of an image; अश्रायद्व mag-mthap the lower part or feet of the image small and large pearls were uniformly studded (Fig.).

A I: mi negative adv. not; used with the pres. tense and in all cases where is not used. Jā. adds that in the case of simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the compouent parts, as in \$\frac{3}{2} \tau \frac{3}{2} \tau

N

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strictly observed, so in Glr. 70: दे९६ सभा ५ च्या भे बहुब वर हैच नेव and immediately after in बहुब बहुब स्वद्ध कर हैच नेव do never part with it (Ja.).

া II: बर, साबर, सहस्य a man—the ordinary word, sometimes varied to ম ল mi-po in certain dialects. ম বুলা বুলা dialects মানু বুলা mi-dkar sheca-nag lit. a fair man wearing a black hat, an impoent man charged with guilt: মিব্লাব্যা ক্ষিত্ৰ কৰা কৰিব man being under the cover of a black cap, i.e., being guilty (Rdsa.); মিন্দ্রাম ল mi-kas glis-bu trumpet made of human thighbone; মানুল mi-kasa (মিন্দুর mibi brun) human ordure (প্রকি.m.).

Syn. As As fed-ldan; which manuhi hu; as 29 yah-say; Awidw fee-skyes; hawdin sprin-myrin; swankas ta-lahi rkah-pa can; as and and rkah-pa can; as and shi-pa; as yid skyes; as fighthis did han.).

भे हैं व mi-kye-un = भे बहुत्य व बहुत्याद , यह-रोक्स what is not produced [non-production, non-origination]S. भे हैं यह अ miskye-wahi chos-can वसरोक्स (that which does not grow or is not produced S.

Rugs mi-bakyod 1. অধ্যান, অসমন্য unmoved, most steady, unshaken. 2. = প্রথ gcin urine (Man.). 4. a very large number; মিন্তুর্বি, মিন্তু mi-pkyod chen-po or মিন্তুব্যুক্ত mi-pkhruys chen-po সম্পাদ্ধীয়ৰ a still larger number.

Syn. Aagawu mi-hkhrugs-pa; Aagaa mi-hegul-ua (Mhon.).

A ja Mi-skyod-pa is the 2nd Dhyani Buddha, equivalent to Akshobhya of the Sanskrit Buddhists and to Uli-kude-lükchi of Mongol Buddhists. In Tantrik imagesi he is painted blue and clasps in his arms a Fum or Sakti female. Raja (I Mi-bayor Rdo-rje also called Raja and age 54 n. of the image of Buddha which was carried to Lhase by the Nepalese wife of king Spon-btsan symm-po of Tibet about 630 A.D. It is now kept in the Temple of Ra-mo-chhe at Lhasa (Lon. a, 6).

ম আই প্ৰশা mi-bakyod-gnas = ছাং টাং a city or fixed habitation; opp. to nomadic residences.

Ap mi-kha, A-A-p thoughtless and irresponsible advice of the people, common talk: Rapkarayapper in the whole neighbourhood one is an object of gossip; defaming talk—with or without sage.

A pa mi-khal=A B nni-khur the load that can be carried by an adult person.

भे नेदासपा है व mi-khens-pa che-wa = भे व्यवस्था mi-hyar-po गणितवोच, an arrogant person, a conceited man.

शे विभाव mi-khom-pa चचच uninterrupted uneasiness, want of leisure. A Marunas mikhom-pa brayad seress: the eight states of perpetual uneasiness or the states where there are no opportunities for doing religious works, viz. : केमभ का दुवाय नाम those in the hell; 55'44 fauls animals other than humanity: 8 5 94 9 8 the ghosts; अडे १६ व दोवंजीवरेव the long-lived deva; see effor h sammer men living in the outskirts of towns and cities, also borderland-savages : \nx.E.w.dz.q gfaqthose that are defective or wanting in the organs of senses : 44'44'8'4 faure an those holding false doctrines: \$ 434 4344 "tens a gr. a the people among whom no Tathagata has appeared.

Arafica mi-khyofs or Araficara mi-bkhofs pu = Arafica mi-loops-pa or Arafic mi-thubpa not able to attempt for want of leisure: ac. 14 Arafica manarita with and (Balan).

J.

A ages mi-hkhruge sales I. unshaken.
2. another n. of the second of the five Dhydni-Buddhae, v. કોર્મુલ કે વ્યવસાય કોર્માલ્ય કોર્માલય કાર્માલય
A max immi-gan-isam a man of an average goodness or qualification, mediocre person.

A' mi-gu = A' an mi-shum.

Rights mi-gkn-pa=देवा dig-pa [a corruption of विक् fie!]S. a fool, stupid person.

মংকাই mi-dge-apyod = ৰংগ্ৰ one of low rank such as a fisherman.

भेद्देव mi-dge-ua च्छाम = sins. The ten sins are: (1) व्याप्त दिश्च good प्राचातियात; (2) भेद्धिन केन mi-byin-len च्यापादात; (3) व्याप्त केतियात (5) व्याप्त केतियात प्राचा; (5) व्याप्त केतियात प्राचा; (6) व्याप्त केतियात व्याप्त (7) व्याप्त केतियात ेतिया केतिया केतिया केतिया केतिया केतिया केतिया केतिया केति

भे वर्षे mi-byo headman.

ম বৰ্ষাৰ mi-hgon-en 1.= ম প্ৰাণ, not afraid. 2. ম বৰ্ষাৰ not to go beyond, not transgressing. 3. ম কুলৰ undaunted.

A बहुद mi-byyur unchangeable, steady. A बहुद mi-byrub = मे हुं mi-skye: 1. not self-produced or born. 2. न निवसेयति does not cause to turn back.

મે વધુર મા-કેલુજન = મેવરમાવ as in ફેંદ ધું વસત્ત્ર-વસાલુ ક્ષમા તે મેવફેર વર્ડ કરક દેશ દેશ માં વ in onsequence of their karma of a former (-xistence) the gods obtained the stature of seven times the human height (Khrid. 53). A mi-rgod wildman, savage; robber.
A 45 mi-rgyud generation, genealogy.

2 KW mi-Kas intermittent fever, infectious disease.

श्रीकटॅंब mi-monopa नरपति, चय ; king, a ruler.

भे व्यूष्प mi-behage चर्चन undescribed, indescribable.

মাৰ্থিক mi-leogs or মাৰ্থিক uni-leogs-pa = মাৰ্থি or আনি সি having no opportunity or leisure for doing a thing; মাৰ্থিক unique কংমান্ত one having no leisure should not promise to do (any work) (Jig.).

+ 18:8:4 () 1 18:44:4 = 1:344

Age a mi-chih-iva and Ag are names of heavens in the Bon cosmogony (B. ch. 6).

A kag Reason mi-che dyn-rim-dyn the classon of great men in their order: A kasa Reason of great men in the account of the various classes of great men (A. 148).

श्रीकाल mi-chom-ma=भिद्वाच चनव 1. not new. 2. n. of a tribe.

মান্ত্ৰ mi-mchog ন্যালন as met. a king, the heat of men.

भिवदेवस्य mi-hjigs-pa, वैसारहा in रेज्येर कृत्वस्य विभिन्न विशेषस्य वर्षे the four intrepidities or fearlosmesses of a Tathagata.

At mi-rje king, chief, ruler, governor; Rests a mi-r mdsad-pa to be king, to reign.

시

Syn. 345 tyyal-po; A.A.492.2 mi-yi-duah-po (Mhon.).

शे कोर mi-mjed सद्या ; a.= व्याद्य enduring sufferings; b. for सद्यांच्यात [the suffering world]S. क्रियांच्यात [the suffering world]S. क्रियांच्यात [the suffering world]S. क्रियांच्यात [the suffering world]S. क्रियांच्यात [the suffering miseries (Lon. व. 8); क्रियांच्यात व्याद्यात व्

A: Mi-nag n. of a province of Kham, often called Man Mi-nag.

ম কুললাৰ mi-ñame-pa হু দ্ব নাইন ব undiminished: ব্ৰণ হুব ই বুন বী নাইন মি কুলাৰ ব্যুক্ত টুইন্ দ্বিৰ্থ we quite imagine that the kingdom of *Dgahldan Phobrań* will not collapse but flourish (*Risii*.). মি কুলাৰ্থ আ mi-ñame-pahi sa হৈছে uneven land, the land that does not fall in value or turn bad.

A 75 mi-fild humanity, honesty; A 75 sq humane (Cs.).

भे भे mi-ñed-pa सदेन [crushing] S.

श्रे बहुद वर ब्रेंबय mi-glost-war sgom-pa विहा-स्तवाची uninterupted meditation; one who meditates unobstructed.

A gr. mi-fius infallible [also 1. a bear. 2. star.] S.

+ मे क्षिप mi-şles-pa = भवेष्य ma-leys-pa. भाषा mi-sdub = भे दुर व mi-ruh-wa (Sikk.).

Note mi-thad Now mi-zad-pa ut, of exceeding the usual. Note mi-thad = no square unfit, so of Note of it would not do, Note utage it will not be pleasant, will be unfit (Ya-sel. 34).

A to mi-thig = A to or के है: द ने दुवस दे वा के देव बच्च देंद के he said: I am quite certain that I shall not move, slip, in that direction (Rdss.).

भे आ me-mtho not high, low.

Syn. 344's dmah-wa; \$ 544 rtss-dman; \$5.4 thust-wa (Mson.).

A र इंद mi do-chod = A न इंद mi yo-chod : इ.इ. इंद बहेबाव do-chod sun-bleel-uca (Resii.).

1954 mi-dran=37 myog aris senseless, unconscious state, forgetfulness.

A mi-gduń-wa n. of a heavenly mansion (B. ch. 6).

A অংশ mi-bday the king; ম অংশ ব্ৰহ mi-bday-dyab অথমিৰ lit. the king's delight, i.e. আৰু sandal wood, perfume. ম ক্ষেত্ৰ ক্ষেত্ৰ কা-bday-mehoy জন্ম I. the king. 2. a kind of duck or goose. ম অংশ আনুষ্ক mi-bday-gdays the royal umbrella; also the chief's wife, queen, lady; ম অংশ mi-bday-ma queen.

ম বাব mi-hdah = ব্যালার heaven, the sky (Mion.). ম বাব বা mi-hdah-wa বাব নিম্মান [not passing over or beyond, not transgressing S. Also mindah Sikk. colleq. = a gun.

भेष्र्य *mi-hdod-pa* 1. unpleasant, unwished for 2. चिन्ह, चवनाम injury, insult.

N. बद्दा mi-hdra-wa = श. बहेनाय, विश्वन dissimilar, different: श्वम ने क्षम वहुन शे-बद्दाय the different movements and gestures of the body (Yig.); श. बद्दाय हिन्य स्वयन्त्र स्वयं विश्वयं व

1 3 mi-rdul as met. = blood.

शे. ब्रॅन u mi-ldog-pa = भे. वृद्ध । प्रतिकृत net returning, not coming back.

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Syn. F. D. Caraphyir mi-ldog-pa; Andaru go-ma log-pa; F. D. Caraphyir mi-log-pa; F. Caraphyin-ci ma log-pa (Mhon.).

A BY mi-3dud (ExBYA 34") unable to turn the eyes from the object of one's love or affection: 243 MA 44" A 44

A mi-sde, the laity, lay class: A & W mi-sde tha-sde priesthood and laity.

A चन्द्रभाष mi-gras-pa= भिष्युत्रण mi-ortan-pa unsteady not remaining at a place steadily.

মাৰ্থ্য mi-gnod-pa not injurious; বিবেশ্ব [unbarred, unobstructing] S.

Syn. A A a mi-Agog-pa (MAon.).

Pi mi-sna 1. race of men, class of people. 2. (*) pho-ña) messenger, delegate.

মাধুৰ ব mi-snań-wa, বৃদ্ধ, অস্থান, বিবৰ্, অসালাল [vanishing, gone away, invisible]S. মানের বাম মাধুৰ ব্যাস্থান সম্প্রা not seeing him, the man having vanished, he looked on all sides (K. du. 5, 261).

भे धून mi-gorug (अर्ने झ छ) न संभूतक not agitated.

A' हें य mi-spost-nea चनारत one who cannot give up attachment; unable to renounce or abandon.

भै अवस्था अनेतृ च = द्वासाय अनेतृ च an epithet of Maitreya Bodhisatten.

Ramq Mi-pham-pa with the n. of the second of the Sthaviras—unconquerable, invincible.

A 35 Mi-phyed n. of the 16th member of the sixteen 454 35 or Sthaviras.

ম শ্রহ ব্যবহার mi-physic-pahi dad-pa, singlehearted faith: ব্যবহার ব্যবহার মিট্ট ব্যবহার মির্ম he had unflagging faith in the three holies (Hbrom. 48).

Anafia mi-hphrod-pa unfit, disagreeable, not suitable, unsuited.

মিন্ত a mi-bya-wa (without action) = নিৰ্দাধ salvation, freedom from sufferings: মিন্তু ব নিৰ্দাধ বিশ্ব বিশ্র বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ

भे देर अपुरोद mi-byed thu-med or भे देर जा हेर cannot help doing (idiom.)

भिष्यः mi-qbah नरेन a ruler, a king. भिष्य mi-ma tears (Sch.).

મે મળેલ mi-ma-yin જામાતુવ lit. one that is not a human being, a spirit; મેડ્ડ મે મળેલ પ્ર લમાં સ્ત્ર દ્વી those who are men and those who are not: રૂડ્યું કે મે મળેલ પ્રમામ the ghosts of the grave-yard (not the souls of the dead); માન્ય વધુ લેટ મે મળેલ the ghosts that move in the air (Mill.); રૂપ્ય મુંલા મુંગ મળેલ માન્ય લુવા છે. મે મળેલ મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા મુંગ માન્ય લુવા માન્ય લાગ માન્ય લુવા

भे देंद mi-byon=भे द्वया and भे ज्रा incapable: भे नेवाभे देंद्व हारा बच्च वास है (Rdsa. 31.

भे हैं दे हे अप mi-sbyin skyes-pa चारितिपुच, as met.=the sun (Mnon.).

A mi-med = 494 wilderness, wood, forests.

ম'ৰ্কী mi-mo কাৰী = ব্ৰ' ই's a woman. ই ইাই জু mi-mohi-glu woman's song; ম'ৰ্মাই ম'ৰ্ ব্ৰহ a sucking-child (Sman. 350).

A केंग्रंप mi-mos-pa devoid of faith or regard; for 55'454' वेड प

Syn. 55²⁵5 dad-ned, 55²55⁴59⁴9 dadhdun bral-wa, 3³⁴4⁴85 yus-pa-shar; segu-a ma-gus-pa (Mson.).

भिद्मकः a mi-dmah-wa चनवनत [unbending, not humble; not bowed down]S.

And mi-rmun-po are heavy, dull [1. bearing burdens; 2. an ox.]S.

Pressed by his companions and followers (D. R.).

भे हुँ आ पर दुश है mi-smos-per byas-te कोर्य क बा not having said [having made an elision of]S.; বং দু ইন্দ্ৰ ম ট্রাল্ড দুখার ক্ষান্ত ক্ষান্ত [having made elision of the middle word]S.

n: mi-suru-na one who observes the vow of keeping silent, not speaking ut all; a sage (Mñon.).

ት ማቆ፡፡ ፭ኛ mi-glass-khrod cess-pool, heap of filth: ት ማቆ፡፡ ፭ኛ ጎ ଶି፡፡ ፭ ፡፡ ዓቅ፡፡ like worms of accumulated filth (*Hirom.* F, ₹0).

N'বৃহত্তৰ mi-gleuf-un প্ৰস্থিত, পুৰ্বনিধ human flesh, ordure; remnants of foul fit to be thrown away. শিক্তি দু কাই দু ব migleuf-gi mchod-sbyin পুৰবনীয়ব্য a sacrifice in which human beings may even be slaughtered.

A FAG mi-rtsom-pet wagys inactivity.

Rease mi-ishahs-pu चाच not observing purity of morals; not practising austerity or celibacy. शिक्टम (या हिंद mi-ishahs-pur epyod-pu चामच्या 1. leading a worldly life and keeping female company: अस्ति कृषि स्थापित

A st mi-tshad $1. = \mathbb{R} \cdot \operatorname{cgs} \times m$ -lytan-po: $p : \operatorname{sweye} \operatorname{cgs} \times \operatorname{Res} \operatorname{cgs} \times \operatorname{sg} \times (Rdsa, 27), 2.$ $= \operatorname{cgs} \operatorname{ma-sad} (Yig. 98).$ A stard mi-fitaham-pa (A tarda pasa ast casa as coming (Resi.).

+ A a sa mi-hishol-wa = A Am not knowing, not inquisitive or searching.

Antqua mi-hdsag-pa syn not trickling [firm, imperishable]S.

ম বার্থ mi-fidsin-pa the five irrelevances which should be avoided; they are these:—
(1) ইৰ্বইন্থ মৃতি নাইন্থ when correct words do not convey the right meaning; (?) ব্ৰবইন্থ মুখ্য মুখ্য মুখ্য মুখ্য when the meanings and the words used do not harmonize; (3) ব্ৰব্য মুখ্য A = 39 mi-gshig = 39 4 rtag-pa (Mhon.).

भे 'कर'य nu-zad-pa = नमा है तीय hardened, obdurate; sharp; unexhausted: क्रांभे नेथ, धून बहुता भे कर्या हवाय के व कुल्यतीय.

ম কিল্ পুদ্ৰ ব্যু mi zim-bu-spun-dyn the nine sons of Mizim the blacksmith : ম কিল্ মুধ্বত্ব অনুহৰ্ণই ম the swords manufactured by the nine blacksmith brothers (Yiy, 63).

Ange: mi-beak=Angs, bad-luck, inanapicious;===== misfortune.

Prose केन mi-bzon-mig 1. विषयाच frightful-mien or frightful-eyed. 2. भिष्या केन mi-bzoq-miy an epithet of the planet Saturn or काम सिन्य gzah-spen-pa (अतिका.).

মান্ত্ৰ mi-gear নীৰ্ম্বন্ধ not steep [not active or striving] S.

मै भू वृक्षय mi-balogs-pa चनिवास unavoidable, that cannot be averted, or prevented.

Aas 3 miham-ci 1. किइर, चौधात, चनक, चर्चपति, तद्य an ugly people, a Mongolian. 2. an epithet of Mahes'vara who is believed



to have been a Tibetan of the Kailas mountains. Acer 3 3 45, misam-ci-yi gdon n. of an ugly evil spirit (May. 77).

Name of miljum ci-mo farth an ugly woman, prob. a Mongolian woman [a woman with the head of a mare, or of a female gandharra]S.

মই হৈছেৰ mihi chop-ldan সমুখ্য দী [possessing the characteristics of man, worldly]S.

भेदे १ mi-yi htsho-ua नरकीयन human being, human existence, life.

Ag mihn=Ag 35. arms a little man, a dwarf (Ya-net. 54).

મે એ કેલ્વ mi-yi they-pa an epithet of Vishnu (MAon.).

ম আ মংশ ম mi-yi bday-mo = মুর্ব ম a lady, a queen (Māon.).

ম অবিশ্ব mi-yi hdren-po= ৰুপাই king; also মুখ্য priest.

Ang mi-yi-bu child of man, mortal being.

भे भे ५०% हुन mi-yi dhah-phyny = हुन है, नरेनर king.

ম-অ-অ-চুৰ্ম mi-yi yi-ducays a Preta in human shape (Tan. d. প্, 220).

No are mi-yi-yul or Normi-yul human world, lower world, opp. to the regions of gods or the internal regions.

A वृषेकः व mi-gyen-wa = इंश्वाचा के चतन्त्र indefatigable, untiring, not idle, unwearied.

ম বুল mi-gyo (lit. that never moves) as met. = the sky (প্রতিতা.); ম বুল mi-gyo-wa' বুল si মুখ্য, বুল mi-gyo-wahi ryyud n. of a Tantra in ten chapters, which contains an account of the causes which produce

untimely death, diseases, murrain, and other visitations.

R प्राथम mi-rabs mankind, generation; R प्राथम earliest of Tibetan tribes sprung from the first patriarch (J. Zan.).

A-Resumi-rigs humanity, human kind, race of man.

ARE a mi-rid-wa (MNES) not remote, short distance, used in reference to time or place.

श्रेन्द्रसाय mi-rifft-pu चलर not in haste.

ARRA mi-re fio-re respectively, one by one, one after another.

A RESE mi-re con-tsam = NR Se th only accommodating one man, very narrow.

A মান mi-rufi or মিট্রা mi-href a man walking on foot without any load to carry: ই ব্যাহ্য মিট্রা আই ই ন মিম্মানিশ্র বিশ্ব ত্র on reaching the capital of Nepal he met with a solitary traveller (A. 120).

For mi-la 1.= 45th fierce, frightful, (J. Zafi.). 2. an abbr. of either first Maraga or first and Juliaraspa or first and Juliaraspa is known in Tibet as the author of two popular works describing his wanderings in the Himalayas and South Tibet. He was a peripatetic ascetic and poet who worked miracles and delivered instruction to his votaries in verses composed for each occasion. His autobiography and his so-called 100,000 songs have been translated from Tibetan into Mongol. A full account of these writings may be read in the Nineteenth Century Review for October 1899.

A am mi-lay a servant (Jä.).

A an mi-lus the human body.



भे केंग mi-çes चचा;= अर्थ ignorance. भे केंग्य ignorant (Mnon.).

के केद mi-ser = व्यद्ध com. term for : agricultural tenants, husbandmen with lands held subject to payments but from which they are non-ejectable.

भे दे mi-srid = भे वद्दर चमचव (impossible, not becoming)S.

भिञ्जू मां-srun-pa सस evil, mischievous.

श्रेश्व a mi-slob-pa चर्मच [1. "no longer a pupil," i.e., an Arhat]S. 2. not necessary to train again; already disciplined.

भै न्याय mi-gsal 1. चनेत्रस्थान, च्यावारक, च्यार, च्यास not clear. 2. खेख a barbarian or Mechha. भै न्यायव्यक्तिय mi-gsal hrjod-pa महज्ज speaking indistinctly or like a brunkard or a Michha.

ম প্ৰাৰ্থ জ্ব লা-good se-çar (আবংৰ কুল কুল ক্ৰ মুখ্য) n. of a guard of the Sa-bday demi-gods.

મે વસુક ફેર્લ mi-berum skye-no bad men, wicked persons: મે વસુક ફેર્લ વ્યવસાય (Ç. તંતની 1).

Syn. के के इंट क mi-mi ruh-ua; श्वाप gdugpu; अइंट क ma-ruh-ua; वर्षप gdol-pa (Mhon.).

Ngs. mi-hres v. Ngs. mi-ras. Ngs. mi-lhus = blood (Mson.).

the eye; न्याभेष the eye of a needle, श्रेमेष ide-mig the eye of a lock, a.c., the key; hole in a hatchet or hammer in which to insert the handle. Acc. to Budh. there are five kinds of eyes or sight viz.: न्याभित ताताच्या: the ordinary eye (of flesh); श्रुवीभेष त्रावायाः the eye of wisdom; भ्रेमाया श्रीभेष प्रवाययाः the eye of wisdom; स्वाभेष प्रवाययाः the eye of religion;

mangar I ha agram: the all-seeing eye of Buddha. Aq an mig-leibs eye-lid : Aq 25 u mig-chid-pa inflammation of the eves through cold or snow-blindness, C. Aq gra mig phyid-pa id.; Aq a mig-chu ww tears; भेक्श्वण mig drag-pa blear-eyes (Schtr.); भेक् & affe a mig-chu gtoff-a to shed tears. Bas. 95.28 mig chu-bur Ha-bu seggis round eyes, one whose eyes resemble bubbles. Am 3 a mig-che-wa or Am wa wa mig-yaks-भा विभागाच generous-minded, liberal; भेव के केदाय mig-che med-pa=क्यापाहेब्दा केदाय free from greediness or envy (A. 145): Aq 3. केद पर ज़ेस, अवा रेज केद पर ज़ेस do behave without jealousy. Aq aq az z mig-nag sek-ke = Aq अव डेव डेव अव to look hither and thither (Rdsa, 10); Aq 45 mig-nad disease of the evo : भेष दे 3 अ.व. miq-nehu lta-bu नक्काच one whose eyes are round like those of an mig-noft-pa डेराच ichneumon: Aquitau squint-oyed ; भेवार mig-rno = भेवा वास्त्र य clear sight, sharp eyes (Hbrom. F, 120). Aq 5 mig-po = Aq mig (Cs.); Aq & mig-po-che चित्रम a large eye ; क्षेत्र हैं क mig-sprin cataract; भेव धुेव है बेंब mig-phyin ci-log विपरीताब [inverted-eyed]S. Amaga mig-hphrul= श्रेष पड्य mig-hkhrul दक्षणाच optical illusion ; Am a za sana a showman (Cs.); Am 5 mig-bu = 45 es one who leads a blind person; भेजा बदुर mig-hbur goggle-eye; भेजा बदुश mighbras तारा, कनीनक the apple of the oye; also, eve-ball: क्रवाबी भेवाबी व्यवस्था वर्षा मार्थ although she is as dear to me as the apple of my eye. Agagaras mig-borumcan what for [cutaneous eruption in the eves S .: Agra mig-riseg the wrinkles of the eve-lid: Aq Ma mig-tshil rheum or else fat growing in the eye; harage mig-besum find twinkling of the eyes; Aq aga a mighdsum-pa fait eyes closing with sleep, getting sleepy (MAon.). Aq 15 mig-sur warw a glance; also, corner of the eye.



भेन्द्रभव mig-slum-po चचाच : = भेन के के round and globular eyes (Ya-sel. 55). na Ra Ra min rig-rig timidly, anxiously looking to and fro, hither and hither (Ja.); श्रेय देद छन mig-rif-can = 14 45 34 sighted; Aq artificial eyebrows (Cs.); Aq 54 eye-bone (Ca.); Ra Man the act of accustoming the eyes to anything : Aqua EA " mig-slobs flan-pa-skye you habituate yourself to a faulty look, i.e., downward, to what is earthly (Ja); 即 mig-rlo to eye one obliquely with envy or jealousy [the hook or eye at each end of a pole or heam for holding the strings of a balance S. Aq 4q mig-log seeing with ap-turned eyes (मेल नेश मेल बंद): ह्व भे द्राव यहंद य वादव अ भेक वेंचा कि द क्राय मेक वेंद्र थ in ancient times there was a king who used only to look at others with upturned eyes (Khrid. 17). Au te finan mig-lon-mo cam war war a blind barren woman. 3 nig ha-chaft che-wa very large eyes. মিল্ ট্রব mig hrig-krig gazing with terrified eves (Rdsa. 10).

Syn. #95 lta-byed; \$3595 hdren-byed; \$4 \$55 hdren-byed; \$4 \$65 mthoh-byed; \$4 \$9yan; ¶nn \$5 gsal-byed; \$4 \$9yan; ¶nn \$5 gsal-byed; \$4 \$9yan; ¶nn \$5 gsal-byed; \$4 \$65 \$nah-byed; \$4 \$65 \$nah-byed; \$4 \$65 \$nah-byed; \$4 \$65 \$nah-byed; \$6 \$65 \$nah-bye

মৰ্ভ্ৰ mig-skyag the impurities of the eye.

Syn. Aqua mig-tnag; & u thu-ma; Aqua mig-dri (Mhon.).

भवा व miy bekra-wa a certain magic trick.

Aque: mig-khus holes in a wall or roof of a house for purposes of light.

Aquaza mig-hkhrul v. Aquaza mig-hphrel.

মৰ্শীক্ষ mig-gi rkan খ্যাইকা [1. the eye of the family; 2. an earthy concretion of a milk-white colour formed in the hollow of the bamboo and known by the name of bamboo-manna]S.

भेक्ष के mig-gi skyeş-bu व्यक्तिपुर्व [a person with beautiful eyes] S.

श्रेष्ण वे मु mig-yi yru चयु:कोच corner of the eye.

भेषा वे दबव देंद mig-gi dyah-byod सुद्योत

भेष में कुल में miy-gi rgyal-mo च्युकारा (lit. the queen of the eye) the pupil or iris.

भेषा के के mig-gi skri-kha वयूरेबा [the eye-line]s.

भेषा वे इस हम miy-yi chos-can = प्रोत्रः or क्रे.भेषा व [de miy-pa treasurer, store-keeper.

भेव ने वर्त है miy-yi bdud-एtsi handsome person or graceful appearance or look.

মৰ্থী ৰ প্ৰীক miy-gi nor-buhi khyim the sucket of the eve.

भेवानी सम्बद्ध mij-ji rnam-hjyjur the different movements and gesticulations of the eye: भेवाबह्ध; इस्भेव; व्यवस्था हो भेवा, स्टामेव, नद्धानेव, भेवास्त्रुत्य, हो स्टामेव, स्

भेज जी अ क्राया जी अप mig-gis rnum-par १०६-ра the occult sight by which one can see things which are not visible to the ordinary eye: ब्रिंग में जिल्ला केर कर्म अप प्रस्क का अप अप जे जाने काम कर अर्थ या नेजा प्रस्क का minister who could see mines that lay buried underground being possessed of occult vision (A. 63).

भिकृषि बुद्ध य के बहुद्ध श्री Mig-gi phrefi-wa shegbyahi ri n. of a fabulous mountain in Purva Videha (K. d. र., 339).

भेवाने द्वर व miy-gi dwah-po चचुरिन्द्रय the sense or organ of sight

الة

Aक्षेट्रेन mig-gi rdsi-ma राख eye-lashes, [a ray of light, an eye-lash]S.

মৰ্ভ্ৰ mig-grogs one's sweet-heart (Ca.).

Rejama mig-haran disapproval, defined thus: अध्यक्ष कुराज्य कुर श्रेण के और पूर अभिन्य व (Rivii.).

મન્દ્ર mig-sgyu mirage: સંત્ર જેલા વામન્દ્ર વામને like the mirage on a plain in the hot season (Ja.).

Ray हुद अ mig-sgyur-mu = भ्रम्य वर्ष अ mkhahhgro-ma a female sprite, a fairy.

科明語され mig-sho ce-re = 和明され渡口 migche-re Ha-ra: 明新、HMRの間 首相明 5 名にて 通口相 世上 和明語えると渡口中間 (Khrid, 43).

মৰ্ভ্ন mig-can হলী (A. K. 1-4). 1. having eyes. 2. having seeds or grains, fructified—of ears of corn $(J\bar{a}.)$.

Aquesa mig-stoft-can wave he with a thousand eyes, an epithet of Indra

Acque mig-thus short-sightedness (Cs.).

Acquetauru mig-mdoss-pa or Acquetaurus:

aga a to get blind, be blinded, to be deprived of sight (Dzl.).

મેલું વર્ષા *mig-hdres-pa* તિલેલ to keep, to guard, to care for, to look after, to minister to; to serve.

भेज्ञ mig-ldon 1. = अन्याय or नेवास्त क a learned man, a wise man (अतिका.). 2. = धुर पु. hur-bu (अतिका.). 3. = भेज्ञ क a needle भेज्ञ क्ष मानु-ldan-ma ज्ञुष्यती [endowed with the faculty of seeing] S.

Assads mig-hben a target (Fig.).

મન્દ્રમાં mig-phom-pa large-minded, generous, liberal.

Syn. A A A Syn ster hood-pa; any unes a lag-pa yake-pa (Mhon.)

केब्रास्टक्त mig-ma mkhan= देवा है। low caste, low-born. (Maon.).

মিশুলেমে mig-mafs (ইংল) মন্তাৰ, মন্তাৰিক chees-board; মিশুলেমেটেশ to play at chees; মিশুলেমেটেশ্ব chequered, painted or in-laid work after the pattern of a chees-board (Jū.); মিশুলেমেট্রেম বা mig-mafis-kyr thul-lo মান্তাশিক defeated in chees-play.

Name Nagas mig mi-haum affina (lit. not winking, looking steadily). I. a general epithet for the gods, who according to the Buddhist idea never shut their eyes (so also 3 fish). 2. an epithet of Avalokitesvara Bodhisuttva. 3. n. of a prince (Ya-sel. 34).

Amp A nam: Miy-mi-bran factors one of the guardian kings of the world; an epithet of S'iva, i.e., he having an odd number of eyes.

श्रेष्ठ mig-dmah = देश Aqu shameless (Minon.).

মৰ্মন mig-dmar নতুৰ, বহুবেৰ, বৰৰ the planet Mars; also Tuesday.

Syn. মাজুল bkra-çis; পুলান্দর lus-dmar; লামুর sa-yi bu; ম্বাম্ব স্বাম্ব করিকল dyn; উট্টা টুল chu-stod skyrs; ইন্দ্রমুগ হার্যচ্চ-[dan; দ নমুব: sa-bbyun; স্পন্ত টুল ব্রী mkhab-sten byra; নুলাব্যন্ত dmay-dpon; মিলান্দের mig-dmar (Mhon.)

भेष में mig-rmo विश्वाच dice for teaching letters or figures.

মন্ত্ৰ mig-sman বজন, আনান, বছৰ oye-medicine [antimony as an application to the eyes]S. মন্ত্ৰন্ত্ৰ বুলি আনু-sman shou-po=এইং mihih deep-blue (Mhon.). মন্ত্ৰন্ত্ৰ বুলি আনু-sman bend, বুলা [black pigment or collyrium applied to the eyelashes or the inner coat of the eye-liashes or the eye-l



মৰ্ত্য ব্ৰাপ mig-bash blo-gros an epithet of the son of Kamadeva.

Nature mig-brah-ma 1. a very handsome woman who has beautiful eyes (Mhon.). 2. n. of a Yaksha nymph (K. gu. 130).

Require mig-ya an opithet of Vaisravana who has a third eye on his forehead. (Maon.).

Replace mig-ser 1. बनका jaundice. 2. envy, jealousy; विकास का mig-ser-can envious, joalous.

होंद्र' min नाम, चनिया, सम्रथ, चनिया, संम्रा designation, name: MY Buk at at or MY at Ar 31x what is your name? \$3 Ar wr Aq such a thing is not known at all, such a thing does not exist; \9 4-944 a4-84-84-4-श्रीह यह अवर्षेद देन do not call me by my name if I cannot accept atonement from my enemy (Rdsa. 14); as us as a word for drawing (pulling) (Gram.); twas har a mirname: 5N RE a family name (Cs.): 524 As real name, the name of an object: Maria ac as as what name did you give him? देव कि देव देव what is it called? ह्य के केर हैं। यस हेड् this tax exists only nominally. As as mist-rhyan a single syllable or name; Ar Man one's namesake (Cs.); भेद मे देवे ब्रेंट .mif-gi dge-sloft माम्मिष: priest only by name : As \$ sale min-ai midsod dictionary, treasury of words; Ac. Eq. minAc (4.74) is min-don brdu-prod dictionary of Sanskrit, Tibetan and mystical terms in five chapters by Vairochans—a block-print published at the monastery of Dyab-ldan Phun-tshoy glin.

REE min-po wing a brother (born of the same parents); sisters so born are called क्षेट्र के स्वात-no: Ree स्वयः युद्ध र यु min-pos berun-wa wing ten cherished or protected by the brother. Ree स्वरः min-spin brother and sister, abbr. of Ree and क्षेट्र से. Ree min-spin = भुग brother and sister born of the same parents.

Ac is mik-tshar (*** 25.4) starvation.

Be an min-gahi basic letter gen. the first letter of the root of a word, in contradistinction to the second, the third, and the prefix letters.

Ak बहुब्ब mis-gauge नामक्प [name and form; the whole external world is comprised under the name के बहुब्ब्ब]S.

the passage for food to the stomach, the gullet. 2. vb. more fully: \$\mathbb{R}^{-1} \mathbb{R}^{-1} \mathbb{R

23 min very common in colloq., also in modern writings, as abbr. of अधिव ma-um is not; 50 a a \$ 3 a 4 a 5 a the book is not there. As a or so as a se without, to be not, 24435 not at all (A. K. 1-2). 2445 except fam (A. K. 111-41). NA AN probably, is it not. As as min-hdra not of the same kind or of same appearance, dissimilar; विद वर्ज भेद वर्ज is it (so) or is it not? वर्षाच्याभेदावर्ष (collog. "du-ka minda") id. (Note: \$459 which is often sounded min-dak should be always written for भेद वहुन। भेद वसके min-lag-che or भेद वा है an expression of doubt = is only doing, doing nothing but: दानेदेवार्यक पदावहवादम दावादद हमा व भेद अब है now behaving ungratefully he is but doing me mischief (Rdsa. 10). 24-44 except, besides: 3'4'34'44'34' the other trees except this one; MEM. 4M. MA. C. Ha. 35. A besides Buddha no one knows it, no one knows except Buddha; saves as Agara aga I have been sitting down only this moment : 5.24 444 those excepted.

\$45 min-da for \$1 mi-zla help-mate.

anciently situated on the confines of Nepal to the north of the cities of Kapilavastu and Mallades'a (modern Balia).

शहुर्वाहर Mn-khynd hdsin-ri नेसलर, नेसियर n. p., one of the seven fabulous golden mountains surrounding Sumeru, and it is so called: शहुर्द्धार्थ्य because it lies on its verge or circumference (Sorig. 8).

सह प्रश्व वर्ष भर्ष Mu-khyng bilat-wabi putsho one of the great lakes of Tibet mentioned in G. Bon. 7.

स्त्रे विश्व मान-khri bisan-po the eldest son of king Khri-Sron ide-bisan (Lon. ९, 8).

A To mu-ge suin, sinu 1. famine, unit agreat famine. Unit mu-ge-bikyed==="" than-pa, ax as char-med (Mon.) that which causes a famine, draught, want of rain. Unit mu-gebi bikal-pa bar-ma the age of famine. 2. in W. desire, appetite: Unit mu-ge-can eager for food.

Mu-gyen n. of a fine broad of horses imported from Kham and Amdo (Jig.).

स्थित mu-cor सन्, तम impudent, audacious. हाउँ के mu-co-taha impudent, rough, rude in speech, one who speaks without regard to another's feelings. हाउँ सुध mu-cor surra-ua चारेनुबर to talk nonsonso, also = १९ व व dann surra-ua to speak falsehood (talkative and sourilous) S. हाउँ स्वाप्य के mu-cor tshugs-med = १ के के एव or के स्वाप्य के प्रकार का med-pa without shame, immodest (Moon.).

‡ শ্র'ট্র mu-tig (derived from ধ'ল গ্র मुक्तिका, signifying ज्ञेष-व 84 grol-na-can what has been set free) मुला, सारा, मुलापेस, महि ष bearl : शदम.वेस.वेद. बुशम.३.द.श्व.त.त.ले । क्र्बे.ततु.चंद. दशास देवारमर वाष्ट्रवा देवारणात्रस देवात्रपावसा (Loft. 5, 2) the Buddhas and Bodhisattras having transformed themselves into shellfish, 1ed pearls were produced in their stomachs which came to be known as Rakta Mutig. There are seven kinds of pearls mentioned in Tibetan works, some of which are fabulous, others real, " aca-lu, वारं, मेन्यसहैव समयासहैव, मात्रसहैव, हर् शिसहैव and a a a 3 . It is said that kinds of pearl are obtained from the brains of elephants and cobras; also a peculiar kind of pearl from the leaves of a tree growing in Southern India.

सार्व हे जनम mu-tiy skye-guas or सार्वज egs: जनम as met, the ocean.

्या नेपास Mu-tij-can one of the Tibetan kings; वर श्रीराष्ट्रका प्राप्त का कृष्टिया कृष्ण नेपास्त्र किया वर्षा क्ष्य क्

beggar, destitute person (Mon.).

सः १९वध mur-steys=धर'०५ mur-hdny तोचे one at the end or limit; चित्रते [1. a sacred place. 2. an aggregate of three things, such as virtue, wealth and pleasure | S.

स:क्षेत्रकाय mu-stens-pa also स:क्षेत्रकारू तीचित्र a heretic, one who argues on religion, a schismatic [lit. one creating a passage through the circuit of life, or one indulging in pilgrimage; also, one who holds extreme views and does not follow the middle doctrine of Buddha; hence, a non-Buddhist, such as the followers of Brahminism or Jainism S. & 1944 84 3 #4" the six heretical teachers of Buddha's time:—(1) 电新电流电影中间的 वर्ष्युद्धः ; (2) वनवाक्षमा ग्रे.स.म.म.म. (3) श्राव्युद (5) 952 g 49 64; (6) 934 g 984 g; these six Tirthika teachers were known as the six Tarkika (59 9 59) (K. du. 7, 33-43). The sixth of those is asserted to have been the founder of Jainiam.

सु से या mu-thi-la n. of a precious stone. सः अवव mu-quthab boundary, limit; सः अववः अदः unlimited; also अववः युवः वेदः य not going to the limit i.e., not thorough.

8'935 m:s-bthud = 35'935 rgyun-bthud.

धुँ । mu-rdo=4भैंदे s chu-yi rdehu pebbles from water (mystic) (Min. 3).

tone), saint, ascetic, anchorite; Sakyamuni, the sage of the Sakya race.

Buddhist sacred place, said to be somewhere in the east part of India, prob in Bengal (Dus-ye. 33).

ZJ

8'25 mu-med boundless, limitless: Was us mu-med-par vaguely.

ठा की माध-men बेशब राजवने n. of a stone resembling sapphire precious (MAon.). B'sa'sax's red mumen (Vaint.) [4 24 also = an earth-worm] S

1 & 3 113 5 mu-ton kun-da ugga [1. n. of a tree. 2. n. of an ancient king, son of Mandhata. Having assisted the gods in their wars with the demons he got as a reward the boon of long and unbroken sleep; and the gods decreed that whoseever disturbed him should be burnt to ashes by fire from his body. Krishna. in order to destroy Kala-vavana, entired him into the cave where Muchukunda was asleep and the latter being thus roused cast upon Kala-yavana an angry glance which reduced him to ashes |S.

시청계mu-tsha lga one of the six early tribes of Tibet called \$3 75 57 miku dufdrug (Yig. 61).

> श्राम्बद्धस्य mu-mtshufis-pa सतीये [a fellow religious student | S.

> स वने mu-bahi the four limits: (1) मेर वनन skued-haga birth and death: (2) 59 45 rtagchad immertality and annihilation; (3) बर देर nod-ned existence and non-existence: (4) as we snad-ston light or phenomenon and voidity (which is chaos).

> a als mu-bshin = #94 H in the course of (Yig.).

> आ mn-zi नवा brimstone, sulphur: 8 3 84 nm-zi-can containing sulphur, sulphurous: & I (neu-zi-relo brimstone.

> 8 mu-yal some large number (Yaarl. 59).

> श्र वी बाद या स्वाच अवेद ' इस हैय mu-ye safis-gsal mthis nam-tig क्षेत्र रव प्रेम रहेत वस वर्ष वस्त्र पर्द

aps us as chapter on the elucidation of the meanings of the eighteen mercies of Gcenrab (D.R.).

4134 mu-ran - 2004. Deis mthah-bakor चपयोग.

8 54 not Mu-rug Mean-po one of the sons of king Sroft-blann Soam-po (Loft. 4, 8).

आय neu-la 1. together, in a heap. a a same kept together, a a ad mu-la-hyro goes together. 2. = | Kung khoAg-nu within the province, sphere of : रेप्टर नहीं में साम के न्द्रेन व्युन्त क्ष्रि accordingly within the province of Tsang he resided one year (A. 89).

의 시트리 mu-safis = 우리 라마 the sky (mystio) (G. Bon. 1).

स्वा कु प्रारम mug-chu-gum or वहमानम a kind of wild ass (Jig.).

आपा मा mug-pa 1. a moth : सपा म id. also सन्भः जैनसम् clothes-moth, वनसम् woolmoth, सवान्य moth-eaten, destroyed by moth. 2. vb. with \$5 or \$44, to despair; Tuga blo mug-pa a gloomy doleful way of thinking (Sch.).

원국 경도 Mun-Rist country situated to the east of India including Bhamo (Dsam.).

श्रुव muni-pa चनकार, मेचक, तमस, africe dark, ob cure; obscurity, darkness, gloom, cognate terms differentiated as adj. and shat. respectively in a native work. The adj. has the syn. :- 1979 syribpa; A qua'a mi-qual-wa; alawa hthibs-pa; pana khebe-pa; Dige a mi-snah-wa; Dines mi-mfion ; Fx Bigt. Har mi-gnaft; 34 fan kun-khebs (Maon.). The shet. (night or darkness of night) has the syn. :- IKWBS Idons-byed; 1 25 snan-med; 34 mar 35 nin-

स्पर्धन byed; वृष्टिकेट संग्र-mohi ego-Aa; क्ष्ये प्रकार क्षर्य क्षय क्षर्य क्षय क्ष्यः क्षर्य क्षय क्षर्य क्षय क्ष्यः क्ष्यः क्ष्यः क्ष्यः क

eau-ah mun-pa-shi acc. to the Bon the four kinds of darkness ere: (1) ধাইৰ্থই হ্ৰম the darkness of ignorance; (2) গুলিং বাইন্ধন u worldly darkness; (3) ব্যাহন ইন্ধন the darknesses of passions; (4) ইন্ধান বিদ্যান বিদ্যান কৰা darkness such as the shade of a mountain.

‡ શકે કે *muņ-da-rs* **વૃજ્યો**રી n. of an aquatic plant; ત્રે જૂ જ દ્રદ, દર્જ જ દ્રદ, સુ પહેં કેવ ત્રુપાસદ પાદવાઓમાનમાકુ ત્રીદ ત્રે ત્રેં અદ્દાનું માનમા અદ્દાન વાદ વધે ફ્રેટ દુ: ક્રેન્યુપામ મિલ્ફ્રુદ રેં (K. y. ર. 356).

खर देन mun-nag = चर् प mun-pa.

स्व'' प्रवास है दे विष्य तत्र स्वास शायराय the worst stage of men when they go from darkness to still goater darkness.

84 বুৰ mun-sprul lie, untruth, falsehood; a.c. to Jā. ignorance, stupidity: উণ্টুৰ হুল mun-sprul-du smra-ua= প্ৰত্তি to speak falsehood. ধন্তিৰ mun-tshub muntshub বিশিষ্ট darkness, gloom.

सन्भेषभाष्ट्र mun-sel myon-po=भेभ the sun (Yig. k. 88).

सन्त्र mun-sro furiousness, passion.

सद्यक्षेत्रम mun-gael-ma विभावनी fullmoon night [also the dawn]S.

‡ গুৰ্ধ ট্রন্থান Mun-den skyes-ma = মুঠ শার্থন এই মেই মিহ' p. of a colestial courtesan (Loh. ম 5).

લું કરે પુરા Mus-dsahi yul the country to the north of the Kailas mountains;

gr 3444 45 23 18 44 in the north (of Tibet) the country of Tartar Muñas (Soria, 80).

श्री mur=वैर shor; स्राच=विर का or रहा व स्रावन च्या mur-lan-geal=हर व वन व्यव सेवस-la lan-geal (Yig. 93). स्रावेश mur-you the temples; the bent sides of either eye. स्रावचित्र mur-hyram च्या [the frontal bone or cheek]S. acc. to Sch. jaw, jaw-bone.

www.ja=www.ja-ljah ja-pa-ri green China tea (Jig. 23).

+ 6 39 mur-thug = 30 mthar-thug thorough, complete, to the extremity, till the end of.

4x5* mur-dum or 4x4* mur-slum in Ld. dull, of knives, hatchets (Jä.).

82.459 mur-hdug=1. ड क्षेत्रकथ (Sch.). 2. gills of a fieb (Jä.).

Market to gnaw, to crush with the teeth, to bite asunder: 54264 to crunch bones.

ध्रुपार्थी mul-po याचक [a petitioner. beggar, suitor]S.

시기'에 mul-thug the fist (Ja.).

Mus name of a village in Tsang (Los. 3, 7).

নী me fire, the fire, reep. গুৰুষ shuys (in C.) বিবৈদ্ধা, ব্ৰহ্ম, নলীয়, জ্বান্ত, ব্ৰহ্মনান্ত, ব্ৰহ্ম, বিলা, ব্ৰহ্মনান্ত, ক্ষমনান্ত, ব্ৰহ্মনান্ত, ব্ৰহ্মনান্ত, ব্ৰহ্মনান্ত, ব্ৰহ্মনান্ত, ব্ৰহ্মনান্ত, ব্ৰহ্মনান্ত, ক্ষমনান্ত, ক্ষমনান্ত, ক্ষমনান্ত, ব্ৰহ্মনান্ত, ক্ষমনান্ত, ব্ৰহ্মনান্ত, ব্ৰহ্মনান

δl

is burnt down. alifica me spor-ua frequently also a gray and a agg u, to blow up or light a fire; a a to stir, poke, trim the fire : A 444 to set on fire. अञ्चल gun-cock ; अञ्चल shovel for burning coal: A way steel and tinder pouch: A w me-lee a flame : 2 49 me-thab hearth : 2 459 me-mdag burning embers; and me-wo a large fire. and me-wo-che a conflagration ; के को nie-gshi an anvil; के का a singe on cloth or hair, a brand-mark; & 4 que me-hobs trench or line of fire; a me-yal a spurt or flame of fire : A me-ro cinders, extinct embers : अ वेद me-len ember nippers : अ अव me-cel burning glass or crystal.

Syn. ৭৭২ 95 hbar-byed; ই শু ন্মই প্ল Bi-çua na-rahi bu; উমী টু লুন্ম chu-yi shye-ynas; ই ইন rise-mo-can; এট্রাথ্য hkhyog-hbar; নিম্নার রো-min; গুম মন্ত্র lus-ma-bsruh; ইন মুল্মবার shyin-sreg lag-pa; মুন্বার, চকিংলা, বিশ্ব

এট্রৰ me-skyes 1. আছিবু, আলিছ [born of fire; any illuminating substance; the number six]S. 2. जोड़ iron.

Are: me-khafi a house or enclosed space for the consecrated fire.

के अव्यव me-mgal 1. fire-brand: बे अव्यव के क्षिप्त के me-mgal-yyi hkhor-lo the circle made by a fire brand when quickly swung round 2. half burnt fire-wood, a piece of wood which has been partly burnt (Nag. 15).

के बहु me-rgan a learned man : बुव के के बहु-इब्बुद्ध के बहु-के
भेक me-cha = भेषुक्य flint है देशका सर्विष्ट भे क्वा सर्वे प्राप्त क्वा स्वाप्त (4. 34).

a mange me-muam that fire-wind, burning wind.

W 3 3 Me-cu-ru-di n. of an open town in India during Buddha's life (K. du. 9, 135).

ओ हैंपा me-tog प्रया, प्रदान, मुख्य any flower : के देव करेंद्रपर वनुकाय me-ton mhon-par bkram-pa the flowers conspicously spread out or displayed; A Faragara me-tog kha hbus-pa the flower opens, blossoms, begins to blow. अ मृज्यी इंटर me-tog-yi gna-can जनतंत्रक ि flower ear-ring |S. : A 34 4 34 me-toq-ni phur-ma your the sheath or calvx of a flower: 副智可聞達四 me-tog-gi phrefi-ka chaplet, wreath of flowers; A 79 44 ine-togmkhan-po बाहिनी a garland maker; मे हैंन हुन me-tog rdul प्रान [the pollen or faring of a flower S.; 4.59 24 mc-tog |dan = 5357 spring and 3.3 am Quage a (Maon.); A 54 2554 me-tog Idan-dus id. (Mhon.). A 54 धनःस me-tog |dan-ma a woman in menses (Mhon.); AFT an me-tog-lam guan ['path of the menses,' the vulva 8.

A TYPE Me-toy sgron lit. the flower-lamp; one of the names of TYPE Thee-spon hash wife of king Khri sron idehu-bisan who was mother of princes Mu-khri itsan-po, Mu-rug bisan-po and Mu-tig bisan-po (Lon. 9, 8).

भे जिल्ला me-tog glafi-ena गोवर्षेड्य [the plant Sanseriera seylanica]S.

के पुष्य me-tog-chan पुष्पाद wine made of the Mosca flower in India (Maon.). के पुष्पुर्व क-tog don-can id.

affa) me-tog hi-ma=3234 syr saffron (Moon.).

क्षेत्रकृतिक me-tog tist-behi vis:—क्षिकेपुर tist-li phyin; क्षिक्षम् tist-sag-kyu; क्षिक्षम् tist-mu-ta; क्षिक्षम् tist-mu-sa (Mist. eda. 2). के देन भू में me-tog phra-mo the lily (Maon.). के देन भन्न मान-tog mig-sman = अवेद.

के पृत्र प्रश्न me-tog gahu-can कृष्णभाष, प्रश्न भवा [lit. holding a bow of flowers, an epithet of Kamadeva, god of love]S.

के हैंन अस देन me-tog sas-can असर as met.

a গুৰুত্ব মৰ me-tog lug-miy or প্ৰথমৰ ইণ্ ঘথাৰিত্বৰ a kind of flower resembling a sheep's eyes, a species of Pedicularis. মাগ্ৰহণ me-tog lug-ru also a species of Pedicularis.

aparke, a bit of live-coal in the ashes.

A'5'7 me-da-ka=4 558 water (mystio) (K. g. 26).

† A.5.7 me-du-ra== medhya nedhya nedh

A Me-maah white a gun; colloq. mendah and mindah.

4 ম'ব'শ me-na-ka নীগলা 1.=ৰংশ a maiden, a youthful woman. 2. n. of a celestial courtezan (Yig. k. 37). 3. the daughter of Vrishanasva.

4 के दें में Mo-na-ko के नाम n. of a mountain range situated beyond the river and mountain called Ti-rtse-ruca; where have been living from eternity the Asura and a class of women whose faces resemble those of horses (K. d. द 287) [According to some authors Maināka was situated in the southern extremity of the Indian peninsula from which Lankā (Ceylon) could be seen; but most Hindu writers

agree that Mainaka was an offshoot of the Himalayas | S.

‡ 2 4 4 Me-na-ya prob. Mithila.

ল'দ্ধ me-nur=লংগ্ৰ; নিৰ্দ্ধ me-nuod or নিৰ্দ্ধ me-phor coal-pan, chafing dish, fuming-pan.

in me-ne n. of a place in India (Deam. 21).

भेषुर me-pus, भेषुष me-bum cuppingglass, cup (Jä.).

के द्वाय me-dwal विश्वपे विश्वपे ; [a cutaneous disease, a sort of dry spreading itch, erysipelatous inflammation] S.

arayane me bbar-wa ha-bu wu wu walang [resembling a glowing or flaming fire, a plant with red blossoms] S.

भे हुँ न है च me-sbyin-skyes चित्रतिष्ठन, चारित्व as met. the gods=भे हुँ न प्रत्ने पट शुक्षभवन । चारितेव :—हेन पहुँ र प्रः। अभ्या पहुँ न पीत्रभव शुक्र दरः। भे हुँ न हुँ पर्या । अभ्या पहुँ न पीत्रभव शुक्र पर्या । भे हुँ न हुँ पर्या । अभ्या पहुँ न पीत्रभव शुक्र । प्रा । भे हुँ न हुँ मार्थित । अभ्या प्रदेश पर शुक्र । प्रा । भे हुँ न हुँ मार्थित । अभ्या । अभ

নিষ্কৰ me-mur = লক্ষ্মৰ ma-midag মুদ্ধৰ one of the hells; ঐবং প্রবিশ্ব me-mur-gyi hobg বিষয়ের an oven, a fire-pit or trench. ইয়াৰ ভালাল হ'ব আৰু বিষয়ের কিন্তু ক্ষমিন কিন্তু

কী' & Me-tsa or ক'বাৰ Me-bisah = শাৰ্ক ক' sa-yi lie-ua and শাৰ্দ্ কৈ (§man) any important place excellent in position and free from the depredations of malignant spirits, and on such places Buddhist viharas are enjoined to be creeted; ইইপুৰুষ্
কিন্তিৰ্দ্ধ শাৰ্দ্ধৰ দ্বিশ্বৰণ্দ্ধ (A. 163).

ă.

half, me-jdein qu, quu keeper of fire [1. competent. 2. a kind of sacred fire]S.

saquan me-shal-lam as met. = the sky.

কৰ্ম me-gahon or ক্ষম me-glan ব্যাস বালী a bowl made of burnt clay or iron in which fire is made [a portable fireplace]S.

me-behi the 12th constellation called war.

Syn. 24'35 rig-byed; Sweet bya-mahdon (Moon.).

शेषवेद्वेस me-behi skyes 1. अन्दर्शक्ष य. 2. an epithet of Vrhaspati (Mhon.) [Brhaspati or Jupiter is so called because he was born when the moon was in the mansion of Prakphalguni or Purvaphalguni (the eleventh constellation)]S.

A& T mehi rtsc-mo=3~3" saffron (Maon.).

के विश्वविद्याल-yi mgrin a general name for birds (Maon.).

and me-ri fire mountain, volcano.

ARM Me-ris the barbarous modern Miri tribe inhabiting the forests in the upper valley of the Dihong, their chief village being called Miri-patam.

के दि me-lon इपेय, चार्य, दाँन 1. a mirror, or looking-glass: या प्रैके दि the mirror in which one's Karma is reflected. के दि is frq. as a title of books, of the history of kings, e.g., कुष-दाय व्यवस्थ के देति। the bright mirror of royal pedigree. 2. plain surface, flat body length and breadth. 3. sample, model, reflection, specimen.

Syn. Aşeik: kun-mihok; Aşeik kungsal; Kisik: rak-mihok; Aşei (3) fiz behingyi enod; KIK ma-gu-ra; Aseik aşeif üsek grugs-brhan ekye-gnas; Aseik asei (3) grughchar-byed; EKRAM'S byi-dor mel-take (Maon.).

টাইনে ভাৰ me-lon-can আৰ্ম mirror-like, n. of a prince in ancient India; a lake resembling a mirror, hence one of the historic doors of the great temple of Buddha at Lhasa is called ই লাইন ডব্ এপুত me-lon-can.

के बेंद्र पुरुष्ट Me-lon lun-rin the Bon designation of Persia which is called बदेव का कुष्टिक Sukhavati or the Land of Bliss (G. Bon. 4.)

के अब mc-çel 1. खूर्यकानमधि [sun-stone, sun-crystal; a kind of crystal cool to the touch but emits fire when exposed to the rays of the sun]S. 2. खूर्य the sun.

A'EL me-slaf = A MAL me-gahof.

Range no-begub काविका, चरकि, करा [the wood of Ficus religiosa used for kindling fire by attrition; fire-fliat, the plant Prenna spinosa]S.

কী'দি'ৰ me-ha-ra n. of a heretical sect and work among the Hindus. পুটাৰ বিশ্বনিক ব

भेषु me-tha चामिन्स, चामेन, चामिन the god of fire [a general name for gods or deities; gods are supposed to eat the sacrificial offerings through the help of fire which is called the mouth of the gods]8.

Byn. মং ট্রাম্ডন hod-kyi nor-cun; ম্ম্প্র টুল nor-las-ekyes; ট্রিম্ট্রপন byin-sa-sregs; টুন্ট্রপ্র ebyin-sregs-za; প্রম্ট্রপুন geer-kyi thig-lo; প্রম্থান geer khu-ka; এম্ম্রট্রেন bbar-wahi ekra-can; ম্ম্ব্রেন tta-dmar-can; দুইপ্রম্ভিত্ব ena-tehoys bod-ser; ম্ম্ব্রেন্ম bod bdun-pa; ম্ম্ট্রিট্র pachod-sbyin ekyes; ম্ব্ हैं हैंग rig-byed-skyes; क्रमां क्रांत्य द्वार्थ tehadsubad eras-po; राजान ra-la-shon; न्यार्थ हेन्य हुँद çar-lhobi phyogs-kyol (Mhon.).

क्षेत्र me lha-mo, चायेश the quarter of fire, south-east: न्यों केषुरे नेष्य स्वयं द्वा make (your) cooking-hearth in the south-east corner of the house which is the quarter of the god of fire (Jig.).

A ga an me-lhahi chun-ma the wife of the god of fire.

Syn. अंदुर्व-एक me-lhahi dgah-ma; ००. १९७५ char sdiy-oan; अभ me-ma; वेष्यां हुद्र-स legs-sbyin-ma.

A # 1 me-lhahi ria the horse of the god of fire.

Byn. वर्षभष्ठराष्ट्रं behon-pa myur-hgro; इन्दर्भ dinar-mo; वृष्ट्रद्वान्द्रद्व geer-etsen çisteta; र ra (Mon.).

AS'U I: med-ps the negative form of वेद and देद य=to be not, not to be, to be without, not to have, to be non-existent: R. W. S. S. Market and I have no children: Turm and an kho mkhas-pa med shiq he is one void of learning; FORES stobs-med strongthless; as as bemed unhappy, uneasy, unwell; at us age a passes away, is dissipated; aquing without occasion, no opportunity. अवन भेर कुर दुर्बन ad Ba cha-lag med-kyah dgos-pahi khral though without goods a necessary tax; शिक्ष व राज्यमा ब्रेया होत्या होत् व वया सम your Reverence no fellow-resident in your pome , gurana da 2 seta ge 2 seta v men about to be choked, being able neither to vomit nor swallow down; of 9 sc. (8 4.5.3) we are not able to give anything; and skilling the sons and grand-sons that are to get anything (as a heritage); Butter at 5 A age a or A se a indispensable in the house; at the ministers lost their litigiousness, i.e., gave up quarrelling; such as a significant of the dishes became impossible; say to annihilate (an enemy), to put an end to (a quarrel) (Glr.); say without or 'instead of': a say without or 'instead of': a say without or 'instead of the king, ex's a way or instead of the king, ex's a way or instead of the former shape; say and or one between day and night; say med-me not without, some, a few; say med-me a penniless woman. say or med-pa-pa = as a penniless woman. say or med-pa-pa = as a mischievous person (Mson.).

An men an ornament, piece of finery (Mil.). এব' men-tsi (Chinese) a coloured silk handkerchief. ইণ্ট men-tri a kind of fur; ইণ্ট মুক্ত মুখ্য বিশ্ব স্থান a fur-coat of red men-tri (is mentioned as the vesture of the gods).

নি k mer 1. termin. of মি: মিম্মুল্ফ mersreg sa to eat after baking in fire. 2. in
দুনি ব্যাল be-mer lake-pa, i.e., মুল্টুল skyug
bro-ne vomiting; fig.: anything that is
soomed also that is repulsive in appearance or offensive to sight. 3. adj. anything kept in heaps in a place, heaped
or piled up: মুল্টুলেম্মুল্টুলেম্ব্রুলেম্ব্রুলেম্বর্টিলে
with strained or purified tea (A. 141).

Annual L. sloppy, pappy, thin; also: expanded, distended, full: केरब id. केर बुंबब्द full to the brim: केरकेर mer-mer anything full to the brim. केरकेर मान-mer-po expanded, fully-blown. 2. केरकेर व adj. shimmering, permeating. 3. केरकेर व चुंद देश व adj. to define the shape and consistency of an embryo, oblong, oval.

श्रीके mel-take भवतिष् 1. watch-man, sentinel, watcher; देव ३९५ to wait upon; ٥l

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to keep watch over: 24 39 34 3 784 4 787 45.454 attending upon him they made him offerings of (entertained with) music and songs (A. 13). 2. a watch or period of 3 hours at night. Reals mel-brise-wa ufter [servant, attendant]S. La La meltuhe-wa winger one who remains awake to give watch; one awakened; ala a meltake-ma used the night.

श्रेश मा mes-no funnes, बाताबड grandfather, forefather, ancestor: WEW WWW THE अर् ने के के बानुबन्ध वास्त्र में प्यान के Kun-tu san-po the common spiritual ancestor of all the Buddhas: अभे के देश forefather's time, अवस्था 354 in our grandfather's time i.e., the time of our ancestors : नेम or नावे सेम great grandfather: बरेन हेंद लेख न प्रतिकास an epithet of Brahma (@ sc माप) (Mfion); मेमार्व वस्त सर्वाहर Mes-po hphans-ortson n. of a patriarch of Tibet, the great ancestor named aux aff Hphast-brison who went to Kham and back (Deb. 4, 12). Au Ed 24 25 meg-pohi ral-kluft an epithet of the river Ganges; हेश्राधि स्वश्चर विदेश केंबाव अधित (Yig. k. 14) pray send your favours to me continually like the river of patriarch's looks. *** 545 mes-dyon ancestors (both spiritual and ordinary) (Yig. 83). The भेषाद्वादश्यक्षम in Tibetan history or three ancestral rulers are: king Sroft-bisan sgam-po, Khrisroft Idehu bisan and Khri Ral-pa-can. 24.482 meg-behin = 1644 dhul-chu morcury, quicksilver (Maon.).

† 3 B mai-tri love, friendship.

A mo I: wh a woman, a female opp. to ♥; also, ocoss. = she, her: 耳 ₹ she said; ম'ৰ্ম woman's gown, petticoat; মান্ত্ৰ্ ma-brgynd female line of descent; * 3 (Mil.) A sau mo-dhyis C. a girl, female child. As mo-ria a mare; Any mo-riage

feminine gender, female organ : Asac female organ; v. also Muss mo-mishan below: # townshind; # gu female body.

र्वे II : a lot : में बरेकाय to cast lots, always a religious ceremony performed by lamas. A squa mo-makhan or Kang a sooth-sayer; क्षप mo-pa a fortune-teller : क्षपबरे माहित्य mo-pa hdre mthon-wa a sooth-sayer who pretends to be able to see a ghost. # 34 mo-bon abbr. of Ard and dard bun-no fortune-teller and Ben-po priest: #44 ga Swara-8 fortune-tellers and Bon priests should not preach false religion, should not impose upon people (A. 18). ## mo-ma wi, fagitan a female fortuneteller [also, a female mendicant] S.

III an affix which when attached to nouns indicates the feminine gen. but not so, as a rule, when appended to adi .: न्द्रभाम a landlady, दाम a daughter, a girl. MA an old woman; but 34 = great. masc. or fem., and days #= fine, good, mase, or fem.

mo-khab very fine needle.

র ব্য mo-gos = র বি ব্য woman's garment : म् ब्रीश हेर्द द्वार्ट हेब्स अन्दर वर्त क बाअरेट वर्त कव the cost of a woman's fringed garments of bluecolour and with spots is one load of grain (Rtsii.)。 斯斯斯門 mo-gos gro-kha (BS 南S 董門 ₩498¥9) black-spotted garment worn by the poorer classes of women in Tibet (Rtsii.).

± A A Mo-na-sa n. of a celestial courtezan. (MAon.)

Mwar mo-ma-nid or war is a female hermaphrodite (Maon.)

ब्रॅं अर्थन mo-mishan सन्, बोनि female organ, female genitals.



Byn. Buragu akues-anas : कीमादवर्ष तेम onisdoahi kkvim : 6'4 chu-ma : 35'454 ñer-anas : मेंदे पर प्रमेन mohi rafi-bahin : mtshams-min-rten ; AES 89 194 brjod-byahiphyogs: Falls skye-hdein; sasaaca ga daahwahi bu-ya; 54'42 H4'4 dran-pahi khron-pa; द्वर विवे वस dbaft-pohi lum : व व्यवसार हैद हैपands grofi-khuer : \$544445 srid-pa huhelbued: Hugsan muos-bued-lam: Bengenge rlans-par-bued : 95 Karage pad-ma chosbbyuh ; 95 ua wa an byed-pahi yan-lag ; muc. वर्षे व्यवस्थित asan-wahi hkhor-lo : भे अ वस mi-sadlam ; A MUE e-quan ; MA MUE mikhah-quan ; में र्वायम me-tog-lam ; इव ने यम rdul-gyi-lam ; NEWBS rmoke-byed : में इवस mo-rtage : में इवस mo-dicah (Mhon.).

ক্ৰিৰ mo-yig or ক্ৰিন্ত ন mo-yi yi-ge feminine letters (acc. to the Tibetan Grammar) are ব, হ, ১, ব, ব, ব, ব, ব, ব, ব, ব, ব, ব (Situ.)

まれて mo-ra n. of a kind of bird (K. d. 刊, 2).

MAKE mo-rafi or MAKE mo-rafi 1. single, unmarried woman: AKKAR BEAM AKE BY happier is a single woman than one with a husband of ugly face. 2. a poor, destitute female, one who did not get a husband. 3. pron. she herself.

ইংব mo-rab (বং মংকাৰ) a noble woman of great accomplishments and character; ইংবং সুমূল্য হৈন্দ্ৰ মুখ্য the friend of the noble lady is considered a lord or nobleman.

Fig mo-cel a cool mild crystal opp. to Fig pho-cel, crystal which affects the eye when used as spectacles.

ক্ষাৰ্থ mo-gçam or মান্ত্ৰ no-bçam ৰবা। কী, কুৰৱা barren : দু এই বু ইং এই মান্ত্ৰ থ a barren woman (Jig.); [also an unchaste woman, a helpless woman] S. মাৰ্ক্টাৰ mo-gçam yi-ge the letters which are said to be barren: *, *, *, *, (Sizu. 59). Nagarak mo-geamcia a tree that neither produces fruit nor flowers (Man.).

নৰ পূ Mo-la-ko n. of a large country or island to the south (prob. Malacca) (K. ko. ম, 272).

স্থান mog-pa dark or faded colour: ব্যক্ত ন্বাৰ্ড also স্থান দুক্ pale lustreless appearance (Hbrom. 18-দ, 40). সৰ্ভ mog-ro acc. to Jā. of horses, yellowishbrown; but in C = স্থান semi-aquatic mushroom.

विश् वेष mog-mog (mo-mo) 1. कालो; also विश्व व dark-coloured. 2. small meat-patty, meat-balls in a cover of paste generally cooked in steam.

ৰ্ম বিশ্ব Mon-gol a Mongolian, form sometimes occurring, but in Tib menally ছণ্ড sog-po.

Augumon-rtul= 25% blun-po dull, stupid (Jä.).

斯氏等 mon-lo W. for 新成 knuckle, ankle-bone (Jä.).

बॅर्' म mod-pa 1. to be (in an emphatic sense), to be indeed; is sometimes superadded to 45'4 or used alone, Sometimes with other verbs: १४ हम ३५ । though indeed you may say so. 45 %5 wod-mod A. S. M. 9. S. W. SHA! S. L. M. M. =95 M5 byun-mod. दशस्यायाचाद्दर वहेशास्त्रशास्त्र साम्राज्यायाकोर मेर् 🗗 (Hbrom. 🎮 2). 5495 25 AC AC though indeed it is immeasurable: এই মাজীৰ মান্ত্ৰ এন nevertheless it is not this one. ৰা বাৰ ৰা (although not invited) yet after all you must go. 2. Kin man-po many, much, abundant : बेट बेंद ये wood is plentiful : बेट प्रवाहत स abounding in tree-fruits; #ENTY MY VALUE loas-spyod mod-par hayur he becomes the owner of great wealth; \$195,459 \$5 if

you omit to do this, you will have many enemies; ৰং জং plenty of diseases; ই বহুং ইটাজন ৰং গ্ৰহণ ই although they abounded in compliments.

সৈ mod the instant, moment—occurring only in the following combinations:

ৰুম্নইউন্, বৃদ্ধৰ at the very moment of rising; ইনউন্ধ the moment after; gen. উন্ধান্ত instantly, immediately: উন্ধান্ত কি immediately pulled it out; লুখান স্বিত্ত কি immediately after there came also the hawk; সংখ্যা বুখা born on the instant with, born with; and thus may=ধ্বা possessed of.

Mon favra general name for the different tribes living in the cis-Himalayan regions and who from remote antiquity have lived by hunting. [Kirata means one who constantly walks on the extreme boundaries. The term was known to the ancients; Arrian making mention of the Kirrhadae who used to bring musk from the Himalaya to sell to the Indiana.] S. 544 Mon-pa a native of Kiranti which includes Nepal, Sikkim and Bhutan but particularly the hill tract between the Kosi and Teesta rive; s.

মান Mon-ko a fabulous mountain inhabited by goblins and women with horses' faces and Naga maidens very handsome and foud of music (S. Lam. 39).

Raj a small principality lying amid the mountains immediately adjoining the eastern border of Bhutan, and of which little is at present known. It is inhabited by a barbarous semi-Tibetan race engaged in trading operations between Tibet and Assam, and can be reached from the latter country via Odalgiri.

Mon Mkhah-byro-glin n. of a monastery in Mon Tawang. Manager ray-gran a kind of cotton wrapper manufactured in Mon Ria Wang. (Risii.). Manamon-cha-ra the ever-green oak; also its acorns: Manamon-cha-ra the ever-green oak acorns stop diarrhea.

क्षेत्र mon-gru क्रमंत्रिया the 23rd lunar mansion or constellation.

Syn. 電電道 chu lha-mo ; 資明數 \$grog-\$mad. (Rtsii.).

हिंदर mod-dar की बंद, की बिर्क [raw silk stuff, a silk-pettionat or trowsers S.

धन्दे mon-dre चनिका the 22nd lunar mansion or constellation.

Syn. \$959 bya-gsbug; 資明學 sgroy-stod; 第935 thob-ldan (Rtsii.).

ጅፋ ካ ቼ Mon-pa-gro the town and province of Pa-ro the seat of government of West Bhutan (Deb. ጫ ዩl). ዓመር ቻና ካ the town of Paldo or Paro in Bhutan.

#5.3 mon-sha in W. popularity, respect, reputation; #5.3 m he is highly respected; #5.3 % beloved, popular (Ja.).

স্বৰ্থ Mon-yul বিষয়েইছা, ইসাত ; the sub-Himalayan regions extending from Kashmir to Assam. But স্বৰ্থ কাৰ্য বৰ্ণ mon-yulgyi ban-de said to be: a monk from Nepal.

अन्य mon-lug कृषयन्त्र, नागर [a species of grass, Cuperus rotundus] S.

Syn. An Darsa sprin mih-can; Anc. glasgan (Moon.). 977

সংস্থান mon-stan Indian pea; সংস্থান ব mon-stan na-gu অক্তম a species of kidney bean: স্বাস্থান বিশ্ব mon-stan dkar-bu ব্যৱসাধ [a kind of bean, Dolichos catjang] S.

ৰ্কণ্ডৰ ইও mon-stan hyrehu কৰে [Phaseolus radiatus]S; ৰ্কণ্ডৰ ২৪ n.on-stan-rachu অনুষ [Phaseolus mungu]S. ৰ্কণ্ডৰ ক্লুমৰ mon-stan alum-po কৰ্মা brinjal.

斯斯爾 mou-sic or 斯斯蘭森 mon-gyi sichu a kind of striped many-coloured shawl made of the soft wool of goat and yak but with cotton intermingled.

‡ विश्वतिक mohu-dgal बीरमच n. of a family-clan descended from the sage Mudgala (K. du. 5, 133).

🏥 अंत्राय के पु Mohn-dyal-gyi-bu (मोदगस्ता-(44) the famous Margalyayana one of the two earliest dis iples of Gautama Buddha; his former name in Tib. was at away Pan-nus-skues. Ho at first was initiated in the Tirthika school of was 5 9 9 but afterwards he found out his mistake and became a follower of Buddha who made him one of his highest and most powerful disciples. His Pali appellation is Moggailana; and the Mongol Buddhists style him variously Motagalwani, Molontain, Motgalun Khübegün, and Ebür Etae Toroksen (" he that encircles the bosom "). See also Grünwedel's Muthologie des Buddhismus.

AT mor termin. of H = H a mo-la.

ইম শুন mor-span a fine kind of satin (S. kar. 179).

i. द्वारी न mol-wa 1. = ब्युट्स व व ब्युट्स व gros byed-pa to converse, confer upon. 2. to say, to speak, used as व्याप bygo-wa and व्यवस्था bhab-risal-wa are in earlier Tibetan, and as व्याप व group in later liter-

ature and in C.; hence it is often to be rendered by 'to order' $(J\bar{a}.)$.

স্থান জন mol-machid = মুখ, ব্যুদ্ধ conference, consultation: স্থান করি: মুদ্ধ বিষয়

मेंभव mos-pa चित्रश्चि, चित्रशेष, बुद्धिक, fuger, wfe, armer 1. shet. [implicit faith, devotion, aduration, satisfaction | S. mostly as vb., to be pleased, to be pleased with, to crave for, to be inclined to; at या अध्य I took a fancy to go there: Maruskiaks desiring and craving for (are the origin of all the mirsery of sin). having mos-pa-zlou freeda fremoves the objects of desire | S. 3. to respect, to esteem, to venerate, to adore: ES TE TAN whom do you adore: अवानसावद्यायाचेत्र I offer it from veneration, s.e., I shall take nothing for it; frq. joined with 944: जेद:अंब:व्य:द्वाध्य with fervent veneration: ##14# \$ 145 #14 mins-148 55'Au devotion. spuod-pahi sa-bshi पत्रक: पश्चिममयः पर्याभगयः the four stages of perfection in devotion:-(1) कृष्य विषय आसीवसाम fattainment of light | S. (2) and anni-wa mehed-pa चार्नाकहि [increase of light] S. (3) रे विंदरे इत्ते ब्रामा वहेवा वाहेश सु स्यामाय तम्बार्व देशासुप्रदेश [entrance into the essential truths] S. (4) मन कर केर पर हैर दे वहेंद में चाननायंसमाचि [uninterrupted meditation | S. असम्बद्ध भावह spuod-pa a pious man, a devotee (Ta. 109-7). 4. = 935 9 steadfast, firm.

Syn. १९३४१६ धूम व dag-gus dañ [dan-pa; उभक्ष gus-ldan; उम्हावीम kun-tu-bolen; उभय gus-pa; व्यक्त केया geig-tu-sems; १९४४ dagpa-can (Moon.).

Faging.

Byn. 3men gue-ldan; <<- dah-wa; <<-

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শুনির mya-fian दৃ:ख, शोख, विधाक, विधान বৃহ trouble, misery, affliction; পুনেরীল বৃহলি afflicted by sorrow; পুনেরীলেন্টের without any uneasiness whatever; পুনেরীরে to lament, to wail. পুনেরীল mya-fian-sel মাজাল্বন্ধ [remover of griefs, consoling]S. পুনের্থমনে mya-fian bsah-ка মাজনিশিব [alleviating griefs, consoling]S. পুনের্থমন mya-fian-bsal the time of mourning is at an end.

Syn. Kaneka schuy-behal; Kan abuy-po; desamadica semy-gyehe; dikan yid mi-bde; ank-a gduh-ua; dikak-si yid nah-chud (Mhon.).

সুংৰ্'ইং Mya-han-med or সুংৰ্'ইং' 1.
আয়াল, বল, জনত, নীজি, জতি free from misery, sorrows and sufferings. 2. a n. of As'oka, the Buddhist emperor of India; 3. and hence, also = the tree of that name in India. সুংৰ্থক free from misery; আইআমুখ the As'oka tree belonging to the leguminous class, with magnificent red flowers.

pa chen-pohi-nado समाप्रिक्याच्या a separate section of the Kahgyur encyclopædia in two volumes relating to the passage of S'akyamuni Buddha out from this world into Nirvana, his obsequies, and the general mourning for his demise. Is known briefly as the Myah-hdas.

desert. ভুলেই ইব্ৰু mya-fam-gyi smig-rgyu সং-অবীৰিকা mirage; গুলেহা mya-fam-thaf বছায়ি a desert. গুলেই mya-fam-byed কুক্সক bud;,a hell.

JUNIA myags-pa=544 putrid, decomposed; to cause putrification; Sch. has squ myag-pa to chew, pf. 394 myags. square \$14 = 344 a myag-pa; 3434 3444 decomposed, putrified (Ja.).

ACIQEN myan-haas or Bichamagma freque, the Tibetan synonym for Nirvana. the state of existence which is not only free from misery, sufferings and sorrows, but which is also void of all feelings and sensations whatever whether delightful or loving or virtuous. But later Buddhism. apparently shrinking from the awful nothingness of the orthodox definition of Nirvara, has occasionally endeavoured to assimilate Nirvana to Jewish and Christian ideas, making 35.454 equivalent to ME was mtho-ri-anas paradise, the state of the 54 and dye-bas righteous (Máon.). So, too, we read:-M.T. E. SER. I B. D. OS. DO, MEN! THE MOLD SEE SE. इंद झर मार्गर । द द इंद जान मुख्य मंत्र मार्ग मार्ग मार्ग मार्ग मार्ग मार्ग मार्ग मार्ग मार्ग मार्ग मार्ग मार्ग के कर वर्ष व सेवास हवा ग्रह्मा केना । वोक्रा माने इवा हवा ग्रह्म TE' R ag a man gar Dar H the state of Nirvana is supreme peace and bliss; it is freedom from illusive thoughts, egotism, and sufferings; there is nothing of the three states of the damned, the sensations of heat and cold or hunger and thirst in it. Misory and transient transmigration having been exhausted, the emancipated one works for the good of others and achieves miracles inconceivably great. 336). The states of Nirvana have been differentiated: (1) श्रद्धाः विश्ववाद्याः यहसायवे सादद चपश्चित्रविष्योष (conditional OMACHIO. Nirvapa]; (2) सुर च खुबा अ केद यदे सु हद समावद्श्रय সিৰ ঘটি ইবসিন্দৰ্শৰ [unconditional (3) भैःकृदसायवैःमुःहत्वासायद्वाप Nirvana S.; Trafficafamit [unlocalised Nirvans, i.e., the state in which the limitations of time and space vanish away |S.

Byn. 254 thar-pa; 254 thar-sca; 28 35, behi-med; 54 34 Edul-bral; 54 54 don-dam.
(Mhon.).

**Standard method-rien v. **Standard method-rien v. **Standard method-rien l. n. of the chorten or caitya built on the site of Gautama Buddha's death and cromation. 2. the style of caitya-tombs built after that caitya.

সুং ব myah-wa v. সুং ব myoh-wa আৰু, আৰুন, আৰু to taste; tasteful: প্রং বংগ্রে myah-war hdod-pa wishing to taste; গুং ও myah-bya বৰ্ণা as met. = the tongue.

भुर है myan-risi n. of an officinal plant: भुर है सुभा भुद्ध-पुरस्थ अंदर्शिया

55.34 Myah-ral n. of a village situated towards the west of Sera monastery (Loh. 3, 20).

¶and Myan-ron. of a village in Tsang (Deh. ♥, 8).

ALN myans fee [united] 8.

J5' myad-pa the older form of the word 55 mad-pa=₹57 truth.

Mr. mysi the older form of the word as: mis name.

भुष्य myug-pa or भुष्युष्य myug-myug-pa 1. अप्रुष्य अप्रुष्य भुष्य चेत्र र alightly bend the head. 2. to run, roam, stroll about (Sch.). 3. to show ostentationally, to boast about v. ५६ प्य dmyug-pa (Cs.).

on swiftly: 5 2 2 adv. quickly, also

सुर्व मुश्य myur-wa myur-wa= वृष वृष ५ very quickly, in colloq. बस्त्राः at once, without delay; सुर्वुद्दव वेद दृष्ट्व दृष्ट्र the lion goes to its den very quickly. सुर्वदेव myur-wahi hbru बाह्य विष्यु music, a particular note]S.

कुर ब्रेंब श्रेक myur-skyob hjig-rivn she who quickly protects the world, an epithet of the goddess Dolma (Moon.).

मुर्दे myur-du adv. quickly, speedily, soon; मुर्द्द्र क्षेत्र myur-du bgro-ua to go quickly; देख्य ci-myur as speedily as possible. मुर्द्द्र क्षेत्र क्षेत्र myur-du bisab-tiags symptoms of immediate parturition (Ja.).

भुराम myur-ma = न्यान्य a dancing woman (Mon.)

भुर कि myur-team जीवन, चपक, जवन quick [wavering, quickening]S.

કુવા myul-ua (મામાનોન પાવે કેટ વદુસ્તાન લ્લું વ) to roam about, to do the work of espionage, to examine closely, to search into, to scrutinize. કુલામાન સુવા rgyal-kham myul-ua to explore (a country).

Ha myo-wa v. Ka myo-wa.

मुद्धा myon-ua pf. शुरूष myons fut. शुरूष myon l. बेदण to enjoy, to taste, perceive; to lick; to undergo; ब्रेग्ड्रेंट्य bro-voa myon-va to taste; श्राह्य सुद्धा mython myon-va to have seen before, ब्रेग्ड्रेट्य myon-va to have heard before; ब्रेट्य क्ष्य myon-var byed-do enjoyed, causes to enjoy; ब्रुट्य क्ष्य क्षेत्र मुद्धा perceiving the relish by tasting; रिक्टय काण्या कार्य का to enjoy the flavour; क्ष्य कार्य
۵l

33,53,53 myon ham-can a vain conceited person who pretends to know much more than he really is acquainted with.

loss of control, sensual intoxication [a kind of grass, Poa cynosuroides; the wood of the Ficus religiosa used for kindling fire by attrition] S.

म्बाद्ध myos-pa=क्द्रश्चिमका व सक्, प्रवार, form, wer to become intoxicated, intoxication from wine, to be maddened, become demented: हैर.मुंबामा में वर्ष इमान-myus-vas myo-hdug being deranged, he is demented (Mnon.). Suga st myos-pahi ca-co noise made by intoxicated persons. Hard? is: BAN muos-pahi phren-ldan-ma (95 25 455 eq. w) an excited indecent woman (#non.). Maria waa myos-pahi mtshan-ma that which excites lust, i.e. musk (Maon.). એં લા ઉલ સ્વ muos-bum-can as met. = an elephant (Maon.). 3435 myos-byed 1. सबर कार्या सरकत सदन, वत्र, नवृषि, वीकार्य Kamadeva, wine, intoxicator; a cloud, 2. the number thirteen (Bisii.). 3437744

myos-byed khas-pa, ac बहेद कर हो। or ac per wine-celling woman's house, a brothel (Mson.); अवड्र वहें नेद myos-byed-bkhri-çis विक् the penis; अवड्र वहें नेद myos-byed-bkhri-çis विक् the penis; अवड्र वहें a myos-byed leays-kyu watniga id. अवड्र वहें a myos-byed-bris ac fag the male organ or sex; an intoxicator, a drunken man. अवड्र वहें a myos-yed-bishon = का का wine-selling woman; अव myos-wa s youthful girl, a damsel = व्यवद्या अवक्षा अवक्षा का अवक्षा का अवक्ष का अव

देशिया dmag 1. कडक, बच, दच्छ, सेमा, troops, army, soldiers; * 544 rkan-dmao infantry; 5 549 rta-dmag cavalry; 39 549 vul-dmag a sort of militis or reserve who in Tibet are occasionally mustered; द्रमान में dnan-mi a soldier, v. fra. द्रभव ने पन वन को dmay-gi yan-lag behi चतुर ह वस the four kinds of troops: at vel elephant. नैदाइ रच chariots, अदाद पदाति infantry, 5 (see water (Mhon.). see 2 mgs dmag-gi-gtam Hawn talk of war or fighting; दम्य में हेंद 5 के व dmay-gi shon-du rgyu-wa pioneer force, or scouts of an army; Sugage a dmag-gi rjes-su hbran-wa ally or follower in war: 544 44 dmay-chas ammunition, equipment. 500 के देव व विषय dmay-sde chen-po sde-geig Tultum; an army consisting of the following: -10,000 elephants, 30,000 chariots, 100,000 warriors, 1,000,000 cavalry, 36,000,000 infantry (Yaft-ti. 18).

্ৰেষ্ট্ ইন্ ইন্দৰ্শন dmag-ade chen-pohi fram-grafs aco. to a Kālachakra writer the following is the enumeration of forces: জ brit= দুণ ইন বুদ্ধে । কং কং ছুল্ম বুট্মান বুট্মান বুটা কং কং ছুল্ম বুটা কং জালা কিন্তুল বুটা কং জালা কিন্তুল বিশ্ব (মুখা); three Guima — Guima (মুখা); three Guima — Unima — Grafa (মুখা); three Guipa — One Vāhisi (মুখিনা); three Vāhisi — one Vā



Pritano (ফলা); three Pritand=one Came (আই); three Came=one Ankini (আনীছন); ten Ankini make one Akşauhini (আনীছন); this last includes an army of elephants and chariots numbering 21,870. (Duş-ye. 343).

दुभव दुष्टः वेmaj-वेpud बन्न, चन्न, troops, army; also दश्य बेल्स id.

Syn. रभव ^{दे}वाच dinag-tohogs; इय ru-pa; रद्दर देवाच dipuñ-tohogs; रभव dinag; रद्दर विभान ; रद्दर विर्देश वर्षेट dipuñ-gi dkyil-hkhor; रभ्याची वरेवाच dinag-gi hjigs; प्यत्ववायनेपदे हे yan-lag bahi-pahi etc (Mion.).

५भग ५६४ dinay-dpon सेनापति, सेनानी general commander.

Syn. ১ মন দী বহু 4 u dmag-gi hdren-pa; ২ব'
দুবি নাৰ ral-grihi gnen; ২ব দ্বি নুধ বছৰ ral-grihi
ryyun-hdsiu; ১ মন দী বৰ্ষ u dmag-gi hyo-pu;
বহুং নী দু মঠন dpun-yi khyu-mchoy; ইও নাই ব
কোনা bloo-bo; ১৪২ বী মন্ত্ৰী ব dpun-yi mgon-po
(Mñon.).

કુમળ 5મ dmay-rum = સદ્ય વેશસ્થ darkness: મમામ સુમાદન પરેદ્રમળ 5મ લેવ માદ્ર the destroyer of the darkness of the three worlds. (Yig. 9).

SAIQ dinah or SMA dinah-ica, adj. low, short: mean, humble, inferior. WASHA O low place, Ranges a low status; Ranges a inferior intelligence or intellect; 584 4 blo-gros dmah-ua mean in mind. squesae अवर जीव अवें 4 if (in pregnancy) the middle parts of the body ere low and the sides high (Ja.); shst. lowness. Also, as vb., 5500 a with pf. 5500 dmus, = to be low, degraded, inferior. 500 500 age a to fall lower and lower; ac su que ao 5 u m in times of scarcity, when eating and drinking is low (Pth.); in W. see adoug to dishonour, profane, to humiliate. 500 24 dmah-skyeb the protector of the humble, a king

(Minon.); Swarts dmah-hdod inclination to go down, tendency to meanness.

SALEN dmans = we'll the populace, mob, common folk; salen alice at id. salen ali beer that is given to the common people at entertainments (Risii). Salen alia a banquet or treat for the public; salen alia the vulgar, the common people; one of the common people; salen alia and dmans-to grant a town or city (Mion.); salen alia dmans-no grant a woman of low caste; salen alian amount of low caste; salen alian dmans-no grant a town or city (Mion.); salen alia dmans-no grant a woman of low caste; salen alian dmans-no grant and mans-no
5815 duad abuse, cursing.

5313 dman कन, शीन, दीन, चधम, चय, चत्र vulgar, mean, inferior, of the lowest order or quality. 544 is even sometimes used for § 544 skyr-dman a weman, common in collog as "kyemen"; 544 &c qa 2 qan the class of young woman (Yig. 56). 544'4 dman-nu) low, in reference to quantity or quality, little: कुम्ब अव्यक्तिय either too little, or too much, or badly constituted; वर्षेत्रमध्य द्रम्म् u baving few menita: क्रेंद्रम्म् प blo-dman-pa having little sense (Glr.); SME de dinan-huff= ac & a voung girl (Yig. 87). 544 44.244 dmun-pahi-rigs TEIR the lowest people in India who are very wild and fierce; 584 m dman-ma= इत्य rain-pa old, stale, not fresh: वर्डमञ्च बद्धाव बुव व की हो हैंबद्ध्य अ रे रे ब to each withered flower that was offered to the Blessed One (K. g. q, 290). SMATHER dmanmdses-ma a beautiful woman; 544-45 dman-car a maiden, a growing girl.

SAR dmar 1. one of the thirty-six border countries of India (Ya-scl. 38). 2. profit, gain, good success; SARS & a small profit (Mil.).

A.

SACE dmar-po i. adj. successful: 59% Sacket 25.5% did it go on well with your meditation, instruction, 500 finishing instruction, in religion, and in medical science (Ja.).

दश्रद ii. red : बर्द्यदश्रद mdog-dmar red colour: SMET quar-po rqua-misho the red ocean, the colour of its water being red for many thousand miles it is so called (K. d. 343); 544 473 84 dmar-po rwa-can as met. = donkey (Maon.); 544.2 वैन बेम dmar-po arin-skyes कोहिल, क्रमिज, a red dye produced by an insect, Amyris agalloch. 545'9 dmar-wa red or shet, redness: SMS-98 M red eves: #545-9 red nose. SARPA dmar-khe-pa a butcher, executioner (Mgyur. 246); 55KB dmar-khra red stripes, as painted on Red-hat monasteries; इन्यापुर donar-grum वर्त पुरुषे इसर है ह square piece of red coloured rug (Rtsii.); 545.44 dmar-rayan piece of raw-meat in Tantrik offerings made to spirits (Risii.); SMR. Mr. dmar-fial greenish red; SMR. 24 dmar-rjen nakod; saranged dmar-chammuur-po fresh baked cakes the natural colour of which has not been changed (Jig. 29); 585 MAN dmar-mdass bright ness, ruddy complexion. 545 7 dmar-sdor (34-4-54-34-4-14-3-4) minced meat or meat for broth (Blaii.): SMS A dmar-mo red. also red cow; 545 #9 dmar-smyug blackishred: 545.845 dinar-pitshan footnotes written in red ink: देव वा अम् अर्थ प्रदेश करेवन notes in a book written in red (Rtsii.); 585.485 dmar-hished copper-coloured, 545 M. dmarback scarlet-red : 555 44 dmar-yol red china ware as opp. to sax an ; sax ax a dmarrust-pa adi. naked, also a naked person, frq. 545.54659 dmar-ru mgo-nag wa [a small shrub. Abrus precatorius bearing a red and black berry, which forms the

smallest of jewellers' weights]S.; ১৯৭ বন্ধ dmar-beal dysentery, bloody flux (Jā.). ১৯৭ dmar-ser (1) ১৯৯ বৃদ্ধ the disk of the sun, also the halo surrounding the sun (Mon.); (2) reddish yellow, honeycoloured: ১৯৭ বিশ্ব dmar-ser-mig frequent the lion-eyed. ১৯৮ a shea-dmar-pa a monk of a red-hat work

মিনা dmigs মান, ৰখা, ৰখি 1. imagination, frame of mind, the mind on one point. মুন্দির বিশ্ব discernment; মুন্দির discernment; মুন্দির discernment contriving W. 2. shet. মুন্দির, স্বান্ধ, ব্যৱস্থান (conscionanes, idea, মারামানালাকা, perception, acceptance) S.

Shaways, dmins-glad object on which a mystic concentrates his vision or his mind in order to induce meditation; sometimes the object is a thing actually before him, sometimes a mental object, sometimes purely fanciful or impossible as the horn on a hare's head or the child of a barren woman. A meditator who can become absorbed without any such assistance has reached a high state of proficiency, v. Mil. 7 82, b. 2. Sometimes erroneously shaws.

showing divide of, to make a suggestion.



thought, idea, fancy जानजान; दश्यापदिनेद dmigs-pahirten prob. a thing only supposed. an object imagined (Thur.). दश्यापके 46 Pr. dmigs-pa med-pahi snih-rie in Mil. is acc, to Ja; the pity which the accomplished saint, who has found everything even religion to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistakes, opp. to केमबास्माबादशिवसायवे हिराहे and अंभावादशिववायवे the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality : दश्चिमा कामा उद्भावित के forgetful of all the beautiful fancies, schemes, and airy notions. द्भित्वयान्यवानद्भाव दश्मापदे भुवाववानद्भाव beyond the range of thought or imagination; द्विकारावे a dmins-pahi smra चपवाद excecration, reviling; 50443 dmigs-bu कर है। य चार्चम a support, gen. a blind man's leader (Dzl.).

shawas dmigs-med farawa independent, not depending: shawas it is a Tsongkhapa who was free from all worldly obstacles, i.e., perfectly independent, in which sense all Bodhinattoa are independent. Shawas dmigs-bdsin dependent, depending on a support.

द्रश्चिम क्षा dmigs-goal or द्रश्चिम है नक्ष्य clear to the mind: ब्रेट्-द्रे-द्रे-द्रिश्च क्ष्य द्वर-द्रश्च मृज्य unless it is clear that the work should be done privately or confidentially (D. cel. 12).

 কৃষ্ণের বিং O, Kās'yapa these four are the spirits which trouble the Bodhieattea (K. ko. a, 213); ক্ষমেণ্ডাইনিয়ে in time to come even beings like Downgod will have faith in Buddhism (Hbrom. 2).

Ne dmu-chu আনাৰৰ dropsy; which is brought on by evil demons; গুড এব one who is suffering from dropsy. গুড়ান্ধ dmu-mdo demon of the disease of dropsy etc. (Rtsii.); গুড়াইমাজন dmu-dsin-can অংকাৰ্ম dropsy, dropsical.

5849 dmun-pa=544 blun-po we an idiot; also, acc. to Ja., darkened, obscured.

58×9 dmur-wa v. 8×9 mur-wa.

द्वाप dmul-wa v. वहुमय hdsum-pa.

ব্রধার্ক dmuş-lof = ব্রহ'ন lof-sca জানার one who is born blind : মিশ্ব ক্লান্তর প্রকার মুখ্য ব্রহ ব্রহা (J. Zaf.).

SA'A gme-wa=ataa v. m'a me-wa.

ইনি ম gmod-pa 1. লাগ, গৃথিল, অনিলাগ, গ্ৰামন cursing, subduing. vb. (acc. to Cs.) to curse, execrate, accurse; ১৯০০ কুলি ভাষিত কিছিল কিছিল। কিছিল কিছিল কিছিল কিছিল। কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল। কিছিল কিছিল কিছিল কিছিল। কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল। ১৯০০ কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল। ১৯০০ কিছিল ক

বৃদ্ধান বিmyat-us লকে, ক্লম, ধ্ৰিম, লিবে, বানীৰ, মীল 1. hell, purgatory, pordition; বুলুৰ-বে-ৰ্যু going to hell; ^ধ্যুল-বুদ্ধান eight hot hells; মু- বুল-বন্ধান the eight cold hells. কু-কু-ব্যৱস্থান মন্ত্ৰ-কুন্দ্ৰ the hells of proliminary or lighter punishment which are situated in the neighbourhood of the groater hells: — বিশ্বস্থ ই গৰাই বিশ্বস্থ ই বিশ্বস্থ ই গ্ৰেছ ই বিশ্বস্থ ই গ্ৰেছ ই বিশ্বস্থ ই গ্ৰেছ ই বিশ্বস্থ ই গ্ৰেছ ই বিশ্বস্থ ই গ্ৰেছ ই বিশ্বস্থ ই গ্ৰেছ ই বিশ্বস্থ ই গ্ৰেছ ই

तुष्य dmyng-pa to show; त्युव्यक्ष dmyng-dmyng-pa or त्युव्यक्षेत्र dmyng-pa byed-pa to show repeatedly, to boast (जी. and Cs.).

মুখ্য বি dmyngs-pa to drain off: মুখ্য ক্ষ্মিত বিশ্ব to sift out fish with a fishing net (Nag. 53).

है। rma I: वथ, चत, किव, चवच wound, a scar, a kind of leprosy with red spots and insensibility of the skin: Kange I was wounded or I have got a wound; अनुबन to heal a wound; #2 # q rmahi tha-ua a wound growing worse. A ma rma-skyes चत्रक pus, matter; also blood; अहेब rmaries scar, cicatrix; Mis rma-rain an old wound: #24 rma-sman or #2 medicine or salve for a wound; #45 rma-nad we sores and ulcers: rma-nad are of two kinds (1) 25 au than-skyes constitutional such as ans agu gehan-hbrum pilos, me-dbal, Main sur-ya, A TH grien-bu, Lang gligrlugs at san rkan-hbam, weares an mishunpar rdol-wa: (2) those which one contracts from accidental causes \$5 74. was rma-mishan sear: RT rma-ro scurf, seab; managa ma-lus bbab-pa= 29 blood

(Mhon.); ম ব্ৰ rma-çu a festering, suppurating wound; ম ব্ৰ rma-çul scar; মব্ৰ মুদ্দ rmahi than-skor সম্মানন্দ the cleaning or dressing of a sore.

रें II: sometimes signifies beauty, good luck, etc. अष्ठाल rma-bya-can दक्षिक verdure, groen, a meadow.

*S Rma-b; a (pro. Mahja) 1. n. of a large village situated to the South West of the district of Saskya visited by Sarat Chandra Das in 1882. aggraant graubya myon-wahi sen-ge n. of a Lama of learning who belonged to Mabya (Lon. 4, 3). 2. lit. the mottled or spotted bird, the peacock, commonly called शिखन, वर्षन, चरिन सुक, कलापिन, कुक्तवाक, प्रवृक्ताकिन, S. Lex. ABS HIS rana-buahi-north n. of a gem : MBa ha Mis ta rma-byahi rayal-mishan-an बरियमा 'symbolized by a peacock,' an epithet of Durgá (Maon); *93 mg a peacock's tail; #5 959 furm a peacock's crest. #32'4 a rnut-bunhi Msho-wa (lit. the food of the peacock = 9545.9 herulock (Sman. 427). มธุร สีคม คน เกล a fabulous mountain said to exist in the continent of Pürva Videha, the people of which possess blue necks (K. d. 3, 338). A mixture of Managard the peacock's tile with the juice of Rhrist-yi raja cooked in cow's butter when taken through the nose will change the colour of the hair to deep black (K. g. s, 48).

Syn. শ্বন্ধ sycy-ldan; শুনু ৰু ক্যুণান-দ্ৰ্যাল, প্ৰস্থান্থৰ glsug-phad-can; শুনু ৰু ক্যুন্ত-syro-cun; শুনু প্ৰশ্ন প্ৰিচ্ছাল, বুলু শুনু ক্ৰিন্ত ক্ষুণ্ডৰ প্ৰশান্ধিকা; বুলুগুলি ক্ষ hbrug-grahi-yar; বুলি কু পুনু-ক্ষানিচ-skyes; শুনু বুল ক্যুন্ত ক্ষুন্ত ক্ষুণ্ডলানিচ-ক্ষুণ্ডল; শুনু বুল ক্ষুণ্ডলান্ধ্ৰ; শুনু ক্ষুণ্ডলানিচ-ক্ষুণ্ডলানি শুনু বুলি ক্ষুণ্ডলান্ধ্ৰ ক্ষুণ্ডলানিচ্ছালিক ক্ষুণ্ডলানিচ্ছালিক শুনু বুলিক ক্ষুণ্ডলান্ধ্ৰ ক্ষুণ্ডলানিচ্ছালিক ক্ষুণ্ডলানিচ্টলানিচ্ছালিক ক্ষুণ্ডলানিচ্ছালিক ক্ষুণ্ডলানিচ্ছালিক ক্ষুণ্ডলানিচ্টলালিক ক্ষুণ্ডলানিচ্ছালিক ক্ষুণ্ডলানিচ্ছালিক ক্ষুণ্ডলানিচ্ছালিক ক



মুহৰণ্ড্ৰ কুনিগ্ৰ-[dan; ব্ৰুব্ছটিন bbrugsyrabi-rjes; (মিব sgry or ট্ৰা sñey); অহুঁহন মৰণ তৰ mdong-mthah-can; মিহ মুহৰণ sen-mobiyar; বাইবাছ্ৰ gtsuy-[dan; ট্ৰা মুহৰণ sprin-ladyah; ব্ৰুব্ছল অহন বাইন bbruy-syras mhalbdsin; বৰ্ণবাইন lay-byro-sa; ট্ৰুব্ছিৰ springyi-speg; ব্ৰুব্ৰুব hdub-bryya-pa (Mhoh.).

कड़ देव हma-bya chen-po बहानावृती n. of s deity (Dom.); one of the five tutelar deities of the Buddhists; n. of Tuntrik work glorifying the goddess Mahámayūri.

petty state included in *Khams* (Yig. k. 18-28).

N.E. Tibet which, rising in various ranges S.W. of Barong Tsaidam and Shang, flows past with Skar-ma-than lake and \$2.4 Skya-rens and then making a detour round the mountain of \$4.5 Spom-ra flows due east keeping some 40 miles to the south of lake Kokonor; whence entering the province of Kansu it becomes the Hoangho or Yellow River of China. A Tibetan author says it is called Khathan-gol in Mongolian, the Tibetan equivalent of which term is against the river in which a certain queen had drowned herself (Dsam. 32).

*** For Remarker Spom-ru n. of the great genius of the Tang gehi-bday class, the lord of the peacocks, who resides in the snowy mountain of Tank Spom-ra of the province of Amde.

মার্থ প্রধান দানে-tsho-kun-gshi one of the Tibetan pupils of Atis'a: ব্ৰহ্মস্থাৰ ক্ষিত্ৰ ক্ষাৰ্থ কিন্তু ক্ষাৰ্থ (A. 16).

ইনি ' grand 1. (শ্ৰেণ্ডাপুৰ) ground, base, foundation; কণ্ডেইন to lay foundation of a house etc.; মন্ত্ৰ the foundation stone. 2. a dream: ক্ষাৰ্থ grand-lam=ক্ষাৰণ dream,

vision; and constants and it must be say the front of Vikramas'ila (A. 69).

মুদ্ধে rman-rman=প্ৰপ্ৰ also implies মুদ্ধ different (Hbrom. 131).

RAMA fman-tsher also RAMA 1. pincers (generally made of silver or iron) to plack out hair; acc. to Cs instrument for cleansing the nostrils. 2. a rake (Sch.).

দ্যার বুলাইৰ excellent, very good.

মানুহ' rmad-bynh or মানুহা'ৰ become excellent, marvellous, admirable, grown excellent: অধ্যান মানুহা'ৰ বুলাই কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে লোক কিছিল কৰিছে কৰি

nan-pa wounded.

क्षण हुन Rmar-इत्तात n. of a section in the monustery of Sera (वेपाइ जिल्हा के (Lon. ", 17).

FANCE rmas-pu 1.= Swe to usk, to inquire. 2. mention is sometimes made of a verb we with pf. ** ** rmas to wound. *** rmas-ma an animal that has been wounded but not killed.

মিন pai-un pf. মিল pmis to dream.
মিনা pmi-lam (resp. মন্ব্ৰান) আহ্মীন a
dream; মিনামুভ আহ্মান vision-like, to
see in a dream; মিনামুভিয়াৰ আহ্মান্য্যান
dreamed in a dream; মিনামুভিয়াৰ আ্যান্ত্ৰ্যান
dreameds; মিনামুভিয়াৰ troubled dream;



REPRESENTATION OF THE PROPERTY OF THE PROPERT

মি miy-pa ছুং the hoof of an animal: মিল্ফেন্স্ৰমিল্ল rmig-braga cloven hoof; মিল্ফেন্স্ৰমিল্ল cloven-footed; মুমিল্ল a horse's hoof; মিল্ফেন a silver ingot shaped as a hoof (=130 rupees); নাল্লমিল্ল gyag-rmig a yak's hoof; মিল্ফেন্সলাল-kags horse-shoe; মিল্ফেন্সলাল an undivided hoof; মল্লম্ন্তুমেণ horse-shoe nail, hob-nail.

ह्मेन्स्य rmigs-pa lizard of a small kind (Jä.).

Trmin=Mr. rman (Ja.).

\$ rmu=58 dmu.

a Ku rmu-rgod-pa the lowest class of people in ancient Tibet.

flags are attached on roofs of convents, houses, etc. 2. a rope by which the ancient kings and queens of Tibot were reputed to ascend into heaven there to live with their ancestors.

Rmu-li a place in Kham province (Lot. 17).

মৃত্যা ব rmug-pa pf. মৃত্যাৰ rmugs-pa 1. to bite; occasionally used with a the tooth: প্রশাস মৃত্যালয় the dog bit him. 2. to sting, of bees, etc. W.; to gall, e.g. the feet by friction of the shoes W. 3. to bark in W. (Jä.).

श्रामाण <u>rmuys-pa</u> rarely कृष 1. a denso fog: अनुभव⁵ न grmugs-pahi na-bun id.; अनुभव rmuys-pa-can foggy; १५ अईन ्रमुक्त कृषण कांत-कांश्रेशका-du yul rmuga-pa the place is foggy day and night. 2. be-fogged mentally, atupid, inert, languid, aluggish; केर्क्षण yid-rmuga-pa depressed melancholy (Birom. P. 22); अन्य विश्व rmuga-thib-pa dense fog covering, enveloping. अन्य विश्व rmuga-thdsin अनेष्य 'the chief of waters,' the sea, that holds the vapours.

at Trmur-na to growl and bite each other as dogs do.

র ন rmc-na (ৰুপত্ৰ) also কিল dmc-pa sbst. spot, speck, mark, a natural mark as a mole, birth-mark; any blemish or impurity: ম বুং নেই rme-gisan-med or বুং ম হৈ gisan-rmc-med making no difference as to clean or unclean food (Mil.); ম বুল rmc-po stained, defiled, mouldy, spotted; ম বুল rmc-po stained, defiled, mouldy, spotted; ম বুল rmc-pu-san unclean food: বুলবাব্যব্যাক্তিয় কাইল বুলবার্যক্তিয় কাইল (Behu. 67).

5'75 Rmc-lad n. of a very old monastery in Lhasa in front of which a stone monolyth was erected bearing the inscription of a treaty between the king of Tibet Khri Ral-pa-can and the Emperor of China (J. Zan.).

\$\sum_{NE-ru}\$ n. of an ancient monastery in the N.E. quarter of the city of Lhasa.

मे होण में rmeg-p.a = ह a root, also = वर्षत order, series, row; केव्येद्रण rmeg-med-pa = व्यव्यक्षेत्रण gtan med-pa disorder, not regulated; व्यव्यक्षेत्रण द्वार द्वार the religion became disorganized (J. Zaf.).

र्हें rmed (इंडिंकेंद्र rta-synhi-rmed) crupper attached to a saddle.

हो द्रिय rmed-pa pf. केच rmes 1. = व्यवस्था gtam dri-ua to ask, to inquire: वद्याप ?

হর্মান্ত্র্পার্থীন ক্ষান্ত্র if you asked if there are rich people in Tibet. 2. আইনি, to plough and sow: জিন্দুন্দ্র rmed-du hjug-pa to cause to be ploughed and sown (Jā.). 3. to study.

+ 313 E3 rmen-dan= \$4 E4 bad sign, ill-omen, foreboding.

মন্য pmen-pa or মন্ত pmen-bu = প্ৰক্ৰম (A. 44) a goitre; also an induration caused by a sore or wound: পুশ্লিশ প্ৰক্ৰমণ মন্ত্ৰতে ব্যৱস্থান মান be dreamt that by simply having covered it with the hand the induration was healed (A. 44). মন্ত্ৰিন্দ্ pmen-buhi-nad an indurate sore or ulcer or a swelling on the skin.

ইথি লোভানের or ট্রাব gmel-wa 1. to pluck out; ব্যামারত bal gmel-wa = ব্যামারত to pluck out hair. 2. to summon, to call, to invite.

মিনালত-দৰ কাৰ, pf. and imp. জন rmos, to plough বৃদ্ধান shin-rmo-ra to plough fields; শাইৰাইবাৰ mu-rmos-pahi lo-toj a fabulous kind of grain in the mythological age said to grow without cultivation; also, maize: জন্মন rmo-mkhan ploughman.

है। राज-ma 1.=इन्झें an old woman. 2. प्रतासकी father's mother.

ৰ্জন rmo-yas 1. কীৰ'ৰ n. of a number. 2. steel helmet; also, perhaps, full coat of mail (Mison.).

র্থা rmoy = প্র or প্রথ a helmet ; স্থান্ধ khrab-rmoy coat of mail and helmet (Ja.). Syn. ম্বার্ম rmog-thur ; ইনার tshem-shu ;

মৰ্ভ rmog-shu; ১৯৭৭ dmag-shua (Maon.). মূৰ্ভ বি Rmog-cog n. of a place in Tibet

(Lost. 2, 52).

अविश्वास rmog-brisegs-man. of a heretical sect (Yu-sci. 45). মিনি প্ৰ mond-wa (= লাইমাখ) pf. মুন্ম প্ৰ mong
1. to be obscured; also, as subs. obscurity, chiefly in spiritual sense; মুন্মান দ্বাল কি below a monds-pa or মুন্মান প্ৰ monds-med a mind lively, unimpaired; পুন্মান কি hard kun-tu mond-pes che-ua general obscuration of mind; মুন্মান বুল্ল কি mond-per hypur-nea to become obscured, darkened; মুন্মান বুল্ল কি mond-chem obscured, below to confound, perplex. 2. to be puzzled; to become dizzy. মুন্মান দুল্ল প্ৰতিক্ৰম প্ৰতাল-chempohi khan-pa সম্পাদান্য [a refuge of utmost ignorance or delusion] S.

कॅट हु mon-spu hair of the abdomen and the pudenda: दश्चकंट मुख्यून प्रदेशक the belly-hair of a he-goat heals cancer.

NEW rmong = alore copulation (Moon.).

होट्टि पा: fmons-pa चर्मक, पामर, बाह, कोहित, चन्न, मेहह, मन, एपन्जन, सूर्व, चन्न 1. a fool, stupid person, ignerant or untrained person. श्रेट्सम्बन्ध fmons-bitul= सुन्ध blun-po fool, idiot. 2. adj. obscured, stultified (Sty.).

Syn. 異年百 blun-po; 黃年世 gl:n-pa; खण्डूर 惺빽uu lug-ltar-lkugs-pa; 如为wu ma-çes-pa; अप्यूष्ट्यप ma-bzlabs-pa; 弘知董年世 mi-ntehonpa; 弘·रेष्प mi-rig-pa; 魏4世 mun-pa; 養年報程 ldohs-pa; (董后の1.).

ইনিংন II. এই মেও পুলক্তি-চুক নাৰ্থ delusion: পুৰ্থিন মন্ত্ৰী (confusion, ignorance, alarm) \$\mathcal{S}\$.; মন্ত্ৰীন্ম লিলা-শাতনিক কৰা stupid, deceitful (A. K. 1-14).
কুমানিমেনি পুলকা-শাতনিক কিলানিক লাভেব লিকিন্দ্ৰনিক কিলানিক কিলা



\$15 I rmod-pa to plough: \$15 rmod-glas a ploughing ox; \$15 mm rmod-lam furrow (Sch.).

মূৰ্ম rmon-pa 1. the act. of ploughing মূৰ্ম rmon-pa rgyab-pa to plough (Cs.). 2. a plough-ox; মূৰ্ম্ম rmon-dor or মূৰ্মম্ম rmon-pa-dor মূল a yoke of oxen.

bend towards; to stretch one's self, to stretch forward the neck as if to hear anybody speaking or whispering: \$353 byo-rmyan byed-pa to stretch, to yawn (Cs.).

+ 5, 7 mya-ra 1. sickness, nausea; paner khame-rmya nausea (Lex.). 2.= 3mmu to degenerate, grow worse, decay.

্বী sma = (মাৰ dmah: इ बदेवसाय to humiliate, cast down, humble; इ बदेवसाय क व्यवस्थित a humiliating word or phrase expressing an insult.

green Sma-khams = gr. revel Smar-khams n. of a district where a Jong-pon from Lhasa with the designation Ma-kham thalchi holds office (Los. a, 5).

Nama-ra = Pag khahi-spu wa beard; gas bearded; gas santy beard.

इ.स şma-sa बीव्य [suitable]S.

astringent taste; and smag-ryyu black pepper.

ह्नबुद्धम *qmag-rum* = ध4 वन चन्नकार dark, darkness; to keep up or light a lamp in darkness: ह्नबुव्हें दे कोन्य (Site.); स्व पर्दे ह्नबुद्ध dense gloom.

#5 smad 1. that which is lower than some other place or thing; a comparative adj.: the lower—usually opp. to ₩ stod

the upper; both terms being often attached to place-names to differentiate two near localities, s.g., Jang-stod upper Jang and Jang-smad lower Jang. 57 downwards, aw 3 35 the lower part of the human body. #5 34 stretching forth the lower parts. away gwa and to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e., to prostrate one's self (Ja.). 2. with regard to time the latter part, the second half, of the night. 3. children, in relation to their mother gen. preceded by wor q thus: 25 = 25 I and my mother (Mil.); 44 May 35 ages the old woman with her (two) sons, three; also of animale: * WWW The mare and her foal, the two (Dsl.); 45 45 8 9 the sick man's family: 975 484 my wife and children (Ja.). 新海州 smad-rgyas-ma=95次年 a woman in full sense (Minon.).

#NAM *mad-hchal degradation, shamelessness, prostitution; #NAM \$7.7 to indulge in dissolute habits, to practise *mad hchal.

#7.454% smad-hdogs a subscribed letter, the letters ", ", " and " are subjoined as in 3. 7, 3, " (Situ.).

সুংগ্রহণ smad htshon-ma, স্থিকা, ইক্সা, ইবিনী, শুদা, হাবিজ্ঞা a prostitute, harlot, a self-willed or unchaste woman. সংগ্রহণেই: শুন্ধ smad-htshon-mahi gnas a prostitute's house, a brothel.

grade no attende at the smad-hishon-maki giso-mo a chief courteran.

Syn., \$ 18. Equipa, ekye-hohi tehoge-can; tuma us ree-mohi-hteo; Kuukuu grok-pahi choe-ldan; yuuf lcug-ldan; usuugku groye-kyi ehe-ma; uuugku lue-heyyur-ma; kuugku ekye-boe hekur-ma; uuugku ekye-boe hekur-ma; uuukuu kho-dahi kha-lo-ua (Moon.).

ন্ত্ৰপূৰ্ণ smad-gnogs nether integuments, breeches, trowsers; দ্লু পূৰ্ব under-garments; নুম্মুল কুম বুল lower garments, petticoats.

মুণ্ট mad-pa I: or ক্লেট্ট্ৰ blame, reproof, reproach, disgrace, contempt.

Syn. Ba'd'agak' dhyin-ci log-brjog; aq a'i ag loy-hdeen-tehiy; aqy boy-emta; aq ya loy-eyrub; ya'a'an ekur-pa-hdebe; aq'a gee-ua; ya'u emod-pa; aga'aya beyyadbkay; mer'ak qetehah-ryod; ay'a byhyat-hig; ya'a'i'a ekyon-brjod-da (Mhon.).

斯文·mad-ra abuse, reviling language: 新文··阿尔· do not slander or blaspheme.

mag-rips low or inferior class, lower race.

মুখ্য II: vb. 1. to lower, make low:
কুখ্য বি lower one's eyes, to be abashed;
কুখ্য বি lower one's eyes, to be abashed;
কুখ্য বি lower one's eyes, to be abashed;
কুখ্য বি lower one's eyes, to be abashed;
to be lowly, meek (Dz!): শ্রুম্মার্থই ই
when Magadha had been brought low,
had decayed in its prosperity. 2. to abuse,
revile; to blame, to chide: ইব্যুম্মার্থ্য
(to abuse) the venerable-man with base
words; ব্যুম্মার্থীব্যুম্ম (to degrade) the
highness of the excellent, to blaspheme
the doctrine (Gir.). 3. to dishonour,
violate, ravish: হুমুহ্য (Pth.).

#K*5* *mad-bdul* the regulations of the Dul-wa (Vinaya) as observed in Kham-Amdo and introduced from there into Tsang and Ü by Lama Lo-chen, sometime after Buddhism had been suppressed in Tibet Proper. #5*5* *tod-bdul* the regu-

lations of the Vinays as introduced by the Kashmirian pandit S'akys-S'ri into Tibet, having come from upper Tibet, i.e., the Ladak side (Yig. 3).

ইবি I: sman benefit, use, good (resp. of use) of religion and living beings; মুন্তবুৰ্ণ অ কন্দ্ৰ to be useful. Sch. has: মুন্তবুৰ্ণ অ beneficent mind, a mind intent on doing good.

মূর্ব II: খীৰখ, মুৰুষ the common term for : medicine, physic, drug: 24 ga 45 to gather medicinal plants on the mountains (v. Hue's Travels, vol. 2). E'ns sho-sman vegetable medicine. - 35 25 liquid medicine, etc. _ M medicine taken internally :--- १५३५ ॥५ metallic and organic druga: वाकेर, ५६व, ब्रद्भ, क्षम, मुस, सड़ेन, अड़ेवस 55. 95 Wha do.- The medicinal stones, भेबाद्यःस्वःवेतं र्यारःद्यःस्वःवेतं द्र्रियारःहवःवेतःबादयःवेवां parakra diyan angika eto. -- nga mineral medicine such as soda, salt, saltpetre, sulphur, etc.; FE 34 barks, roots, medicinal herbs, leaves and fruits. 2 54 medicinal oil, lard; 3785 skyug-sman emetic; 785 shi-sman soporific potion : 4-74 35 beal-sman ब्रॅ व क्यम हर purgative. erog-chaye-eman animal medicine, &c. FI [de-yu electuary, B) rup; अन्यमुक्षा के वेदाय sman bkus-te bor-wa प्रतिसक्त भैपण a medicine well purified. may different medicines, also various spices mixed up together; #4 14 smanMarog medicinal ingredients not yet pounded or mixed up (Rtsii.). M\$6"a sman-gyi bya-wa the effect of medicine; M\$7\$7"? sman-gyi sbyor-sd: medicinal compounds; "decoction; \$1" powder; "arg pills; \$3 lds-gu syrup, \$4"a" sman-mar; "arg pills; \$3 lds-gu syrup, \$4"a" tincture or wine; "4"a" \$2"a sulphates or carbonates of metallic medicines.

#4¶ *man-*k*s an image made of the six medicinal metals, namely, gold, silver, copper, iron, brase and sinc (*Rt*si*.).

#13 ** sman-gyi-ljoss a country rich in medicinal plants; is used as met. for Tibet.

medicine is taken: any the three vehicles which are two kinds of molasses and sugar; and any and are the vehicles of removing flatulence.

man-duan or mail १९६८ में चोवधीय met.=the moon believed to be the presiding deity of officinal plants.

BATE Sman-bla RAWNER; Man-la the Buddha presiding over the healing art; who is often figured in temples and who at Lhasa is the presiding deity of a famous medical college built on the Chagpo Ri in the south-west suburbs of the city. His analogue with the Mongola is styled Otochi. BATE ANT SWING sman-blabi mdo ryyas-badas two Satra of the Bhai-shajya guru one abbreviated and the other extended (K. a. a. 4.53).

ma's man-rise incorrect spelling of sacial a kind of yellow silk scarf, with red spots impressed on it, manufactured in China (Risii.). Range sman-yug=Range a roll of man-ise scarf.

aman-takes a kind of dye (Jig. 14).

amar or at 35 smar-kyan ready money, cash; he have money and not goods.

green smar-khams = हर परेन्स, anything fried or preserved in butter; अक्षाप्त वरेन्स dried fish preserved or cooked in oil (Rtsii.).

ক্ষম smal-po = মুখ্য মন্ত্ৰ skar-ma-ngo আন-ক্ষম: (Maon.) [lit. "deer-head," the fifth star]S.

il 3 smi-gu (old Tibetan) = ji 3 smyi-gu a reed-pen.

ইপৰু smig-ryyu লবীপৰা mirage, visionary illusion, reflection.

Syn. वृष्ट्वे १ झं वर्षे परे वंद ; स्वव्हेल सुर वाक्रूर १८:६; १ द्वाया में दाने देवहर वहवाय; सर्भूर हासका (Mon.).

क्षेत्र smig-bu small lizard v. श्रेन्य rmigspa (Jü.).

in a smig-ma or in amyig-ma = in a smyig-ma = in a smyig-ma reed; bamboo.

ৰূপত্ত smin-dkyns = মিশ্বী ই'ন ব্যাদ্ধ (Maon.) the outer corner of the eye.

14.9394 smin-akhyoy-ma = 55.25.954.26 (Maon.). a fierce, frowning, fretful woman.

ন্ধৰ্ম amin-grol-la or ন্ধ্ৰণ মান্ধৰ কৰিব to lead to conversion and salvation (Glr.); ন্ধ্যমে ন্ধ্ৰণ বিদাস v. ক্ষম gnam-pa (Ja.).

of Mindoling, a famous establishment the head-quarters of the Dukpa and Dzogchen sects, situated 35 miles N.E. of Lake Yamdok and 8 m.S. of the Tsangpo. The constitution of this monastery is peculiar. It has two head lamas, one of whom is vowed to celibacy and rules the monks, while the other is permitted to marry and if he has two children one

succeeds to the celibate headship and the other to the non-celibate position. Should the lay-head die, however, without children, the sworn celibate is then expected to marry the widow in order to raise up heirs to succeed to the government. In case of a total failure of heirs, war, famine or other dire calamities are to be looked for.

third lunar mansion, having fire as its regent; this constellation, containing six stars, is represented as a flame or else as a razor or knife. The stars represented as nymphs are said to have acted as nurses to the goll Kartikeya. As a razor of the goll Kartikeya. As a razor of the goll Kartikeya and the month of Kartika in which the moon standing near the Pleiades is full.

Syn. सर व क्रेम man-po-skyes । शिका, का चिंकी ; स हुण 8 ma-drug-bu (Moon.).

মিন্ত্ৰ smin-bdun or के ज्यू smc-bdun also ga श्रेष्ट्र क कुन्यान byan-yi skar-ma spun-bdun the seven brothers of the North who move round the star व्यूप्ट, otherwise the Great Bear.

মুন্ধ smin-pa पश्च, पाच, জীব 1. ripened, ripe; developed, perfect: বন্ধস্থানি ব the fruit is ripe; নিশ্বব্যস্থান or নিশ্বৰ the growing to maturity of an animal or germ. 2. vb. to become ripe, to ripen: নিশ্বৰ quite ripened. 3. to be converted; also as abst. conversion: নিশ্ববিশ্বশ্বশ

ક્રેર્સ કાર્યામ-ma w 1. the eye-brow; also ફ્રેલ્સન ક્રાયામ-phag. 2. a girl who has reached maturity; ફ્રેલમનેલ્લુસ ક્રાયામ-mahi હ્રાયાક ક્રમ the breast of a youthful woman: ફ્રેલમાલેલ્લુસન્ન દેવાન કરવે ફ્રેલ્સન ફ્રેલના સ્ટાફ્રેલના સ્ટાફ્રેલના ક્રમ્યામાં ક્રમાના કરવાના કરવાના કરવાના smin-legs-ma www with good eye-brows, a handsome woman (Mnon.).

Syn. **k** rdsi-ma; **hazya** emin-dkyue; hazy mig-gi-grua; **hazya** emin-dkrag (**M**hon.).

154 smin-tshica=P54 kha-ru-tshwa.

smu one of the six early tribes of Tibet (Jig. 6).

Amny or BAL smug-po purple or maroon colour, the colour of clotted blood; BAL smug-khu brownish purple dye; BAL smug-khug a dried carcase of sheep; BAL smug-thuf cakes of wheat or other flour mixed up with treacle prepared in disks of a foot diameter for distribution among the monks. BAL smug-thi sgetting rotten (Risii). BAL smug-rici or BAL smug-thos purplered ye made from the root of a plant (Macrotomia) with which cakes and flour offerings intended for spirits and sacrificial utensils are painted.

agger-peg made of acacia wood (Etsii.).

ৰুপ্তৰ smug-phyur purple-scar produced from bruises or from the effect of a blow on the skin: মুন্ধু পুন্ধু পুন্ধু মন্ত্ৰান্ত্ৰ কিন্তু the lama's body was swellen from bruises (A. 57).

TFGE Smug-ma Bu-khur n. of a country of cannibals (Yig. 8).

द्भवशय smugs-pa प्रजीश, तन्द्रा indolence.

a pmc-khab prob. an incorrect spelling of \$4; has an under-gament worn by Buddhist nuns so that their religious robes may not be defiled by menstrual discharges (K. d 5, 424).

시

#14 sine-sea free white or black mole or spot on the skin.

1954 pine-boun = collog. for #4.154.

2. the nine astrological diagrams or figures in geomancy of the Tibetans used in imitation of Chinese astrology; out of these, three or the 1st, the 6th and the 8th are white being symbolical of the element of iron; the black and blue i.e., the 2nd and the 3rd diagrams represent the element of water; while the fourth which is blue represents wood and the fifth figure being yellow represents the element of earth; the 7th and 9th representing the element of fire.

3 4 4 sme-ça-can = 444 bçan-pa a butcher (Dag. 16).

in smo-wa pf. and imp. in smos, eccasionally used for: to call, to name, to remark, assert.

Til smo-smo maray mother's mother.

is a mod-pa 1. Ann, squi, nauman, made slander, blame, declamation, contempt, invective, abuse, reproach, curse. Also, vb. with pf. 185 smad to blame, disparage. 2. said to be synonymous, also, with five approm-pa to boast, shew off one's self.

Syn. of 1. FEA kha-han; ^{**}Afea tshiy-han; FARENG kha bishahs-pa; EATÉS han-hrjod; FEA sova-han; JAS^{**}A gnod-tshig; K^{**}A smod-tshig; INÉS ücs-adyod; AAÉA sunbbyin; FA^{**}A shum-bycd-tshig (Mhan.).

MAIN amon-pa with: with refer benediction; to bless, to wish, to desire (others to be happy and prosperous); \$\frac{1}{2}\square\text{variation} and prosperous); \$\frac{1}{2}\square\text{vari

passionless, not fixed on: March was the object of a wish or prayer (Ca.); 45 ms uid smon frq. a wish, desire, prayer : R. 5 ANAR WELLE BELLE B entertained this wish (Stg.); 95 34 44 worth-wishing, desirable; \$5 989 a wish and its accomplishment (Ja.). #4-434 smon-harin or \$4.454 smon-haren (Small a sincere friend or associate (K. du. 5, 27, also Nay). Masa smon-drin नेक्स praised, landed. हें वस smon-land मंदिति, प्रविधान, meditation, prayer, supplication; as a prayer it seems to be rather for the enjoyment of the fruit of one's merits and seldom for a favour or a necessity undeserved. If an assess suonlam blab byag-te sfeure feure after having made a prayer or supplication (A. K. 1-161. Ma an Saux a can'u mion-lam log-par hd bs-pa to pray for an undesirable object such as the ruin of an enemy, the performance of an unrighteons action, etc.

ইং অধ্যয় mon-lum blu-ma n of the chief lama of the monastery আহুমাইছ U-cum-chiń monastery in Mongolia.

#459 smos drag loud voice.

+ NE' amyak-wa = age a bekyak-wa.

I: smyan= গ্ৰহণণ match-making, intermediation between a disagreeing pair; দুৰ্বাইণ smyan byed-pa a match-maker, an intermediator in settling a marriage; বেইছেনি প্রাপ্তর সূত্র হৈ a Buddhist monk should not be an intermediator in marriage (K. du. ব. 159). দুৰ্ভাগ smyan-byed-pa (ব্ৰহণ) doing the work of a match maker. দুৰ্ভাগ smyan byed-pa to act on such business.

- 其代刊 şmyan-ka = 43年刊 gñen-ka. よこれ şmyar-ka = 数.



¶ I smyi-gu (pron. nyi-gu) a pen, of any kind.

রু দ্বী smyi-gri ভারতার a pen-knife. Also in W. বুল্ফী smyug-gri.

म होना स sniyiy-ma or हुन्। smyug-ma संग cane, bamboo; a pon of reed; हुन्। सम्प्रकार hioy-pa to make a reed-pen. हुन्। gmyug-thog; writer, one who carries a reed pen to write with.

Syn. 第4 34 arin-can; 电影电音 sbus-ldan; mr:g:Ar· glis-bu-çis; 电容电电容电 sbras-bus schi-va: mr:qq; 34 glus-hbud-can; mr:qq; 34 glus-hbud-can; mr:qq; 34 glus-hbud-can; mr:qq; (Mfon.).

調質 smyug-khrog 1. tube of hamboo; pen-case. $2 = 3^{-3}$ a small churn (Cs.); ■ In survive-khyon a house constructed of hambone; 真可呼叫 smyug-nikhan a worker in bamboo and cane; Man snipug-agam a chest made of reed or hamboo; wicker work अनुन्द्रनम् smyny-gdugs an umbrella made of aplit reeds or hamboos: #42 smyug-sder dish or flat basket constructed of reed or cane; 實質等 smyng-phon=調明心 and and and a shift purpose or chips of it [Rtsii.]; 異甲語 smyug-phran reed; 異甲形 мя тунд-та mdah-rgyu reed-baтиboo of which arrows are made. A will amyugtshigs knot, node, joint, of reeds (Rtsii.); garaka smyng-hduin 👺 💐 a clark, lit. a reed-pen holder, scribe, writer; and how smyug-sebs wicker-work box resembling a trunk (Riei.); #997 smyug-bead comb made of bamboo used in Sikkim; smyug-slom plate made of wicker-work (S. kar. 179)-in Sikk. dialect called # 144 ma-slom.

₹ ¶ şmyn-gu a pen; not used in C.

भूष के क्षाप्रायु-glin (musical) reed-pipe. भूष के ब्राह्म Smyug-tshal thug n. of a holy place in Tibet (Deb. च. 44).

ナ 원역자 smynys= 약제대 beng-nas.

#X'D amyur-pa to stretch one's self safter sleep (Sch.).

guick, expeditions, in a hurry, to hasent.

+ 1 u smije-pa = 35 4 shen-pa.

हासिद्ध जनामी; pf. हुँच myo-ea जनार, कासिद्ध जनामी; pf. हुँच myos-pa to be ineane, inflamed with ineanity; देवर केंद्र प्रदूष्ट्र प्रदूष्ट्र होने ci-haf mi-dran-par suyos-so not recollecting anything they became crased; हुँचच smyo-byed a narcotic. हुँचच smyo-hho; temporary delirium; one speaking while half asleep, hysteria: हुँचच जार प्रवास क्या क्या क्या के being attacked with delirium he was left behind (A. 52).

ME'D smyon-wa = age a brkyan-wa.

gau gmyon-pa unu, unsteu intoxicated, insane, frantic, mad; h fau mi-

Z

· 经工作的 化二苯基苯酚 人名英格兰 医神经病 医水子性炎

smyon-ps a madman; Byq'a kkyi myon-ps a mad dog, gq.24 yq'a glaf-chen smyon-ps an infuriated or mad elephant.

#4 smra-wa pf. an smras imp. In smros, to speak, to utter, say: #4'QX'EN'EL spoke pleasantly: 45 1 speaking well; SER THE SET they grew speechless, did not know what to say: "44 44 H a phantshun smra-wa to converse. REANE to speak from a distance, 44 % to give a reply ara to speak again; swaw oes smras-so thus he said; a saying these words; 图 4 MC T loguacious, voluble: 图 485 sniraboad dumb : AS TAN ET med-par smra-wa to deny it altogether: Basque att u be cut off from speaking, to have impeded speech; 544 smra-wa-pa spokesman, a speaker. Is heard as an elegant form in C.T.

हर्षेत् smra-bdod विविधान, देवन [desired to be spoken, desideratum]S.

gangara smra-wahi rgyal-po wa ata the king of speech, an epithet of the Bodhisattwa Jam-yang **** (#4on.). commencement of speech, an exordium.

19 mra-wahi-190 kha (lit. the door of speech the mouth) n. of a grammatical work by Sakya Pandita Kun-4gah Rgyal-mtshan (Deb. 7, 29).

श्रुविश्ववश्रद्धेष्म şmra-wahi babş-ştegş as met.= रसमा the tongue (Mon.).

ह्न वर्ष कृतान a tradi-tha = वहान द्राव that is तन होग the god of speech (अतिका); ह्न वर्ष कृतान a tradit the goddess of learning (Maon.).

म् इति व smran-sca or हे त amren-sca = हा to speak. हा व mran-tshig speech, word, also, esp. mystic speech; हो त व्याप्य व smran-gsol-sca to beg a word, to beg leave to speak.

है व surre-wa 1. = हुन वश्व misory, distress 2. = = व व ह व san-par surra-wa to speak ill (of others); है इन्य surra-shags bewaiting; इन्य वर्ष व surra-shags. hdon-pa to utter lamentation.



\$ tsa is the seventeenth letter of the Tibetan alphabet, and acc. to Tibetan grammarians represents the Sanskrit च ca. 1. num. fig.: 17. 2. in mystic Budh:— કંચમા વર્ષામાં ગામ કર્યા કર

ধান tea-ko-ra ৰাজ্য a partridge, Perdix rufa: ঐপুনুম্বর মন্ত্র মইছ the bird that subsists by drinking honey from the lilies (K. ko. ন, 8).

Syn. 44 tsa-ko-ra; #35335 sla-hodhthuh; 35354 hod-la-dgab (Mon.).

‡ হ্ৰনুপ্থ tea-kra bā-ka or ংশং উইক্ষণ
hkhor-lohi rkan-pa আন্ধান red-grose, Anas
casarca.

‡ ইনুশ tsa-tn-ka শুনুৰ a mystic word conveying the meaning: ইন্প নিশ্ব সমূহদণন্দ্ৰ he said do hold it, do bear it (K. g. ল. 27).

& ζ tsa-na an idiomatic term = while:

\[
\frac{1}{3}\trace{1}\trace{

Cicer arietinum; \$4778.49 tsa-na-kahi bbru the grain of chick-pea.

fan tea-nas from the time, sauce fan slebs-pahi tea-nas from the time of arrival, since coming.

有機 可能 現本 所 Tsa-phu-gas shur-mo n. of a place in Upper Tibet, the birth place of the Karma-pa hierarch Ras-byus rdor-je (Los. ** 29).

के वेन tsa-big, v. ब वेन tsha-big.

‡ कार्यक्रिया tea-mahi क्रॉल-po चलवार a kind of cake.

flat tea-mun-dec = # w * 8 ec-ma ra-tea flax, or jute.

ই'ং tea-ra (also হ'ং rtea-ra) flogging, whipping as a criminal punishment; ইংল্বং tea-ra gnad seems to indicate a severe castigation in public; ইংল্বংগ to be flogged; ইংল্বংগ্রেগিন্ত having been handed over to a severe flogging; ব্যক্ত আন ক্রেন্ডিয়ার ব্যক্ত আন ক্রেন্ডিয়ার ব্যক্ত আন ক্রেন্ডিয়ার ব্যক্ত আন ক্রেন্ডিয়ার ব্যক্ত আন ক্রেন্ডিয়ার ব্যক্ত আন ক্রেন্ডিয়ার ব্যক্ত আন ক্রেন্ডিয়ার বিশ্বনার ক্রেন্ডিয়ার ক্রেন্ডিয়ার বিশ্বনার ক্রেন

** Tra-ri (also spelt ** risa-ri) famous sacred place far to the S.E. of Lhasa (Deb. 4 44).

δ

\$ \$\sum_{tsa-ru}\$ 1. in \$W.\to curled, frizzled, as hair and similar things. 2. meatoffering to the manes of the dead $(J\bar{u}_{x})$.
\$ \$ 4 \times tsa-ru na-ya क्षण्याम lit. fine eyes,
a deer or antelope.

† 5'A tsa-la= 5 tlun wind (mystic) (K. g. P. 26).

† 8. 9 tsa-ça or 8-97 tsa-ça-ku चाप the Indian jay, Coracius Indica.

ठेष भे tsag-ge in W. the black mark in a target (Jü.).

क्षण दे १ teag-agra di-ri or डेल श्रू १६५० also न्य न्य ६६० to make a clucking sound by touching the roof of the palate with the tongue: यहेन नेय व्यवस्थित व हैन देन डेल श्रू १९८४ द्वार स्थापन के one looking to another made sounds by clucking with the tongue to express his wonder (A. 151).

\$5'J\$ Tsan-kun n. of a sa-idag king, a monster; \$2.74 a3'd the crawler, n. of another sa-idag.

† 53 3 tsan-cu wy a grain from which oil is extracted (K. du. 5, 346).

† ইবৃ-১বৃ tsan-dan অংশ, বছল, ব্যাল, ইল-বুল, সম্প্ৰত 1. Sirium myrtifolium, sandalwood, used for images of gods, perfumes, medicines; হৰ্ব্বহৰ আন্তিব্দিল inferior sandal-wood (Mon.). 2. fig. something superior in its kind: অহন্ত্ৰান্ত অনুসূত্ৰ: the elder and younger sons of a distinguished father perform menial services (Jä.).

Syn. seaws ma-la ya-dsa; seawigu mala ya-bbyeg; Lage A drihi shis-po; saayigus gpal-gyi dum-bu; um basan bush-pohi-dpal; driggus sa tehim-byed gos-can (Uson.).

44 54 T Tran-dan jo-wo n. of an image of Buddha made of sandal-wood alleged to have been taken from Gaya to Bactria in the third century B.C. and from there to China at the end of the first century A.D. It is now kept in the temple of Tsandan-see in Peking and was there seen by the compiler of this dictionary in 1885.

ধ্যম ৰূপ টুইন tsan-dan strut-yyi shin-po ব্যৱস্থান্দ; দীলীৰ, ক্ষিত্ৰৰ lit. snake's heart sandal-wood, so called on account of snakes' attraction to it and because they often remain coiled round the tree (Lon. 4, 6). Is the finest sandal-wood growing in the Malsyan mountains and valued even by the gods for its fragrance.

Syn. ইং লগুল বৈ গ্রীশক্ষণ বু নি বাই বৈ হাংলgeum rin-gyis gehal-du med-pahi-çiñ; ইপাবংন
হন til-haab-can; শন্তিৰ eu-mehog; মান্তিত,
ইং ৰ skyed-can; শিল্প goçirs; মান্তিৰ thu-yeos;
ইংৰ skyed-can; শিল্প কি hybroy-byed tean-dar;
মান্তিৰ দিন কি may-po; বু মান্তিৰ বিভাগকি সাম- দিন কি জিলি-চালি কি নি-ri teandan; ব্ৰব্যাহি বি dy-byrohi shin-po; বৈ ব্ৰ মান্তিৰ বি dy-byrohi shin-po; বি ব্ৰ মান্তিৰ বি dy-byrohi shin-po; বি ব্ৰ

ধৰ্ণৰ কোই tsan-dan dmar-po, ভাছিলভাৰ, ব্যাহ্মৰ red-species of sandal-wood; ধৰ্ণৰূপে এই বুলু tsan-dan dmar-pohi bbru ব্যাহ্মৰীৰ the seeds of red-sandal-tree.

Bya. के मृत्र्य का me-toy don-cun; वाई व काtram-ga; विकार का til-mur-can; व्यवस्थि bdab-mahi-lus; विकार कुम श्रम chos-byed snumldan; वर्ष क्ष्य द्वार क्ष्य का स्वाप्त क्ष्य ta tsan-dan; व्ययम्बद्ध lus-dmar rul-yri (Mon.).

६५ ५५ वेर व tean-dan ser-po चलच, पोतचन्दन the yellow species of sandal-wood.

44 gam tean-rdoug-ma imitation sandalwood (Etsii.)

14 * tean-solof sandal-wood tree.

SO JO tead-tead and = 30 Jo rteadrtead or \$0.50 tead-tead in a hurry, \$0.50 je teadhasty; \$0.50 je don't be in a hurry! \$0.50 tead-tin hastily, in a hurry (Sch.).

ইল' সুথান tsab-hral-wa = মুন্ত তাৰ্থ ব্য to clamour, to raise a cry (K. du. 5, 114 also in w, 33). 2. loose, dissolute course of life (Sch.).

\$\square\

ठैंडी turn बादब, बाब, प्रति we extract from Ja. for convenience: [mostly affixed as an enclitic, = \$5 said. 1. as much as, at as much as this, = so much, so many: भेददेशन्यद्य to kill so many men Glr.; 384 de-tsam so much; also emphat.: असरे अस देवा पन्दर्भ after having given you so much religious instruction; by way of exclamation: 3 to how much! W., 3 64 54 how much have you done! 2 to the how much ... so much (as much as) Cs. 2. denoting comparison, as to size, degree, intensity, like, as-as so-as, so that: \$ 39 \$4 ri-rab team like Sumeru (in height) Cs. ; MENING SM as big as a grain of mustard-seed; gangage even to sinking in up to the knees (knee-deep); 3 a and a sa so much that the sun was darkened: अबंद बेल हा अर व देवर है बर्दे सता क्ष्म वेर. he became so (powerful), that he could also subdue, or could have subdued, the neighbouring kings (Glr.). 3. denoting contingency and restriction: perhaps, if need be, almost, only, but, all but: 495 (Vai. st.) this may perhaps be used instead, this may, if need be, supply its place; ** 4 4 4 4 4 7 6 7 un la q da una if I let him loose, he might almost catch a bird in the air. squiffy w for a = squisk distant to every one that has

the mark; \$55.540 to nothing but muscles and bones; a far auge, if one knows but they exist only in our fancy; \$45 teamdu denoting extent, degree, intensity; as far as, about so far, nearly up to, even to. till, so that: au 35 sus lam-phyed team-du about half way. Frq. with verbs: " g as w usus so frightened that his hair stood on end; 34959859845 89 व्युवार्त्रियान्द्रियाने tormented by a pain as if he were out to pieces; gwwwik-wis-5. 549 € as glad as a child is when beholding its mother again; sometimes to a stands for \$45 and \$45: 24 \$44 in the shade] Ja. largu team-gyis instrum .: 24 24: 34 gu Xq Awa content with everything poor as it may be; \$45 added to the inf.: E44 \$475 as soon as it had been said. Sarwar. with a following negative = not the least: Maraterus age to pay not the least respect;) with a converge and neither sun nor moon is to be seen at all $(J\ddot{a})$. 4. in tsam also = about, just about: gra inaben about fifty. Fath rtog-tsam in C .= a little, a few; somewhat, rather.

then, at the time when, when: ব্যাট্টিপ্র nam-phyed team-na about midnight; ইঞ্চন্ then, at that time; esp. with verbs = 'when,' as': ব্রুপট্টির্টিপর when he came home. Inst. of কিন্দ্র tis very common to home. কিন্তু কিন্দ্র কিন্তু

SA'LI tsam-pa 1. adj., about or of the size: Resystem mi-tshad tsam-pa man-sized, about the size of a man. 2. flour from parched barley. 3. n. of a country to the east of Kashmir, the native state of Cham-ba on the Ravi (S. Lam. 17).



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4. the ancient Bhagalpur. 5. the ancient name of Cambodia.

ঠঠা থালা team-pa-ka কৰাৰ the magnolia; Michelia champaka, the fruit of which is called পুৰুষ্ক ka-li-ka: কৈন্তু স্থানিক ব্যাহিক্ত্রতা উচ্চ Campaka (as a medicine) removes fever.

Syn. १ अश्वन he-ma puş-pa; वर्षः कृष्णः वर्षः bood-nams bsuk; अध्ययं mchog-thob; वृष्णः प्रेम् पुष्णः ger-gyi me-tog-can; के पृष्णः कृष्णः me-tog-cyal (Mhon.).

sara ক্ষাৰ Tsam-pa kahi yul, one of the 96 provinces of S'ambhala (prob. the Greco-Bactrian Empire situated to the north-west of Kashmir) (Dsam.).

the same po-pa one who is contented, has no ambition, no desire to improve himself; a mere one, i.e., one in the possession of only one thing: A summarant seed of the possessed the mere body not the intellect, so he was called Team-pa-po the mere one (Khrid. 19).

ঠিন team-teom or কাষে = ই ইন doubt. জি, কাষ্টাৰ্ড, ট্লব্ৰ you are in doubt (about it).

SX'SI Tear-ma n. of a place in upper Tibet or the monastery of Tear-ma in Liyul (ix all appears).

‡ ŠZ'U'd' U Tear-pa fi-pa n. of an Indian Buddhist saint (K. dun. 5).

3 tsi num. = 47.

‡ 8 h 7 Tsi-tra-ka form several plants, esp. Ricinus communis called \$5,343 at the

prince of the digestive stimulants, and termed in China: and pur-pan-la (Sman. 57).

3 ya tsi-stay a purgative medicine.

2. acc. Cs. The and acc. to Sch. The signifying cancer. The tsi-dsi tsha, a kind of leprosy: 45 The and disease (Vig. 35).

3'ৰ Tsi-na ৰীৰ; China or the eastern country.

ਤੌਂ ਐਂਡੈਂਡ tai-l a species of fish (Miñon.).

** Stavira (but not one of the sixteen) who visited China and preached Buddhism there: ** 19.554 5 W 2001 | 254 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255 5 W 2001 | 255

1 35'5 tsit-ta (mystic word) the heart.

‡ \$4.50% tsin-da ma-ni (\$4.54% \$4.50)

Tenner the chintamani, a yellow gem of fabulous virtues with seven shades of colour appearing in it at different hours of the day (Maon.). It adorns the crown of the king of the Nagas (Yig. k. 12).

বিশ্ব বিশ্ব Tein-dhi-li-kra-ma n. of a border state of Magadha: কুল্ম-জন্ম ব্ৰিটেইং ক্ৰিয়াল ক্ষায় অনু উধায়ুৰ কৃষ্টৰ বিশ্ব স্থানিক 999

the barbarous border-country of India called Tsin-dhili-kra-ma a Buddhist minister erected a temple.

§ tsu num. fig. = 77.

ই 5 tsu-la স্থন, স্থন n. of a gem. 6 কথ প্ৰবৰ্শ মুখ্য মন্ত্ৰ হাই the gem tsuta removes the malignant influence of evil spirits and stops disturbing dreams. হ চন্দ্ৰ প্ৰবিশ্ব স্থা কথা tsu-ta rkań-gcig-pahi rgyal-khanis n. of a fabulous kingdom of the class of Asura who have only one leg (Yig. 6).

ইনী tsug= ইপ্ন adv. interrog. and correlat., how, as, in what way: ইপ্ৰ ইমনীল do it so! ইন্দ্ৰেই প্ৰস্তুত্ব where she is going, and what she is doing? In W. com. in the form হল, ইপ্ৰ for ইপ্ৰ, etc. (Ja.) প্ৰস্তুত্ব how it was done, how he did it: গুৰুত্ব মুক্ত মুক্ত মুক্ত কৰিছে যা is not known what or how much he did in the river Ganges, etc. (A. 137).

5 বি Tenn-da মুখ্য n. of a goddess not often referred to: নি মুখ্য মুখ্

dose, little: \$35.55 a tse-gur htan-ra the repeated administration of medicine to a patient (Sman.).

Sill tse-po or tall tscl-po a basket or panier carried on the back; in W. 248 cag-tes a wicker basket, 348 myug-tm a cane basket, 848 tse-lua string or strap for carrying it.

3.8 tas-ini=38 toi-tai millet (Ca.).

IR fac-re 1. song, tune. 2. = IR take-re.

34.34.16g-tseg-byed-pa or 34.34.24.16eg-tseg ser-wa to rustle, to make a noise like dry hay or dry leaves.

3737 tseb-tseb sharp-pointed, of needles, thorns, etc. $(J\ddot{a}.)$.

34'3 tem-tec=34' small scissors.

3=3=9= tser-tser byed-pa to shake, quake, tremble.

हैं। य tsel-po= । i tse-po a basket.

X I: tso num. fig. = 137.

II: or T = tso-ra (Lember) a medicinal plant which yields incense. Acc. to $J\ddot{a} = in$ Kulu a sweet-scented white lily.

Syn. ম্বির sgin-nio; ব্রুক্ত gtum-nio; ব্র ব্রুক্ত nor dphrog-nia; অইট্র'ড্র'ন bde-byeg bu-kan; শ্রুমান্ত্র tehog-behad (শ্রুগ্র.).

্ ই যোগা Teo-la-ka चोच n. of a country in southern India: ২০০০ ক'ছ এই প্ৰথাই অ ক্ৰিন্ত কৰিব কিছিল। কৰিব কিছিল। কৰিব কিছিল।

ৰৈষ্ toog-pu or ইৰাইবাৰ toog-toog-pu আৰ-ৰক্ত the posture of cowering, squatting crouching: ইৰাইবাৰ ইংকাই-ব্যান ইৰাইব ৰক্ষাৰই the lord having gone to the edge of the lake Manasarowars sat crouching (A. 74); ইৰাইনীয়াৰ he cannot even cower, of one very sick. ইৰাইব toog-pu-pa নীৰীয়াৰ one cowering or sitting down.

र्हा teofs vulg. ऑर्डर o-teofs प्रवास the

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St. Toon-kha lit. the onion-bank, n. of a district in Amdo in Ulterior Theet where Teong-khapa the founder of the Gelug-pa school was born. St. Fa Tson-kha-pa lit. a native of Teong-kha, but the term now signifies the great reformer himself whose real name was Tak-Taya.

En En tsun-tsun on a level, even, straight.

著口・著口・美て ロ tsob-tsob sdod-pa to sit in different groups, not in rows.

\$3 tsor-mo a five-finger pinch (Cs.).

goad, a long whip]S. 2. vb. to thrust in, poke; pierce, prick: व्यवस्था a khray gisagpa to bleed with an instrument, ब्रह्म व के gisag-pa-po one who does the operation; ब्रह्म य gisag-pu= व्यवस्था व व व व (Sitn. 81) an instrument (lancet) for bleeding.

Tibet of which the chief city is প্ৰত্য (Shiga-tse) adjoining which stands the grand monastery of Tashi-lhunpo (ব্যাপ্ত ব্যাপ্ত বি the Tashi Lama. It was anciently divided into two districts called Rulag and Çan-hygrd (Lon. ৭ 5). প্রয়োগ gisan-snam, woollen cloth manufactured in Tsang (Risii.). 2. = প্রত্য প্রায়োগন বিভ্রান (Risii.). 2. = প্রত্য প্রায়োগন বিভ্রান (Risii.).

वृद्धः glsan-khun गमकुर, गमस्य temple, sanctuary.

কান পাঁটুৰ প্ৰশা glausi-gi gyer-yuy one of the 37 holy places of the Bon (G. Bon. 58).

estanger and series of the characteristic of a mountain-top overhanging the Tsangpo in Thobgyal in Tsang (Jig. 3).

ब्राह्म अप क्षेत्र कृति ytsan-chay reel-shib a stone used to cure obstruction of urine (Med.).

ৰ্ভন প্ৰায়েজ-chu দ্বী any fresh water or river. In Sikk applied to the river Teesta. In Tibet the Tsangpo is also called Tsang-chu: ৰ্ভন ব্যাধীন প্ৰায়েজ বাৰ্টি ব্যাধন কৰি ব্যাধন কৰি ব্যাধনিক বিভাগে বিভা

 \P \$5.74\$\, $qtsuh-nechod = \P$ \$5.74\, Tig. 116\,

Tsangpo.

বার্তম প্রার্থন po any river, but usually a large one; esp. the great river of Tibet flowing through the heart of Tibet from west to east and called the Yeru Tsangpo. This river is believed to enter Assam as the Dihong where it presently joins the Brahmaputra just below Sadiya. "Rising from the eastern range of Kailas (aca 3 a) and receiving the waters of the streams coming from Byaft, Nags, Tshafts, it flows eastward past Lhar-tee and Phun-tsholing and then being joined by several tributaries such as Skyid-chu, Myan-chu and others in Lhokha, Yarlung, Kongbu, etc., it enters the mountain gorges in a southernly direction" (Dsam.).

वृदेद स् gisan-spra प्रति purity, gen. external purity in living ; वृदेद सू वन gisan-spracan बोचव possessed of cleanliness, clean, pure ; वृदेद सुर्दे दें व gisan-sprar spyod-pa बोचवद्वाचार moral purity, pure conduct. वृदेद सुर्व gran-spras = वृदेद के pure, and अवस्थ handsome: ५१व वृद् द्विद सुधान्यव वृद्ध वृद्ध by practising asceticism with his purity of living he adorned this grove (A. 6).

प्रोटं न gisuá-sca 1. द्वांच, परिच, द्वार, वीच vb. to be clean, pure. Also sbet. cleanliness, purity; and adj. clean, pure. Most frq. las sbet. with negation: विवाद impurity, foulness, filth, human orders. A make of some any analysis of heap of all kinds of filth, mass of corruption, sometimes applied to the human body. Occurs as who, the pure; an epithet of Buddha (M.V.). Make as mereligious life; Bullage one who leads a mereligious life; Bullage one who leads a mereligious life; Bullage one who leads a mereligious life; Bullage one who leads a merely great washed, cleaned, stainless; Ake and a s

বাইন'র gtsaft-bu screen, parasol (Sch.)

कृदः हे, gtsun-byed 1. पूतमा, कावा, पविच. 2. a hog. क्दः हे, व्यक्त प gtsan-byed myon-po पूतमा-नाय; an epithet of Indra (Maon.).

क्षर म gtsun-ma मेथ, पवित्र pure, clean; sanctified, celestial: व्हरू प्रचीनवित्र it has become clean and pure. In colloq. tsangmu is the com. word for "clean," opp. to tsoy-pu dirty.

45 a novice-monk of the Bon religion.

न्दर-न्द्ररः gtsan-ytson steep, rugged, mountainous (Jü.).

ৰাইন'ন gtaub-pa to detach with a crowbar (Jä.).

ৰ্কিই htsas 1. rust, blight: মুখ্য ট্ৰাৰ্ক rust of iron; উপ্ৰথ কৰি মুখ্য the corn has been spoiled by blight.

ৰাউ বা gtsi-wa pf. ৰাখ gtsis 1. to delight in, set store by, be fond of: ৰাজ্ বাল কাল্যান্য by one who was very fond of pretty things, earthly goods and pleasure. 2. vb. to invite, summon, call, appoint (Sch.).

বাৰীৰ gteigs 1. prized, of importance; ব্যব্যাপ্ত a very important; ব্যব্যাপ্ত হৈ হত prize, value; স ব্যব্য unimportant; ব্যব্যাপ্ত gtsigs-ohe-com=qtara adj. and adv. affectionate, dear, lovely. 2. in Mil. qtara adams to subdue, to force, compel, also with supine, agr. affected are to compel to obey. 3. in Sch.: atarata quick comprehension, retentive memory.

ৰ্থক্ষণ gtsigs-pa 1. = মট মন্ধ্যম বটক্ষণ থ to show one's teeth, to grin. 2. বৰুদ্দদ [Ficus glomerata] S.

প্রতিশ্ব gisir-wa, to press out, extract;
ফুল্ফব্লপ্টিং ফুলেল্ড্ড-gisir to press out oil.

বাঙুবা group পুৰা, ইবাৰ creet, the crown or top of the head; ইবাৰ crown of the head; বুৱাৰ to fasten on the crown of the head; বুৱাৰ head ornament, বুৱাৰ বাঁহ ও or বুৱাৰ নিয়ন most high, supreme, pre-eminent: বুৱাৰ বাঁহ ও বুৱাৰ কৰিবলৈ jewel worn on the head or on the crown (প্ৰান্ধ).

মুখ্য gisug-tor অভাব, farida head-cover, head-dress, orest, etc.; but, chiefly = flame-shaped tuft or growth on the head of a Buddha; প্রশুদ্ধের বি (ক্ষমে ব্যুল্থ বিশ্ব) a Sūtra on mysticism (K. d. s. 404). প্রশুদ্ধের বুল স্থান বুল স্থ

4444 gisug-idan as met. the peacock (Maon.).

ৰূপ্ৰ ইং বু ging-na nor-bu লখিবু n. of a mythological king, believed to have been a former incurnation of Buddha (A. K. ch. iv.). পুরুষ্ণ নুষ্ণ বহুব n. of a yakaha (L. Kah. 26.); পুরুষ্ণ নুষ্ণ বহুব ne epithet of Mahes'vara who decorated his forehead with the moon obtained from the churning of the ocean (Man.).

न्द्रवार utsuy-phud पुदा जिला, पुत्रव=श् hair, the crown of the head, वनेर के पुत्रव ধ্য ক্ষাপ্ত n. of a king of fabulous origin (A. K. 14 5); প্রপ্ত বুলার্ক্র gtsug-phud rgyal-mesan behañ an epithet of Mabes vara (ইনিজা); প্রপূত্যপুষ্ঠ gtsug-phud fina-pa ঘর্ষাপ্ত ethe lion; প্রপূত্যপুষ্ঠ gtsug-phud-fdan বিশ্বিশ a peacock; anyone with a crest. প্রপূত্য ক্ষিত্র প্রধান gtsug-phud tahul-khrim, one of the four Bon sages (G. Bon. 35.); প্রপূত্য বিশ্ব gtsug-phud-bdsin বিশ্বস্থায় peacock:

া বার্থা atsug-lag defined as: महमामन हैमायादै। वस्त्रमायवे महनावस्त्र । अपेरास्त्र 5'004 am of (Vai. kar. 144) that which has come out of the head of the most holy. i.e., the result of his intellect, and has been placed in the hands of the inquirer: hence sciences, sacred literature, etc.; वृद्धवास्त्रकारावार्थात्वर the eighteen separate sciences; also, seems = \$75 sde-suod Pitaka class. व्यक्तवाची रेज्य मह अवस्थ वित्रे he was learned even in the learning of the Pitakas (A. 34). প্রশ্বপথি tsug-lag-bshi the four sciences: (1) अने निवासन the science of letters: (2) # N5 B made and the science of language and words, i.e., grammar; (3) क्षा पर रेन दे र के नहन जन the science of supreme enlightenment; (4) alarga at a the science of worldly object and usefulness (K. my. 9, 423).

-পুৰুপ্ৰপূৰ্ণ কুলাই ytsug-lag kun-kyi mamo the alphabet, lit. the mother of all sciences.

ৰুপ্ৰস্থান gisug-lag-khaß সুহানাৰ, বিহাৰ a monastery, a temple; but in the present day most commonly applied to the chief hall of tworship and assembly in any large monastery. In this sense a Tibetan remarked lately to one of the editors: ৰুপ্ৰস্থান সুধ্য বিশ্ব সালা আৰু প্ৰথ in the congregation hall there are many poloured pictures on the walls. In Linea com. appellation of the Cho-khang or chief temple of that city.

Byn. वर्षेच gan-dho-la; देवस्य संदर्भक्ति-khan; अर्ध्यंभव्यच्य mchod-bos-gnas; व्याप्य वर्षे lhayi gnas-gahi; वर्ष्य प्राप्य kun-dgah ra-vos; वर्ष्य क्ष्य क्ष्यक्रिकः, देवस्य स्थान्तिकः, देवस्य स्थानिकः, देवस्य स्थानि

Mon-ua the world, the wheel of transmigratory existence (Moon.).

মুখ্য যে gisugs-pa 1. = বশ্বৰ to plant, আৰ ব্যৱৰাৰ to put in the ground; ই দুৰ্বৰ্ষ ব্যৱৰাৰ to plant crops (Nag. 56). 2. to bore out, scoop out, excavate (Sch.). 3. = বশ্বৰ ব্

ৰ্থ বি the pa pf. বৰ্ণৰ his to rub; ৰ্থ কৈ gisub-pi ৰ বাবি wood to make fire by friction.

ৰাষ্ট্ৰমেশ্য gisubs-pa = তমু বল ও berubs-pa to churn.

প্রতি gine-ua, pf. শুইন giscs, v. এই ব bishe-ua.

गुर्देर व gtsrk-wa= वृह्य gtsi-wa (Sch.).

স্তিত্ব giser-wa, 1.= আন bishe-wa (A. 97); স্থান্থ আইন ব (Situ. 81). 2. আন্দর disagreeable, offensive to the ear, not pleasant.

মুখ্য giso-to 1. = আনা or প্ৰশাস self, and even: the soul. 2. মুখ্য, ব্ৰন্থ কালি, lord, master; মুখ্য কাল বাং কাল কালি, lord, master; মুখ্য কাল বাং কালি, especially, chiefly, principally; কংক্ষমুন্ত the chief of all symbols, the principal one in a shrine, the deity to whoma shrine is consecrated. সুখ্য as a title = sir, Mr.; মুখ্য সুখ্য কালি six (gentlemen) ministers (Jä.). 3. = মুখ্য excellence in

reference to গুইনাই substance, reality, আছ, মধ্যান, মন্ত্ৰা, কুলাবে। Also, = মান or বিনাটি, পুইনাই, পুইনাই, পুইনাই, পুইনাই আছে, the highest in perfection, the most excellent of its kind; সুইনাই or সুইনাই, ব্ পুইনাই, to place foremest, to consider the first or most excellent.

ৰুই' stee-ma or এই' st 1. refined, pure, without any alloy or mixture of base metal: ক্ৰমেন্ট's unalloyed purified gold.
2. hemp (Sch.).

The stood or at the best Hodgson's antelope, with straight horns standing close together and at a distance imparting the appearance of a single horn; hence Huc's appellation of it as the unicorn. It is the cho of provincial Tibetans, and occurs throughout the country from Ladak to the borders of Kansu and Escohuan. The steady of the power of the young cho. The straightful of the province lying between the courses of the Sutlej and one branch of the Indus; styled in maps Cho-chho Thol.

বৰ্তনা bisag লীখন, লীখনাৰ red ochre.
হাৰ্থক: bisag-than, এইৰ্থ bisag-ri, এইৰ্থ্যbisag-lung plain, hill, valley, of red earth.
হাৰ্থ্য bisag-yag mineral substance of several colours, generally = red ochre. হাৰ্থ্য ক্ষিণ্ড ক্ষিণ্ড বিশ্ব red ochre (applied) cures headache and inflammation of the bones.

पर्देन् प bleag-pa, v. वन्त्र ; also = परंत्र ; क्षेत्र ; क्षेत्र (Situ. 76).

alon g blagg-de in agu ffeu undur g'é q'u'

asquise blsage-ma fine wheat or barley flour that has been well sifted or passed through the sieve (Risii.).

মেইবা রা bisaj-mo a certain beverage, = $\mathbf{5}$ গম $(J\ddot{a}.)$.

বৃষ্টিন প্রধানত pf. বৰ্ণন হাত্ত্বৰ্গত press forward or into, squeeze one's self in: ব্ৰথম চুম্বান্ত্ৰ pushed one's way, into the assembly, in between the crowd (Situ. 76).

युर्जे bisan or वर्डाय 1. a species of demon, inhabiting a given locality and sometimes entering into a person visiting the place for a brief period and causing thereafter serious illness. 2. strict, secure, binding : and ass strict orders. Fr ass a strong Jong or fortress (Nag. 55): 549.4 argarent is transacratara to be long in merriment and secure in comforts and happiness; 484,45,445,4 to enforce strictly; दव वर्डन Aag-bisan a firm promise : वर्डन व btsan-sa=544 444 a safe, inaccessible retreat where no robbers or enemies can easily penetrate (Hbrom. # 3); also place of purity and eminence, exalted position: इरेस इंबरेंद वर्डन में के पानेन अञ्चल (Said.) if here in the present life I have not held an exalted position, i.e., unless I have betaken myself to the pure and sanctified life. Fr. 464 5 = Fr. 54 5 a strict and strong Jongpon.

নধ্ৰ বৃশ্ব a Bisan-dgon-pa, n. of a monastery in Gsafi-phu (Deb. শ 45).

বৃষ্ট্য btsan-po 1. puissant, mighty, powerful, strong, violent: অধ্যাত্ত a virulent poison. 2. early name for a king. It is said that while Tibet was under the



early monarchy the laws were enforced with the greatest severity and rigour, and because the kings administered them so well they were called as a (\$\hat{N}ag. 55).

see सम्बद्ध blean-po ya-med= वर दन्द्र । the black species of acouste (Sman. 109).

মেন্দ্রী htmb-pa pf. atom htmb; to out small, to chop, to mince, in C.; বৰ্ণান্থ chopping block C.; ইব তাংবাইনাৰ to pulverate, to reduce to powder; হুমানাইনাৰ pounded the bones (Situ. 56).

Agn. a pleam-ba or nimma A. ama

মান্তি স ঠাজন-জন 1. pf. আন ঠাজনা to be born to, to bring forth: এন জন আনু বৰ্তন a son was born to his wife; মুনাইন কৰি বৰ্তন সংখ্যা ahe was incapable of the chance of bearing children (Dsl.). 2. resp. to watch, to look on, sepy.

অইথ ম bisab-ma ripening of corn in autumn in Tibet; harvest; অর্থ আইণ to harvest.

asa bisal-ua, v. asa bishol-ua: Anasa's seeks for wealth; ang asa ang gshan-la bisal-nas räed having sought elsewhere, he got it (Situ. 76).

ntera bteag-pa, v. ata a.

वर्डमृड् htsas-ston जातिकच feetivities and religious ceremonies at birth.

name bisas-ma 1. also fee harvest, name to reap the harvest; \$45.8 % name reaped in the autumn season (Situ. 184).

2. wages, pay; guda ferry-toll.

abra bleir-wa v. abra, Abr. a.

District planted, established. 2. वेट sgreet समुद्रित raised. 3. बहुन्य betrun-pa क्यादित reared, grown, produced. अनुवानीय gingspirit a tree that has been planted; ब्रायानिय established a custom (Situ. 76).

TSTA groud-pa = TTA broug-pa to put, insert: FTTT mod-du bloud put into a vessel (Situ. 76).

ਧਨ੍ਹੇ ਪ bisun-pa 1. respectable, noble, (of race, family), assuages a noble lady, a lady of rank. 2. वचा, सूच, सदल ; in # 944 reverend: 444 9 244 the ecclementics. priests; even aga a haway wicked priests. Gelong and Getsul who are of pure morals and learned are called 9554. Buddha is also called as the reverend one. यहेंबे.त.यहूकाक्रेयं जरकारार्थां प्रकारता यहूकाक्रियं जरका क्री विवाधन аны и ди ок цы оба ок а в я (К. d. f. 304). वर्षक वर्षे प्राप्तः शिक्यक a monk's cell. 3. creditable, honourable, faithful in observing religious duties, frq.: अनुसाम्बद्धाः वास्त्र वास्त्र वास्त्र वास्त्र वास्त्र learned, noble and good-three qualities; દેવ વર્ષ વ creditable discourse. Mil. even says of his cane: अधिकाने नमान्द्र यारे this cane of quite a serviceable quality (Ja.). btsun-chuff a boy monk.

ৰ্থন ই bisun-po = বৰ্ধন , ৰুই বৰ্ধন হৈ the noble Emperor of China বৰ্ধন ইং ইং ন to reverence (Cs.).

বৃত্তি বি blow-mo honorific term for a woman of rank, a queen: blown-cahpo chief wife. বৃত্ত্ব চিচ্চালনৰ is applied to designate a Buddhist nun; and sometimes the nunnery itself is designated বৃত্ত্ব চিচালন্দ্ৰ. বৃত্ত্ত্ব মুখ্য মুখ্য বৃত্ত্ব কৰা চিচালনাত dua-gi thor-tsugs-can = ব্যাস্থ্য (§man. 77): বৃত্ত্ত্ব মুখ্য মুখ্য চিচালনাত rin-po-che the ideal

beauty who is fit to be the wife of a Cakravartti Raja (K. d. s., 43.) অধ্যমিত বিশ্বতি কৰিব চুলিনাল কৰা বিশ্বতি কৰিব চুলিনাল কৰা বিশ্বতি কৰিব চুলিনাল কৰা বিশ্বতি কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰা কৰিব কৰিব চুলিনাল কৰিব

Syn. कुश्यिकहरूम gyyal-rigs chuh-ma; कुश्यिकाम gyyal-rigs-ma; भिष्मेश्वर्क mi-yi bilay-mo; ५०६ व्युष्टम dicah-bekur-ma; भिष्म-श्वर्षम pho-brah hkhor-mu; बद्दिन के huren-pano; अबुर्भ sa-spyod-ma (Khon.).

aga # g y Btsun-mo Chu-feam the wife of the Bon patriarch Safg-ρο who gave birth to eighteen sons and daughters (G. Bon. 25).

बहुत इंद्यबं इंद्रांक का hod-zer-can S'rimati Prabhavati, n. of the mother of Dipafikara S'rijfiana or Atis'a (A. 26).

बहुद इति चुद btsun-mohi pho-bruñ female sanctum, a lady's mansion.

Syn. মৃত্যু বৃদ্ধি ঘট ক্রি pho-brak bkhor-uuhi khyim; মৃত্যু ক্রম sa-spyod ma-gnas; মৃত্যু ক্রম s sruh-nut-cun; ব্লু ঘট অবং হর dag-pabi mthabcan; সুত্রু মৃত্যু ক্রম ব্রুদ্ধি আন btsun-mohi khah-pa (Mhon.).

মুঠ মান bleum-pa নিদাৰ to wink with the eye; also মৰ্মান্ত (Nag. 56); pf. মুক্তম bisums (Situ. 76).

DECN'U bische-pa was interchange, barter, shift.

परिमाप hisem-pa pf. वीम्प hisems: प्र

মের তা blees-pa. pf. of বছ hishe: ব্যং এমবছল troubled by danger or misohief, troubled by persecution (Situ. 76).

হৈ biso or এই u biso-ma 1. to dye. 2.
(কে এই u) distilling; also refining, v. এইং u;
এই m or এই um a purified substance, কাইং এই ল purified gold. এই অধ্যাধনৰ biso-lag-ক্ষমিকা
also এই আ আলাকন্ colloq. — ইমা কাই ব্যক্ত dyer;
hence: ব্যক্ত a bleacher, washerman (প্ৰতিক্ৰা).

TE biso-ma an warm, boiled. এই g biso-rdsa a kettle, cooking pan. এই sa biso-zan, residuum of cooked wheat and millet (which is thrown away as refuse or given to cattle): মুলুম্ম ক্লুবাই ক্লুইম্বাত মুন্তুম্বাই মেন্দ্র it would be like one suffering from nausea and taking iso-san as food (Khrid. 3.2).

प्रिक्त में bisog-pa 1. बोलक shet. dirt, filth; food matter: १ विष्ट-पुरू के प्रवृत्त के विष्ट प्रकृति के विष्ट प्रकृति के विष्ट प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति के विष्ट के प्रकृति

বৈতি black acc. to (Kag. 56). = কৈ tack onion: অৰ্থ ইন্দ্ৰিকাস এইৰ আন্তৰ্গ কৰি বেংকুই এইনৰ onions and leeks increase sleep and overcome flatulence on taking food.

पर्डि blood किया = कुण वृष्टि व leng-phra rih-pa a creeper; syn. देवार हाव dri-bsah rim-nea; कि कुण n chuhi leng-ma; प्याप्त कुण क्षा yuh-dag lus-ma; द्वण क्षा देवा dpag-tshadbdab; analism sbal-scapi lo-ma; kingan; analism sbal-scapi bdab-idan (Mon.). aning heod-bbru needs of this plant. aning the blood-shist plantation of madder, field wherein madder is grown.

ASA bison or asafer bison-khas sumare prison, jail. In Mil. ala te bison-don is ata theon-ito provisions for a prisoner, which, it seems, are supplied by the friends of a prisoner in Tibet : certain kind-hearted people also furnishing funds for the same. In Tibet the state does not give food to those whom it imprisons. nga a brisoner; } a a Ba ag ag ag ag a convicted criminal; as 5 3 as or again to take prisoner, to put into captivity; assign at a to set free from imprisonment; am and hostage, fig. people that are snowed up (Ja.); ala & btson-rdsi or ala a c. btsonoruf jailer; asa anaka bison-rar-beif wien imprisoned in the jail.

Syn. aca totoon-ra; An khri-mun; acana du hohih-wahi khyim; Huuna tilmar ra-sa; azanan du hkhrul-dkhor-khyim; zzpa dug-khah (Maon.).

DEN'A hisol-wa, pf. atan hishol-wa.

বৰ্তীৰ hisos, হজিল, pf. of ইন; ইনাবীৰানধ্য dyed coloured. অইজন hisos-ma হজিল any thing dyed.

atura bishos-pa cooked, boiled (Maon.).

F toa I: fatt, and, and 1. vein, artery, Ku, gku, 584 the three principal arteries, which are however of a mystic nature; gaakawu muscles. It is mentioned in Kab-gyur that there are 1072 smaller and larger veins in the human body. 2. intestine, bowels: \$434483447 rtsa-largyug-pabi sman drug the six medicines

which move the bowels. 3. the pulse: TYPE rise Ita-us to examine or feel the pulse. Tibetan physicians always feel the left wrist of a male patient using their right hand to do so, but feel the right wrist of a female patient using their own left hand. They also examine the pulse or circulative force in other parts of the body. SAM rise-chus in C. SASM cramp.

Byn. नाकी वनपक्ष hbab-hlan; इसपविद्या प्रमुक्त schih-byed (Mon.).

rtsa-khrid=25'4 lineage or 54'25 family extraction (Mon.).

5 a 3 a again tran-flux rgya-cher hgreipa n. of a Buddhist Sanskrit work on the principal sins or moral corruption (A. 136).

fix rtsa-phus n. of a place in Tibet (Bon. ch. 5).



never go again: "tanda khorafi nga-la tea-wa-ne lep-kyi-ma-re" he never comes to me now. 2. origin, primary cause, source, also 49'8, e.g., 474'44'49'8'45'4 to cut off the cause of transmigration, to deliver a soul from transmigratory existence: \$ 444.4854 or \$5.4854 to examine closely, to investigate thoroughly. Wilks 359 934 are the three primary moral evils, viz: axx and ayes and ayes. grartsa-bral without origin, without beginning or end, unlimited ; 5448 84 sauge a virtuous deed, as a cause of future reward; इ.वरे म्हाइस्थव original sin 'sin inherited from former births' (8ch.); इ.वर.बर् ब्रुवनम् an original treatise; इ.ब.८८ age a commentary of the original work : gradu the Prajna-paramita the real mother or producer of all Buddhas; \$'42' TE 494 the real nature: \$34 original words, original of a letter or document. In the sense of "really," "in its very essence," "from the very root or core." \$9 is prefixed to certain adjectives as an augmentative. Thus in describing great sanctities as the Dalai Lama, the Panchhen Lama, etc., they are said to be; हवानेन्य essentially great, इत्याप really holy, etc. This augmentative is said to be not applicable to laymen however lofty their rank. Also, in gen. \$24 repa-chen= very great. \$ 4 44 44 4 rtsa-wa-nas bsharua wan to shave or scrape entirely away.

+ 5 = 2 risa-ba-Ma, the five cardinal virtues said to be the roots from which

the Mahayana doctrine springs: (1) कुम्बन्ध केन् व love; (2) कुम्बेट compassion, mercy; (3) द्वेनके इन्यम में देखन के प्रचेनके उन्यक्त कार्यक्त क्ष्म क्ष्म कार्यक्र भेरत्यक्ष वर्षेत्र; (4) कुम्बन्ध वन्यवस्थ्यवान ; (5) केन्द्र व्यवस्थित्र on the wishing to imbibe faith in any other school of Buddhism.

उपार rtsa-voa-man= मु?कः blu-pin नागक्ष lit. the tree of numerous roots. (अnon.).

¶ ¶ ¶ ¶ ¶ ¶ rtsa-gsum kun-hdus the assemblage of the three principal ones in mysticism: (1) ¶ the deity represented in the ¶ µ or Guru; (2) ¶ ¶ he scripture existing in the ¶ ¶ µ, or tutelary deity; (3) ¶ ¶ ¶ the spirit, represented by Khadoma (Khrid. 4).

है tisua gen. though incorrectly, written as a tisu, सब, सबस grass, herb, small plant. Also=hay, dry grass, straw. हान्य-tisu-khan सब्दानि thatched house; हान्य-tisu-khan सब्दानि thatched house; हान्य-tisu-khan are green grass; हान्य-tisu-can covered with grass, grassy; also, n. of a town in ancient Magadha; क्ष्य-क्ष-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष्य-क्ष-क्ष्य-क्ष-क्ष्य-क्ष-क्ष्य-क्ष्य-क्ष-क्ष-क

508): gaile rieg-molog um the best or holiest of grass, hence the sacred Kus's gram: galage unland the town of Kus's where Buddha died (Maon.); 3 of risathan or \$3 944 grass-rope (Rtsii.); \$34 rtsa-thun grass-gatherer; \$558 gtsa-durbhe or 53'4 (Maon.) fine green sward grass called war: it is included in an awarences or eight auspicious objects of the Hindus; 3755 rtea-gdan grass-mat on which Brahmans generally sit. EMAS riesgakon-nu fresh shoots of grass; 834 rtsason चाद्राचित्रिरः त्रच : हरि वृत्रेवया rteabi quegema. THEY (A. K. 9-55) is fragment or piece of grass S.; & alfq q rtsu-baod.pa in दिल्यान्त्र वाष्ट्र वर्षेद्र वाक्षेत्र वाक्षेत्र विद्या । क्या है वस बंध द अदः TREE age ? in the Himavet mountains there is a kind of grass which if the cow eats she yields the best milk for making butter (K. my. F. 129); \$\$ PK a rtsahikhaf-pa a straw-house, a house thatched with straw, gra Barq gtsa-khahi sil-ps the dew on the grass blades; \$'954 rtsa-hdam == \$4.5 marsh-grass, grassy swamp, the grees belonging to the government of Lhass growing in the swamps of Rkyanthat Naga in the N.W. environs of Lhass.

3°5 rtsa-bbyo n. of a large number (Ya-sel. 57).

\$75 gisa-phud one of the thirty-six border countries (Ya-eel. 38).

हाने हैं rtsa-scabi-sco the four earliest divisions in the Buddhist society: (1) क्या अ केंद्र कर हुन सम्माधिकारी; (2) क्या के हेन समा-साहित्य; (3) अर विश्व क्युर व समाधिकारी ह (4) व्यव क्युन क्यिए।

प्राप्त risa-dou-ma मधाना।

#A rtsa-mi principal man.

gin; u rea-med-ma war without basis.

\$\$ risa-rise, abbr. of \$4 and \$4 (Jig. \$9).

『句子 rtsa-yi sñifi-po=6 年 the banana plant (Mon.).

ে rtsa-ra, punishment under law given in a court of justice. এবিব rtsa-len-pa

ह नेव rtsa-pes primitive wisdom.

supplied the fundamental doctrine; an epithet of Naropa the Tantrik sage who lived in the tenth century A.D.

4944 fisa-geum-pa, fafatt: [the three headed, a demon of fever] S.

উপান Risags, a celebrated lama of the Rdsogs-chen sect of the Rhin-ma school (Deb. ব 19).

FK rtsafi (Exargig) a kind of thorn, bramble.

\$2.44 fteak-pa ryyu-ryun, v. \$2.44. F2.444 fteaks-pay the skin of a lizard.

Fr'Fr' rtsak-rtsak n. of a sa-bday monster.

हिंदिन है हिंदिन के अध्यात । अन्यात । जेना के सिंह chameleon, a kind of lisard ; इत्याप के अध्याप के अध्याप के अध्याप के स्थाप क

Syn. वश्च क (kra-wa; ध्रैन विष् ekyin-gwr; ड कि कि rta-yig-dyid; व्यव देन eog-le-can; व्याग्ने दन ral-gri-can; व्यक्त के क्रात्मित-can; ध्रियम khyimldan; भ्रेष क्षत ड mig-sman-rtea; भ्रेष व व्यक्त व्यक्त एक ; व्यक्तिक्ष gçol-ldan; दुव व द्वी ryyal-wa chuvo (Mhon.). 35 I: risad=3'4 root, \$5'44'4\$5'4 to root out, to eradicate.

894 rtsab-pa or 89 89 rtsab-rtsab, v. 84 69.

हुन अ _{Itsab-mo} बाबिक, बाबिक acidulated rice-water.

gaya rtsab-rtsob was fickle, unsteady, not firm: sayaniak aga rtsab-rtsob-tu sofldug he has become very fickle.

হ্বিমান treabs-pa 1. (মিল-মুগুর বিদ্যুত্র ব (মিag. 56) vb. to chop or cut into small pisces like mest. 2. ferment, barm, yeast, prepared from barley-flour; ইবলাই a sweetish sort of bread, made up with it; ইবলাই a beverage brewed from rosated meal (ইলাল) and water, and made to ferment by adding butter-milk, esp. liked in winter, also called কৰ্মা (Jū.); হবলাই হালাক-দা হালি a kind of salt in appearance like burnt tresule: ইবলাই ক্রিমান হালি

ground into meal, the staple food of Tibetans in country places and eaten in large measure by both dwellers in town and country. Is usually sopped in soup

or tea into pasty balls. I*Rq rtsam-khuy bag containing flour of parched barley (Iffon); I*Rq rtsam-phor keeper of parched barley-store; I*Rq rtsam-phor wages or allowance in parched barley flour, given to monks and menials in Tibet (Itsii.); I*Rq rtsam-shib the finest parched barley flour which is taken by the highest class of officials (Itsii.).

The resum-gin = gord (mystic) (Min. rda. 3).

\$7 rtsar=\$4 or 4345 near, close to.

XQ rtsal = | Que (Nag. 56) skill dexterity, adroitness: 99 59 54 a skilful, practised hand W.; # 5 magical dexterity; #9455 #34 strength and dexterity (Glr.); gar guilla etsal-gyi mehods gymnastic feat; 2449K'4 risal-horast-pu to vie in skill: \$4 24 rtsal-sgrub, business-like and expert. हवाके व gteal-che-wa or इवाधिक विकासी, मचाविकर,दान् 1. very powerful, prowess; adroit as a gymnastic wrestler, etc.; also sbet, athlete, juggler, etc., (Dal., Ja.). 2. =55 a conch shell trumpet (mystic) (Min. 3). 24 MEG 4 rtsal-mthon-pg, efficient: MEG ex four own & An or got age of a versed in the metaphysical work Lam-rim; also one who is an adept in the assetical meditation on Nirvana (A. 118.). 84 24 gtsal-gdan famim skilful, expert, adroit; \$4'4 rtsal-pu saw powerful; 34 1 tsal-sbyon bodily exercise, nimbleness, agility; at gala nimbleness in running : 49848 sgility in flying ; gair a resal-sbyon-wa to practise, or improve one's skill (Mil.); \$405 resul-med unskilful; \$4 % rtsul-cor all skill is gone (Jä.).

중시시 [trus-ma, v. 대체 btras-ma.

X

1010

Fisi 1. varnish, paint=#43; 443 black paint, 5443 red-paint; 4443 gilding, 5543 silvering. \$134 rtsi-khra-ma, appliances of painting (Risii.); \$144 rtsi-soum, paint-box (Risii.); \$144 rtsi-soum, paint-box (Risii.); \$145 rtsi-soum, paint-box (Risii.); \$145 rtsi-soum, paint-box (Risii.); \$145 rtsi-soum, cto.: \$145 fruit-tree; \$145 honey, juice collected by bees; \$15 secretion in the bag near the navel of the musk deer; 455 rtsi-rtsi a medical draught, potion; 4555 nectar; 545 white-wash.

In rtsi-khu or In fruit-stone, also the kernel.

\$ 95 rtsi-kud=\$ \$ lit. juice-elixir; honey (mystic) (Mist. 3); \$ 95.94 rtsikud sāis-po butter churned out of milk.

ই ব ট risi-wo-che or ই ইন = নিংম্ম asafwtida (mystic) (Min. 3).

ই'শ দ tsi-ma-jhi n. of a medicine which is said to possess the virtue of making all poisons including anake venom ineffectual: ই'লট্টাৰ কৰিবলৈ কৰিবল

\$\$ and rtaihi rgyal-po lit. the prince of medicinal oils or sap; n. of a kind of tree, prob. the Garjang from which a medicinal oil is obtained (K. d. 4, 117).

A grisihu n. of a plant, = mag (Vai-

ই বা risi-un (or সুমন্ত্রই ব) pl. ইন risis, or বইন ঠুrisis, fut. বই ঠুrisi, imp. বইন ঠুrisis 1. to count, to reckon, compute: ইন্মইন্সন্ ক্ষাইন্স্ইন্ডান্ড কাইন্সন্ধ having computed which day would be auspicious for setting

ইৰ্ ttsig-ge=ইৰ a mouse. প্ৰথম টু ইম্প্ৰিৰ্থিত হৈছে on the flour bowel sat the mouse Smng-chuń (Rdsa. 4). ইবইৰ ttsig-ttsig, squeaking of the mouse.

हैन।'ध rtsig-pa vb., pf. वहेनम brtsigs or 394, imp. 394 rtaigs 1. to build, to erect : 3944394 rtsig-pa brtsige built a wall (Situ. 70); वेज्यापर हैज्यानेज build it well! बॅडेन्य ago rtsig-pa to wall up a door. 2. sbst. a wall; masonry, stones, horn, etc. piled up: डैक्यकर में दे दक्ष में क्ष्म महत्व महत्व महत्व महत्व महत्व महत्व महत्व महत्व महत्व महत्व महत्व महत्व those pictures painted on the wall: arma चुँगमा वदेर हैगाय ठव देखा मामदेव देश हरा phyogs behir rtsig-pa-can de Lha-sa-mthil shes ser the walled portion of Lhasa is called Lhasa Thil. \$73 rtsig-gu=\$74 rtsig-pa; & Ttsig-flow side of a wall. face of a wall; 34% rtsig-rdo stone for building; foundation stone; \$7555 rtsigdpon master-mason, architect : 24 alf a risigoso-ica (Hand) brick-layer, mason.

\$757 rtsig-rlag the house-martin (Rtsii.).

sediment, the turbid matter of a decortion; and thus in gruel made of barley the fluid portion is called \$5.000 and the thick sediment is called the \$7.000 of the gruel.



Trisid-pa, or a see spurtemb-po unit, coarse hair; and see the rough long hair of the yak; hair; hair; the rough saddle-cloth of yak-hair; hair; the covering made of yak-hair; hair rope; hair, yak-hair rope; hair risid-physis felt.

rtmin-thud coarse sort of cheese.

\$78 finig-bu a kid: \$78 \$ A 2572 finigbu chu mi \$dog-pa the kid that does not like water (Lo. 7).

हैं ये risib or देवाल पार्विका ; a rib दल के देवाल id. (Nag. 56) देवाल वर्षका from between the ribs; देवाल वर्षका वर्षका id. (Nag. 56) देवाल वर्षका id. (Nal.); देवाल वर्षका वर्षका id. (Nal.); देवाल वर्षका वर्षका id. (Nal.); देवाल वर्षका वर्षका id. (Nal.); देवाल वर्षका i

हैपन्येष्य rtsib-bbigs (पश्च) चवर n. of a great number.

RUNN reside-ma we 1. the spoke of a wheel, frq.; in ornamental designs the reside-ma are often fanciful figures, supplying the radii of the circle. 2. the sticks or ribe of a parasol, canopy, etc. (Glr.); the spars of a felt-tent, the ribe or stretchers of a hide boat (Schtr.)

ইৰখাইনীচুৰ rtsibs-kyi mi-khyud that which composes the rim of a wheel; also = ব্যাক্তি n. of a king of the past Kalpa who is said to have had a thousand sons destined to be born as the one thousand Buddhas of the present age (Yig. 16.); ইৰখাই rtsibs-ri spurs of mountain radiating from a nucleus.

Baudan etsibs-logs und side.

हैन rtais मचना, मचित, बोबा 1. counting. reckoning, enumeration: Awaysaya inumerable. 2. account or accounts: 3w35'4 or eleve to make account; \$ wage to calculate, to compute, 34 3 3 3 a secounts added up; to count together, to sum up. (Dal.); \$459 an account cleared or settled; Bulla or Bullague And to find by computation; 34 H gtsig-khra or 34 3 H 4 table of figures or accounts (Risii.) \$4444 risig-mithan ave a computer, accountant. 45953444 34 or 44434 Chinese astrology. 3. estimation, esteem: \$4534 4 85 4 to value, to make much of, and 43 one that makes much of his own body by indulging and adorning it (Thgy.); \$4 BW752WW35 he respected her beyond measure (Jä.).

ষ্ট্ৰান্ত risig-khan a government account office; ষ্ট্ৰান্ত বুল্লান্ত না of the accountant-general's office at Libas, this being the central office whither all the Government accounts of the various districts of Tibet are rendered and there audited.

\$44 finishkhris making over or returning the articles of dress, official robe, X

weapons, hat, etc., to government treasury taken as loan by an officer of the state for his personal use during the time of his incumbency, also his replacing them by new ones if he has damaged or lost the old ones: ইশন্নামান্ত্ৰিক বিশ্ব ক্ষিত্ৰিক বিশ্ব কিছে

ীশাৰ্মাশাৰ rtsis-hjog-pa=কল্পৰ to reckon up.

Twis rtsis-rta government ponies lent to certain officials.

है साध rtsis-pa also है समान शबन accountant, chronologist, astrologer.

Byn. बॅनेशय lo-çes-pa; इश्लेशय dus-çrspa; पश्लयकाय bskal-pa çes-pa; स्ट्रिय skar-spyad-pa; पश्ल्यकार केट्यो-skar-mkhan; प्लश्नम्म [tas-mkhan; स्थानेम fus-çrs; अर्थन्यवाय mtshan-mkhan-pa; प्रदेशनेम grafis-çcs; प्रदेश इस grafis-rig (Mon.).

है अपने rtsis-dps गणित account book; an astrological or astronomical work.

\$ **SA rtsis-dpon a treasury officer and inspector of jong-pons' accounts; they go on tours of inspection, e.g., the tsi-pon stationed at Shigatse visits periodically Gyang-tse, Khamba-jong, etc.

દેશના કુંગલ ગોલા rtsis-gshi phyoge-begrigs n. of the standard work on the subsidies, pensions, allowances, &c., that the government of Lhasa makes. This work has been largely quoted in this compilation its abbreviation being noted as "Rtsii."

ই সংখ্যা বিং নুব বাং আহি fisis-gashi nor-bush bast-nudsod another account code of the government of Liasa.

And rtsub-pa I: And 1. vb. to revile, abuse, as in Ex Sag. 2. a javelin.

Syn. %** orlan-wa; 4.4%\ she-gchod (S. Lex.).

rough, rugged, coarse: Triff rugged ravines; also applied to anything of a stinging pungent or acrid taste, such as onions and similar strongly-tasting things. For a resub-by-pur-table way a thicket, wood, forest. 2. = 1955 mg rough in temper, biting (in remarks) = 45.55 bylah-po (S. Lex.).

পুৰ etsub-po পুৰন etsub-mo আন্তর্ন আৰ adj. rough, rude, wild. পুৰনি ইলাই etsubmohi reg-bya অফলাব an officinal thorny plant (Maon. also K. d. অ, 214).

है rtse or है में चया, मीचि, विका 1. the uppermost place or rank; point, tog., peak, summit. P. 3 house-top, 93 pease of a knife. " "lap-tse" summit of a moutain pass; 59\$ tog-rtsc in colleg. = a little, a few (opp. to ME Z); 38 RE hat with high crown or conical top ; के व्यव to break off the point, to blunt. 2. any point, or particular spot, point as an object of thought: \$ 989 5 8 4 to look at one particular point; also adv., to look steadily: रदानी नियास था है नाठेना मुद्देश to सेससा है नाठेना मुख्या परे हैद दे विश्व कुष्य है having entered into meditation he concentrated his mind on one particular object (of thought); 3423 जुडेज this life's only aim, (Ja.) : है केंद्र risergod w ft [a sharp-pointed knife]S. 3. sometimes = edge. THE rtse-mchog wan: in the front S.

** rtse-chun the arteries which pass from the head on either side of the neck.

Rise-than a large town, often known as Chethang, situated on the south bank of the Yeru Tsang-po just where the Yarlung Chhu flows in, in lat. 29° 14′ N., long. 91° 43′ E. Is accounted the third largest town in Tibet and has many Chinese traders resident in it.

THE rise-phrun a crown, a head-orna-

Syn. Mas prog-shu; mag-ga mgo-rgyan (Maon.).

FA reservo wan faut top point: FA 3 F A the point of a needle; FA 94 reservo-gug a bent point; FAN reservo-hid pointedness.

१९४५ rtse-dman = ९४० व low; also, apparently, = १६ व thuñ-un short (Mñon.).

क्षेत्र प्राप्त etse-shis dgah-ldun-pa की -बारका jolly, foud of play.

ই-ৰূপ rise-genm ঘিৰাৰ, বিষয়ৰ a trident; the weapon made use of by ইৰ্ণন্ত্ৰ (or Ganes'a), by কৰ্ম্ব ইপ্ৰৰ (or Mahākāla), and by বেৰ বৃত্তিৰ ইংইণৰ (a form of Samvara).

ইম্প্র riser-hgro or ইম্বুল=মন্ত্র আরীন, অন্তঃ principal, chief, superior.

+ \$ ~ 3 an riser-physis = na~ 34 perfected, thorough, finished.

देशकाय rtser-behays-pa विकास sitting at the top, mounted high.

इर्में rtser-son बत, चव, कोड़ि in front.

3" I resewa, pf. 34 rises, why or synthetic received to play, frolic, disport one's self, take recreation, play games: Anguer's a to play at chess; \$2 aye a to akip about; \$3 aye and \$4 aye aye are to divert one's self, to take recreation; anguery into the garden. Seems to be used also in obscene sense: anguer's are get in mean to enjoy her. \$44 rises gathern

player, gambler, gamester; \$\forall \text{sq-n} rise-dgab-ms a skipping playful joyous maiden; \$\forall \text{sq-rogs} or \$\forall \text{sq-n} playmate; \$\forall \text{ste-rogd} mirth and laughter; \$\forall \text{ste-ms} frolio, playing; \$\forall \text{sq-n} \text{ste-ms} can giddy, mirthful, light-hearted.

**If tree-bjo play; theatrical performance, any amusement in dancing, singing, and playing.

Byn. 4485 rol-flood; \$49 floon-pa; Fax bro-gar; Imax sloo-gar; annuraks, hehamo-pa bdod (Uhon.).

To reseative, the hat worn by Resedrat (chief clerk or secretary) of the government.

हैया व riseg-pa pf. वहवन briseys 1. to amass: to be avaricious: \$ \$ 9 9 4 4 4 4 4 4 4 4 क्षेत्रका के कि do not covet (also, do not count upon) gold if Dharmapala is to be invited here (A. 64). 2, to arrange, to lay one thing on another, to pile up : FE 43 444 an upper storey of a house, an apartment built on another; balcony on the roof of a house: 4 TH AT THE AT HE Chaites which has been built upon two dorje placed on the ground like a cross or with a cross on the top. 3. to pulsate, to gasp; successive action, automatic movement: squagua, 34.5.584agaa short-breathed, panting, gasping, from fright, etc., or as a sign of approaching death.

देन्याव risegs-pa, वंश्वि row, stratum.

Two of It riseg-pasi shon, where the green or mose growing on the side of a wall which is exposed.

+ \$4 mq rtseg-log = 34 34m ease, less trouble; = 374 3m gred-shen che-ses, earnest desire or longing for; one very eager in love.

ŏ

1014

3.5.4 rteeft-un pf. aben briteff, fut. QLE brised, imp. QLEW brisods or FE risod. to tuck up, truss up.

35"4 rtsed-pa also \$44 rtsen-pa .= \$4 play : 35 4 to frolio.

Svn. XxX rol-mo: \$'4 rtse-wa: \$44 rtsen-pa (Mnon.).

हैं दें rised-nio 1. जीवा play, game: 544 48 35 4 354 to engage in mirthful sports: 京母 書写新書写母 to sing, dance and play. 2. any toy; \$4'48 \$5 % child's play, children's tov. \$5 768 rtsed mo-can playful, sportive, merry; न्ये । play, amusement, diversion (Ja.) : \$5.45 ; tscd-skuod =डेर्र्य नन्त्रा merriment; डेर्ग्रेय्य प्रेश्न etued-groge-kui ma-ma Alerun, weund a nurse employed to play with an infant or child, to keep it engaged and sooth it: \$5599 rtsed-dyah merriment; हैद्द्रक्ष म etsed-dgah-ma, निक्ती a darling, she who gives delight.

\$5 all rised-hjo or in colloq. \$4 all risenhio public amusement, popular pleasure, नवी. विकास, कौतक, प्रेमन्, क्षा है देव देव देव rtsed-hjohi chu-bo war river Narbadda. according to some, first, a name of the Indus (Mfon.).

35 A resed-ma the disagreeable feeling in the teeth produced by acids, Sch. (Ja.). Prese resed-am a shivering, cold shudder (Jä.).

है राइटन, रज़के playing, making sport or diversion; enjoying (A.K. 111-4.): बेसमार्वे रहावी बेंबा हारदा सुवामास है द himself after his own fashion to the very utmost.

हैं दें वेद risen-min Chinese name for the Yoga-carya school.

\$44 rtsen-pa 1. as met. the sun (Maon.). 2. v. 354 rised-pa to all joound and careless

33 rtsehu 44 [1. a thorn. 2. a shower S. \$3.45 rtsehu-chuf = Mik 42 33 the veins of the neck: 44435 933 45 4 Ya 49 \$ (Khrid. 116).

हैंग'य 1. rtsoy-pa, v. पहेंग्य brtsog-pa. 2. (कुलक वेंच) एका, मिलिका. 3.= ह्रेन वर्ष व इसेंगharo-wa uniwa pioneer, one gone shead or going on ahead.

354 rtsod-pa I: vb., pf. 985 brigad to contend by words, to dispute, wrangle; FG 8c. w #4 a #5 a use bad language in quarrelling; \$5434 a contention, great quarrel; 4549 \$54 a metaphysical debate or discussion ; Fragan, gan water 25.453 F5 (Hbrom. 120.); F5.49 the basis or the subject of disputation. #54#4 rtsod-pa sura-wa to provoke, quarrel by words: \$5.49444354455 ptsod-pa shiwar bucd-pahi chos-bdun the seven virtues or qualities for putting an end to quarrelling.

\$5.84 itsod-can=& a was an epithet of the river Yamuna (Mhon.).

Fire gisod-ldan one who is frequently quarrelling, a quarrelsome person. Also = देवस अर्थ ५ क विश्वन the present age which is full of disputations : \$50000 rtsod-mkhaspa clever in disputation; earnest, zealous; र्रे 5 म risod-dus कवित्रम, सक्त्रमम also = काविक. गहन a province in ancient India bordering the Indian ocean south of Orissa.

इंद्यवे नेदः rteod-pabi-çin विश्वम, जब (45%) [the plant Terminalia bellerica or the tree of strife, being supposed to be the favourite haunt of imps and goblins]S.



\$5.448 and rtsod-pa-la shugs-pa one involved in dispute, litigation, controversy, etc.

স্থাত বিশ্ব rtsod-pa lhur-len-pahi lta-sca inviting controversy or rushing into fight or disputation.

* Treed-byed-ma=*** (Mnon.). [the tree Pongamia glabra] S.

For the presentation of for the presentation of formula $J\bar{a}$.

중의'디 rtsom-pa vb., pf. 대통비에 brisams or YAM rtsoms, imp. YAM rtsoms 1. to begin anything, to set about an undertaking, to start : वर्षे पर वहुमभाष being about to run away: Munuguni Fre it was about religion that our dispute began; Kanagawana beginning, stirring up an insurrection; 34448 beginning, from here, from that time FNQNMES to begin to do a work (A.K.). 2. to practise to accomplish: व्यव्यविषयी पहल्ले so he will not accomplish the business of healing. 3. to compose, to draw up, in writing: 784 atarya a the writer of a religious work, author; FAUN or FAUNTAMENT a clever writer, an elegant composer; = 555 প্রকার ক্রান্ত্র a school in which religion is taught and explained combined with disputations and written compositions. 4. as shat., war, a beginning, commencement, a doing, undertaking: You've the first beginning.

yb. to endeavour, to take pains; हिंदीन प्रवास वाराम 1. vb. to endeavour, to take pains; हिंदीन प्रवास वाराम वाराम 1. प्रवास वाराम

acquisition of wealth or learning (spiritual or worldly): ass fact fagates together however enterprising you be in the acquisition of worldly things (Khrid. 51). Factor pains; factor and who takes great pains; factor resolution and diligently, realously.

क यह यास'य brtsags-pa= केवाप sin.

Urtsad-pa or usuu brisam-pa, v. \$54 risod-pa and \$200 risom-pa (Situ. 76).

বর্ধস্থান brisam-gyur-las work that has been undertaken; বহুলান commencement, an undertaking; বহুলান (৪ ব) আছে commenced, commencement.

पहिल्या प्रमाण care and assiduity; इन्हरूक brisal ma-thag-to byth-ea प्रमाणारीयण that which comes just out of careful work. outcome of care and assiduity.

पहिचान brtsal-pa 1. पर्युद्दक [prohibited]S. 2.= हुमभाव skyugs-pa बाम्नीसाब vomiting, nausea.

4 brtsas, = \$5 \$10\$4 (Situ. 76).

ৰই bṛtsi arithmetic, reckoning : এই অম bṛṭsi-yas (মুখ্য) আৰু uncountable, innumerable : এই অম্য আম এট্নাঃ-yaṣ-las bṣṣṛফঃpa আমন্ত্ৰথাবিকী .

মুট্নামান brtsiys-pa= ইৰ্মান : ইনি চলুন stone wall. অইৰ্মান brtsigs-pa বিষয় [1. ugly. 2. n. of a god]S.

वक्रम britsis pf. of क्रमप: प्रमवक्रम (Situ. 76).

18 2 brisn-ica = 959 bsu-ica, to welcome and to receive (a guest).

Detsub fant.

al 34 brige-chen most affectionate; loving; parents: al 34 gam (28 34 4 28 3 క

स्य तरिया प्रमुद्धा वृष्टिर होद कार्य कृषि क्यमा वेदा हु। है 'स्वस्य द्वी' दुर-दु (Yig. k. 87),

AT A brinc-sca 1. vb. to love, usually preceded by as or san: at an out of love. kindness, e.g., 445'4 to give something out of love : at ma words of love, kind exhortations. 2. shet. love, affection, kindness, mercy : 47 4 84 brise-wa-can affectionate, loving, kind, warm, sura, awa (MAon.); at an brise-wa-ma ver the beloved one. or spouse : al aik a brise-ma med-pa weit. निरेश, अर ruthless, unkind, unmerciful, ungracious: 42 24 brise-ldan gurg, care kind, gracious, loving, affectionate, merciful: 43 94 44 3 33 9 44 0 (Yig. k. 86). at ma hem Ba GE: brise-idan sems-kyi meloff a complimentary address to a friend; al al gada brine-neahi phyag-bris your very kind or affectionate letter; " " " " resp. sawas a loving, affectionate; as aw ic between skyon = guarde Main affectionstely exhort or treat (Mfon.); at quals brine-was-hasin = 9mm qwaes. (MAon.)

বুলিন brings pf of ইল্ব q. v.: দেবেল হু ক্ষ বলক্ষ্য বুল্ডৰৰ built up one storey upon another; ক্ষ্যুৰ্ক piled or built upwards (Situ. 76); বুল্লৰ brings-pa one above another or piled one upon another; a masonry wall.

THE prisent or uses prisent a short robe or dress (Rag. 57).

pf. of alma.

रहिन्द्रिक betsom-berus बोधे industry, diligence, seciduity; वहुन व्यवस्था समावीको great industry; वहुन व्यवस्था to use diligence, to show energy, meal, etc., वहुन वहुक्य कर्षा betsom-berus deag-po intense application; বাদ্ৰ ব্যাপন briton-bgrus-can zealous, assiduous, diligent; বাদ্ৰ ব্যাপন কিচতা-bgrus-ñams-te having lost one's emergy, zeal having diminished (Jā.); বাদ্ৰ ব্যাপন কিচতা-bgrus byed-pa to be industrious. বাদ্ৰ ব্যাপন কিচতা-bgrus beck-po বাদ্যালয় n. of a Buddhist sage mentioned by Kshemendra in his introduction to Avadana Kalpalata.

\$ বা steel 1.= বেলৈ সুন স্বাক্ত বেলি সুন কুল ।

2. in আৰু ≱ল = resp. said, commanded, ordered; also used alone: অইন্ড্ৰিক commanded to do.

용이디 stacl-ica = 화학교 sel-ica.

क्रिया strogs-pa सिक्षाय (a neighbour) S.

्र राष्ट्रमाञ्चारा <u>b</u>strags-pa = वस्त्रमः व वाचित्र accumulated, hoarded; earned.

म प्रमाण betal-pa any message; also = he spake, commanded; he bestowed.

X

* take the aspirate of \$, and the eighteenth letter of the Tibetan alphabet; acc. to Tibetan grammarians it corresponds with the Sanskrit \$.

*I: tsha I. num. fig.: 18. 2. for a. 3. when a is preceded by a squaw qualifying word, as in say Tibetan salt, it is not correct to write say though a singly signifies salt.

あ III: n. of a tribe of Tibet (J. Znň.).

क्रि teha-skor = # विशेष grandchildren.

** tsha-kha target, the black spot on it where an arrow should hit; the object aimed at (Rtsii.).

* teha-khañ place where ** are kept.

the mountainous country to the east of Khams and bordering on China (Los. *, 6).

45 tsha-hkhru diarrhoss.

*qq tsha-qa-pa locust, called *qqq in Khams which acc. to Jä. = *q*q grass-hopper.

T tsha-grafi temperature, the degree of warmth of anything. *T**** sunstroke, the diagnosis of this disease whether it is based upon heat or cold so as not to mistake the origin of disease being very difficult (Mag. ch. 15).

** Tsha-sgan one of the six Sgan provinces of Khams (Rtsii.).

* वर्धेन्य tsha-geig-ma thick blanket, quilt C. (Jä.).

🏥 tehn-leib, v. 🖣 leib.

sen tsha-rhas lunch: ক্রমান্ত্রিক lunch and the afternoon meal (Rtsii.). ক্র tsha-js the tea that is taken as soon as midday-halt is made by travellers for refreshment: অন্তর্গুল ক্রমান্ত্রাক্তর্গুল ক্রমান্ত্র ক্রমান্ত ক্রমান্ত্র ক্রমান্ত

* tsha-tis or * e: tsha-ldis morning time between 8 and 9 a.m.

* হৰ tsha-drag (বিশ্বত a). 1. very busy, making haste, hurrying about; * হৰছ tshadrag-ts quickly, without delay. 2. any article of food made saltish.

toha-gulus 1. with afflictions from disease; sufferings from fever. 2.

with we shade, umbrella. **Tix of teha-gulus-can the spring season; fire.

#45 tsha-nad v. post #42.45.

*# tsha-pna anxiety, solicitude; *'gaş tsha-pna-can W. solicitous, careful, attached; *# ** tsha-pna med-nkhan W. indifferent, unfeeling, callous (Jä.). 4 44 7 tsha-phan-tse C. dresser, kitchen table.

& 口 I: tsha-wa 1. vb. to be hot: 其中中 I walk it was say since in summer the rays of the sun are very hot. 2. sbst. heat: #94455 a tsha-was gdush-wa to be tormented by the heat of the day (S.g.); अवदेत्रमञ्जल during the heat of the day, at noon; ## aleque 35 the heat changed into coolness; #94% teha-was rmya-wa to lose one's appetite in consequence of great heat (Sch.); 4975 tsha-wa-hid www heat; \$4.95 tsha-wa-ldan water possessing warmth, bot ; said teha-wa-med= \$15.400 without heat, or warmth, cool: 4 4 54 tshawa team was slightly warm. draw tehawahi-ma waw pungent. #4434 tsha-wassien drought, want of rain. 3. adj. warm, hot. In C. colloq. the adj. used takes the form #5 taha-po: \$450 #595 it has become hot. 4. n. of the 6th hot-hell.

that shades from the heat of the sun.

Syn. 3 4544 ñi-gduge ; 45 ffa tead-ekyob.

444 teha-wa-çis tyfe a medicinal tree, Terminalia catappa.

Syn. 44:334 Lan-bu-can; 44:44 char-sphin-can; 44:44 lan-bu-can; 44:44 sprin-la-rideg; 49:44 sprin-la-rideg; 44:44 ho-ma-can; Br. 32:16-gu-di (Uhon.).

#4845 teha-wahi-nad fever, the different kinds of which are: (1) 4445 gal-mdo.

(2) Russulem ri-thak-mtehane, (3) mhri'n ma-emin teha-eca, (4) gu'in ryyas-tehad, (5) Musik stoks-tehad, (6) qu'in gab-tehad, (7) And spik-tehad, (8) Junin, shogs-tehad, (9) agunt & bgrame-tehad, (10) agunt hekkrugetehad, (11) Russun rime-tehad, (12) agu bbrum, (13) gu'in ryyu-gzer, (14) agu gag-pa, (16) agu lhog-pa, (16) assu champa (Sman.).

* 39 39 tsha-big-big a comfortable warm place of residence.

*** tsha-wa len a popular medicinal plant.

Byn. Kén pi-tou-la atwänka ddsam-po-bdein; sanzin dpal-gyi lo-ma; Angan eked-bbru; Analogu (Uhon.). The white species is called and spu-ru tekog-beru; Analogu egy (Uhon.). The red species zugu dbyuk-po-hing (Uhon.). Another species: Syn. Byn. Akyu-ldan; synaz dbus-hgur; azru dekan-ma; kynaz dbus-hgur; azru dekan-ma; synaz dbus-hgur; azru dekan-ma; kynaz dtekog-can; wzrug nas-dak-ldan. The yald species is called kyna-dak-ldan.
shu-taka C. 1. grandchild, grandson. 2. nephew, brother's son. 3. **x** great grandchild; acc. to Jā. **x** yuk-taka great-great grandchild; **q*** gehi-taka any descendant.

4 क्रिक-mo अपूची; 1. grand daughter.
2. niece.

क्ष्मण्याः tsha-amyal-bryyad the eight hot hells (1) भ्यः मेंग yad-sos बच्चीयण ; (2) वेष स्व thig-nag बार्क्सण ; (3) द्वार्यां क्ष्मण्य क्ष्मण्याः (4) ६ वर्षेत्र क्षा-bbod गौरव ; (5) ६ वर्षेत्र व्याप्त स्व क्ष्मण्याः (4) ६ वर्षेत्र क्षा-bbod गौरव ; (6)


सपम ; (7) प्राप्त क्षेत्र rab-tu taha-soa प्रसापम ; (8) अदर'केंद्र gunar-med च्योचि (M.V.).

##@ am teha-tehahi-ehag rust.

Syn. 1944 \$3444 |cags-kyi dregs-pa (Mhon.).

****qq** tsha-gshug the stage of remission in fever, also convalescent state after fever has left.

and tsha-rag = and tsha-drag.

#5 teha-ru lamb-skin.

र्के प्रे tahe-is also called दर हर a salt which is mixed with ordinary rock-salt to colour it white, also a salt purifier अवस्था अवस्थान क्षेत्र कार्य कार

& G tsha-lu 1. red; & ts & bya-po tshalu red-breasted cock. 2. v. & a tshal-wa.

a gu tsha-lum a sweet orange grown in Sikkim.

र्के वे tsha-le borai; क्षेत्रे कुरी tsha-lehi skyur-risi boracic acid (Cs.); क्षेत्रे प्रत्य to solder.

of tehwa salt, in such words as \$\pi_1\$, \$\frac{a}{2}\$, \$\frac{a}{2}\$, \$\frac{a}{2}\$ the subjoining of \$\pi_2\$\$ tog-sur (4) to the letter \$\pi\$ is not necessary but sometimes it is done to avoid mistakes. \$\pi_1\$ tehwa-kha-ru for \$\pi_2\$\$ black-salt. \$\pi_1\$ tehwa-khay salt-pit, salt-lake; \$\pi_2\$\$ tehwa-kyo place where salt is

Byn. 44 lan-teka; Brzunda gyyiddus-akags; 42 lan byyur-enon-bo; 4A chu-yi-ro; 4A da dhu-yi süik-po (Mhon.).

and smaller joints of the arms and legs.

2. acc. to Jä. dark spots or speckles on wood, etc., as in Mil.; = freckles in C.

* tshag-take bruised barley or wheat.

बेच्यू tshag-shwa skull-cap lined with lamb-skin; ब्युट्ट tshag-shu a robe lined with kid or lamb-skin; वित्त्र क्ष्या क्ष्या (A. 87) the Tibetan lama-teachers, dressed in robes lined with lamb-skin and woollen cloaks, rode (on horseback).

टेनीस tshags 1. a cap. ध्रेमचेष्य coat and cap (Dat.) 2. = वेष्ण sieve ; वेष्ण क्रियां के संदेश कांट्रिय क्रियां क्रियं क्रियां क्रियां क्रियां क्रियां क्रियां क्रियां क्रियां क्रियं क

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of leather, the one most in use; and see to sift or filter with a piece of cotton rag Maraya khrol-tshaqs= aara Lex.; 3 aan wool, for catching fish C. 3. thin-split bamboo, for making backets Sikk. 4. Sch.: the right-sort, a choice article: squrax guqu having made a good choice. 5. as 4943574 or squigragard or \$5'4 to save, spare, lay up as provision for the future : 33 ma gon? we down ords I have not made any provision yet for the future life (Mil.); बोर देर प्रविद क्या देश मेव (A. 69) take care of the gold, keep it in your charge; विवेदें अवस a stop to divide a sentence; क्षेत्र दश्च tshags-dam-po strict care, vigilance; dense and strong, as of stuffs; *** TANKE the teeth standing close and firm (Jd.); अवस्था कि tshags thod-po विविध loose, not compact; sauf tshags-bu = = = = = saus as } bbru-tshags sahi-suod a vessel in which the grain, &c., passing through a sieve is deposited (S. kar. 180). 494659 tshage-tshudpa to be sure of a thing, an 5 sque 45 a to test a thing properly by the hand (Yig. 98).

tshah free, yers, fee habitation of any kind whether for men or for beasts, birds, or insects; abode, dwelling, den, nest. 454 dec. gnas-tshah habitation, inn, lodging-house; decased to build a nest, to establish a house-hold; 4 dec. green-tshah monastery or college, the dwellings of the moulds in large monasteries; series kitchen also decre tshah-bah. dec. 4 fellow-students, comrades. dec. tshah-bah. dec. houst, a cradle; decay a small bird or child that is in the nest or cradle; 2 dec.

कर देश tahan-gham=्दिक्षाहर स्वाहर fearful.

+ dx 49 tshaft-nag a woman to whom no son has been born, a mother of girls only (in Sikk.).

BE "I tehad-son vb., pf. 4K# tehade 1. to be complete, full, entire : 2 444 44 44 aleseadou takan-wa-nas when the nine months were full, completed ; # 4 4 5 3 44 towards the end of the months of prognancy (Dal.) ; A diaga (da) were as one king was still wanting, the number not being yet complete (Dal.); * squids they are complete (in number) (Jä.). 2. sdj. complete, entire; or having things complete: 44%. देशक वर्ष के a girl in full possession of all these qualities (Pth.); FKTF &C kha-dog Ina tshan-see having all the five colours complete (Glr.); sex a wak-po matshaft-wa one of imperfect faculties; #5. we tshaft-skam perfectly dry; 4 939 tshaftbyrig complete arrangement of everything (Rtsii. 68); # 4 tshun-po forming a whole, full; not one less or left out.

than-ma 1. whole, entire, perfect (the usual adjective form): \$ 374 % wha a perfect young bird, i.e., perfectly-developed (Dat.). 2. often=all, for save etc.

+ あために tahah-man 1. v. 可有の (Minn). 2.=99年 thab-tahah kitchen.

a dense copse, a thicket; acc. to Sch.: a wild, diamal place; કર્યા કે વિશ્વ હવે ત્રમાં (Maon.). a dense copse, a thicket; acc. to Sch.: a wild, diamal place; કર્યા કે વિશ્વ હવે ત્રમાં માને કર્યા

&C'W tshafi-ya double-barrelled gun in W. colloq.

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E. Z tehan-ra 1. From the hinder part.
2. v. ada: a histories a sheep-fold.

SCN tehads = ** purity, pure; ** an it tehads - par-goyad purity of life, gen. in reference to perfect abstinence from female company; ** and tehads-skud holy thread that Brahmans wear.

क्र अ क्षेत्र tehafte-skyes 1. an epithet of the planet Saturn अनेपर (Moon.). 2. a term for birds in general (Moon.).

scuraft tehade-akhor suguitus the second of the first Dhyana heavens v. ausr 454'54'3 (M. V.).

states tshafe-beome कवार an epithet of Kāmadeva (Māon.); being pieroed by an arrow called पुन् पुक्रांच के kun-tu rmoās-byed Brahma became enamoured of his own daughter, so he was called the vanquished of Cupid (Māon.).

we chu-skue-maal: 1 330 45 th skue-doubi bdag-po; gamas lha-las-rgan; hat mespo; aftal gdon-bahi; gala ite-wa-skues; मे अकेद प्रमुख mi-mjed bdag-po : बीद में हैं। dbyid-gi-skik; \$49654 rna-wa bravad-pa: RABCAKE rig-byed-adon: alarka BCE hinarten byed-po; Figu 35 sna-tshog-tyed; Rm STEE rig-byed shift-po; 2495.50E rigbyed-dwan; mka an maon-shyes; KK qa AK & AaA-pahi ciA-rta : 544.4.45.4 daah-wa bravad -pa; Aquagra mig-brgyad-pa; 2495; swige: rig-byod rnam-byak; 24'35 sbyin-byed; 24 35544 rig-byed dran-po (MAon.). It is stated in Maon, that the body of Brahms was so lofty and large that Vishnulooking upward and Mahes vara looking downwards were unable to see his extremities.

Acuragy or how Jungura? and the Satra delivered by Buddha at the request of Bodhicatton Teaks-pa khyad-par-sems (K. d. 9, 35).

of the 4th Dhyani heaven.

were the highest class of Brahminical sages, a Brahminical saint.

жича g tehade-pahi-bu 1. этыч Brahmapa. 2.=a poison (Mon.).

अध्यान mitchog-ma the cranium.

the voice of Brahms, the intonation with which the Veda is read by the Brahmans [prayer-sound] S.

sku परे भूग में tshads-pahi sras-me an epithet of the goddees Sarasvati (अतिका.).

damas As. tshan-pahi-çin quan [the Indian mulberry tree]S.



Byn. dewye. tehahş-byuh; dewadinik; ja.
Al tehah-pağı mehod-göyin-çih; yu'95 skulbyed; nu'95 geo-byed; nu'95 byro-byed; ja.
Je. Al Respor-çih; un'voq rim-pa-can; dewadi 55 tehahş-pağı da-ru; dew ja. tehahşçih (Mhon.).

Ecuanisa Tehang-pag-byin or बंद्यांड्रिय Brahmadatta, the Buddhist king of Benares who was greatly devoted to Buddha and his religion. बंद्याच्यांड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्यंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्रियंड्य

son of Kamadeva (Mnon.).

the second sovereign Dalat Lama or the sixth hierarch of that line (Len. 11).

scara tehans-ma मात्रक, माता.

ecuns tshang-mtsho l. Manasarovara, Brahma's lake; 2. সহিনী [a woman of high rank] S.

दरभाष्ट्रमा tshuñs-riys Brohman caste traditionally originated from Brahma (Maon.).

senten ishahs-ris ununfun the first mansion of the first Dhysni beaven.

ঠিৎ tahad or শ্ব 1. measure, size, measuring in general; পুৰস্তু শ্ব measure or extent of a country; ১৯৪৫ a measure of time, its duration; ক্ষেত্ৰ tahad-ean having a measure, dimensions; ক্ষেত্ৰ tahad-hjalica—ক্ষেত্ৰ to measure; ইল্কেইব্ৰেল নিন্ধি, ক্ষাত্ৰ taking measurement. প্ৰক্ৰিণ takind-du loks-pa — প্ৰত্ৰাধ্য tahad-du slebs-pa measurable; to be of proper measure or measurable; to be of proper measure or

dimension, to fit: ANTICE SECTIONS so in measure it fitted (A. 29). 45 144 according to the size, in size (Glr.): At size of a (full-grown) man : Wisaize of body, resp. stature. 43 tshad-du v. frq. = up to, as far strength was equal to that of a nowerful athlete: Para 374 to cut even into bits: En 475 age a to drink one's fill. man direction how the pulse is to be felt (or pressed); Brank Tanagus, according to your view of religious studies (Mil.); 45 144 tshad-du skyes-pa grown up, fullsize, as adj. (Jä.) As vb. 475354 or केर्यस्थाय to measure (Ja.); अवतृहासाकेर्यार्वेर्य to observe the proper measure in cating and drinking: 45 waresque earn to exceed a we the dejection will increase to an excess (Mil.). 2. sometimes we find 45 apparently=all: #45 various, of every kind, of all sorts (Glr.); at angugate all the beggars that show themselves here (Mil.); A disway all the people that have come; ** ** ** all that happens appears as Kara (Gir.); age all that is ordered, proclaimed (Sch.); *qu's all the people assembled (Sch.). 3. enough, esp. with a negation: 45 4445 not having enough of the comparisons, not resting satisfied with them. A 3:53 a tshad-ky. dbur-wa men differentiation in the measure.

क्रिया tehad-pu चित्रसार 1. heat, in gen.; क्रम्बर tehad-gata id; क्रम्बर when it grows hot; क्रम्बर्ग्य to suffer from fever, to be tormented by the heat; क्रम्बर or vulg. क्रम्बर्ग्य to be struck by the heat, to receive a sunstroke; also to be taken ill with dysentery. क्रम्बर tehadskyes= हुन rauleweat, perspiration (Mon.);



**Ja tshad-kkyob==7544 gdugs an umbrella (that protects from the sun's heat) (Méon.). 2. morbid heat of the body, fever, 4544747844 tertian fever (Schtr.); 45445 tshad-pahi-nad fever, but also dysentery (Ja.).

देद परे नेद tshad-pahi-çin = १९४४ नेद इस्तप्र-pa

*599 tshad-hbu grashopper, locust (Sch.)

ঠিনি tshad-ma সনা, নানা the measure, a rule, model, argument; ক্ষেত্ৰ ব tshad-ma-riy-pa or গ্রহ্ম ইন্ত্র্যালয় ইন্ত্র্যালয় ক্ষেত্র ব tshad-ma-riy-pa or গ্রহ্ম ইন্ত্র্যালয় ক্ষেত্র

ক্ষেট্যনুষ্ tshoof ma-sde-bdun title of a work on logic by Acharya Dharmakirtti শ্রুব্যুব্রু ইন্ট্রু ইন্ট্রুব্রু the seven classes of Pramaga by Acharya Dharma Kirtti (A. 33).

এং এই হুই বুলী আৰু tshad mar-ruh-wahi she-yrogs সমাবিক মহাযক [help of authorities] S.

क्षेत्र्वे tshad-med-dge अभावद्यम=the second mansion of the third Dhyani heaven.

ক্ষেত্ৰ tshad-med-hod অসল্যান immeasurable light; n. of the second mansion or stage of the second Dhyani heaven. क्षित्वान tahad-med-gaum the three immensely great and important virtues:—
gaara नेवो love; देशो क्षण compassion,
mercy; ५वर व वृद्धिता joy. The term seems
also to comprise the virtue of क्षण्या indifference both to pleasure and
pain.

ক্ৰ্মি tshad-shi=ছুণী sbun-sla a brother: শ্ৰাপ্তিক্স্ত্তিস্ত্ৰিস্ত্ৰিস্ত্ৰ I had a brother who on the occasion of having come to transact business (A. 50).

क्ष्यासम् tshad-yahs-pa spacious, commodious in reference to houses, &c. (Hbrom. 131).

अर्थ tshad-yas भहर, देश [1. a particular high number. 2. a loom, weaver]S.

र्देत्र Ishan I. a party, a band : क्रियम्ब बहेबाइर प्रमानभाइकाय he proceded in the company of a party of traders (A. 47); अपने वर्षेत्र व क्षेत्र वाहेन वस्तु का मेंद्र the boat procoeded taking a party of passengers (A. 67). 2. or 45 % tshan-mo adj. hot, warm; and hot water, warm water, 454 44 5 warm food; 4439 in W. fever; 44 that, the sensation of heat. 3. = # descendant. relation: 4:45 cousin by the father's side; # 45 by the mother's side C.; 445 =484 pha-spun; 934=85. 4. series, order, class, 2 44 id.; 444 a set of four class of four things; 59 45 5 200 4 to put together in groups or sets of six (Mil.); Kasa a certain class of ideas (Schf.). 5. as termination of certain collective nouns: 434 44, 344 kindred, relations 3.24.455 3.444.4544.44 relatives are devil's programmators. 6, 45.44 part. of a country, district (Ta. 90, 20). 7, or 44 many, a number of: 45 9 tshangraffs a great number or variety of things

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(Yig. 187); মুখনি বা nobleman, a greatman (A. 187); কামট taken-po-che a great many, good deal: আইলান্সাকুলনা আন্তর্গ মুখনি মুখন if by fighting I make him retreat, a large number of men will get into misery (A. 27). বিশ্ব taken-cen not scanty.

tekando= = phref-ps garland, recary (mystic) (K. g. P. \$8).

de takab a deputy, representative, proxy: Maran he has got a representative; in reference to a thing, equivalent, substitute; <a hre this; drags dark this may perhaps be used as a substitute (Vai. sd.); 44854 to represent, supply the place of ; sugara tehab-ggrab-pa to give a substitute for, to replace a thing. got or and representative of a superior, delegate, commissioner. agent : geres vicercy, regent; especially applied to the regent who rules Tibet in the minority of the Dalai Lama, who is also styled and go adopted shild, foster-child; Ata acc. to Scatr. negotiator, mediator; hostage: 444 tehab-bjug substitute; replacing: at ale AR Bar ale ABC a representative under a false name should not be put (Rien. 61). 44 tekab-tu instead of, in the place of: ** At ary instead of a lamp, for a lamp; 44 49 tshab-tshub 1. with 95 to be ruffled, disturbed, agitated : *** ar fr \$5,4 to become agitated in mind. 2. = WM sq-eros or W54 sq-rub duck : and and and after one evening as soon as it became dusk (A. 137). #44 64 swyo-tekab-tekub = temporary incenity, occasionally becoming mad.

doll teleby an intensive usually conjoined with her very great, very much: parader have it proves a very great sin; बर्ग में बोर बंदम है न when much dissinces supervenes, क्या है takebe-chen or क्या व deeply, dangerously; क्या क्या क्या का mining beinously. तुः क्या है या होता का takebe-che-co a daring robbery; तुन क्या क्या है हा का takebe-chen a desperate thief or robber; न क्या क्या है क्या का serious illness or disease; मुर्क क्या हैन क्या का bad news; क्षेत्रकार्य an unscrupulous man.

the distribution, abrinking; darged to feel doubt, heaitate, draw back. August them-takem-oan or dark and doubtful, wavering, undecided; darged a abrinking attitude; darged are the courageous, intropid, daring.

र्टर teker 1. occasion, instance; अर प्रेस =यन्त्रेच once (अंतिका.); अर्थोच twice; अरप्रेस्य = द्वेश प्रेस्य srib-goig-la in one moment. 2. rosery, a garland.

কংশুৰ্থণ takar-good-pu to annihilate, to completely destroy, to put an end to: শণ্ড শ্বৰ-প্ৰাপ্ত শাস্ত্ৰ not putting an end to controversy (Bbrow. 39).

কংজং teher-bos n. of an officinal plant: টুবই-কেন্ট্ৰিব্যক্ত cures disease of the gullet or lungs.

कैंगी tahal वन, पण grove, a garden, park; व्यापन्य id.; केंग्रेमी का flower-garden; न्याप्य g herb-garden. क्रिप्तिक skyif-mos tahal pleasure-grove; क्याने परिवाध tahal

录

તમામ tshal-pa 1. a native of Tshal 2.= ૧માલ a piece, chip, splinter; a patch. તમાલ tshal-wa pieces: ધારાતાના મામાના into pieces (A. 17.); મામાના a piece of rag; તમાલ પ્રાપ્ત મામાના પ્રાપ્ત pieces (A. 17.); મામાના a piece of rag; તમાલ પ્રાપ્ત મામાના મામા

breakfast: *** to eat breakfast, *** dro-sas breakfast: *** to eat breakfast, *** war and breakfast companions. *** *** shal-mahi-lam or *** or *** half-aday's journey, as Tibetans generally travel till midday as one morning's journey.

Tshal-se n. of a village in the district of Stod-lun meshur-phu (Resii.).

ক্ৰম tshas 1. used in W. for 🚧 a garden; ব্যাপুৰ garden-bed, ব্যাপুৰ gardener.
2. of a woman in child birth (Jā.).

& q tshi-ys or sqq=3q wise the kernel or nut contained in a stone-

fruit; Parga 3 the stone of an apricot; 3 to tehi-can stone-fruit.

takig arel, atu 1. a word; a remark, a speech : 4 19 39 an interrogativ word; Iqu to connect or arrange words; the order in which words are to be placed : 5'85'3'4 the present tense; 34'4'44'44 skilful in selecting words (Cs.); नदेन अन truth, का अंच falsehood, देव के अर्थ का tahiy-ye ushon-cha words which hit at the heart, i.e., which give pain or offence (Rtsii. 7). देन इंदम tshiy-grogs an auxiliary word, a helping word: 3944 tshiq-rayan we word used to emphasize. Acc. to Buddhists words are of seven kinds :--(1) 42 34, 37 बाच्य ; (2) बत्रभ दुवे अव, (3) बुद्द बत्रभ दुवे अव; (4) द्वेदि अन् चयमा ; (5) अवदे भे देवभावदे अन् (6) हे ब हैन गुन हे ब पर देखा : (7) किर पहेन में अब (K. my. P. 845). 3939 Ta tehig kyal-wa spon-wa सच्चित्रभवापविरति abstinence from speaking unconnected or irrelevant expresaions; अन्मार व tehig-kha ekoñ-ua उपसंद्धान a further enumeration S.; 3945454 tshig-hkhrun chod-pa=34744 \$574 to speak definitely, to give definite orders : 39 1 - 49 tshiq-qi mjug बाक्यवेद the last word, the conclusion of an expression; 39 9 955 59 tshig-gi gtaft-rug ware thanksgiving words of thanks; 399 tshig-yi bday one who is skilful in speaking, a speaker, an orator: 34 9 35 tshiq-qi phrad faun [accidental occurrence; a grammatical term for adverbs, prepositions and conjunctions S. 34.54 tahig-flun ne unt rebuke, unpleasant words or expression. Maraga to insult, abuse; Maragawasa ६८.वृद्धि speaking unpleasant words produces



quarrels with friends: foolish speech: In eac, Incan Branga Swag lightly speaking brings on scoffing, makes one ridiculous. Igasu as tshig-hjam-ldan as met. = a parrot (Minon.). Iqua tshig-ldab redundancy; one who repeats the same word or expression twice over or more (Mion.). 14 15'4 tshiq-sdud-pa समाच combination of words, compound word. 34 8 544 tshig bla-dbugs aftern [denomination] S. अव्यव हराव tshig-hbru sbyor-wa पदमक्रान, to put together letters and syllables : 34 ag um 4 tshig-hbru bsafi-po. Iquesta a gs fshig-mlshams-la sbyar atwere I the syllable after which the separated part of a compound word occurs |S. 1984 tshig-rdsun untruth. falsehood. lie : अव इन स्वास देव से बब्द by speaking untruth one's object is not gained, it is lost. 1991 tshiq-qshi basis of u word, expression or speech. 3444 tshig-gshi also=34 नेहें or इन the chief items or articles in a treaty or agreement or document (Rtmi.). देव'द्वर'विभानु'हर tshig-zur gniş-su-sbyar winfm Is secondary sense hidden in the obvious one | S.

In was taking-name = gq : ikuy-pa a dumb mute person; one who cannot express himself well (Mnon.).

देव इतक tehig-rtabs जिस्स [refuted, disallowed]S.

29 155 tshig-tha-dad The [answer] S.

ষৰ্থন tshig-dor-ua= মাৰ্শ্ব বস্ত্তীয় indecent language.

ইৰ্ম্বিস্ট্ৰ tshig-ndahi ngon-pc an epithet of Indra (Mion.).

nkhan-ms a dancing girl (Mon.).

langer taking-iden 1. an epithet of Vrhaepati the teacher of gods (Maon.). 2. one who is skilful in speaking.

মন্ত্ৰ tshig-rtsub দাৰজ harsh words, rude or rough language, unpleasant expression: ইন্ত্ৰু প্ৰধান দুৰ্বু বিশ্ব ব

‡ केंपा पु = अप a stone or kernel of

ইৰ্ণ tshig-pa 1. to burn, to give intolerable pain. ইত্ৰ-মান্ত বাদ্য কৰিবলু ই প্ৰায় ব্যৱহাৰ (K. g. বা, 569). 2. subst. anger, wrath, rage. ইবাৰ tshig-po adj. burnt, overbaked; ব্যৱস্থান ক্ষুত্ৰ ইৰ্ণ tshig-po adj. burnt, overbaked; ব্যৱস্থান ক্ষুত্ৰ ইৰ্ণ burning of meat, bread, etc. ইৰ্ণ মান্ত butter added to anything that is being roasted that it may not be singed (Rtsii.).

Iq a (shiu-ma a sinew, tissue.

ळेगास tshigs 1. sometimes ५ अ अन्य प्रकी a joint, knuckle; tissue or muscle between two joints; 34439 pain in the joints; May agg a to put out of joint, to dislocate, to sprain; 394.489 q to reduce a dislocated ioint: Iquipau tshigs-khebs ornament worn above the wrist or elbow, also finger ring. भव्यवस knot of a stalk of corn or straw; anyug-tshig knot of a cane (Cs.). 2. anything that connects, a joining, junction, link : also interlude : 54 344 or 344 was that which joins times of occupation. i.e., a holiday; & Tanague conjunction of cause and effect; 244 244 reasonable. logical; Lawra an intellectual reasonable woman. 3. metrical division, or rather, metrical connection, train of verses; and



hence, simply, a verse: ইপ্ৰথম কৰ্মণ takigs bead-pa to compose verses; ইপ্ৰথম কৰ্মণ বন্ধু ব takigs-su bead-pa bryya-pa প্ৰামনৰ; a poem of one hundred Gloka by Acarya Vararuchi (Tan. d. মৃ. 180); ইপ্ৰথম কৰ্মণ ইউল্লেখ্য ক্ষিত্ৰ ক্ষাণ্ড কৰ্মণ ক্ষাণ্ড কৰ্মণ ক্ষাণ্ড কৰ্মণ ক্ষাণ্ড কৰ্মণ ক্ষাণ্ড কৰ্মণ ক্ষাণ্ড কৰ্মণ ক্ষাণ্ড কৰ্মণ

ર્જ્ય ફેંડ tshigs-soyod પત્રેલ [a Brahman]S. દ્રેલ્યાએ tshigs-ma લિજ્ઞ sediment, residue, dregs, husks, chaff.

MANAGE tshigs-brun-wa the ceremony of Bdun-tshigs brun-wa at the forty-ninth day of a person's death.

Man X tshigs-ro= Man tshigs-ma (Ja.).

बेट व tshiri-ga (ह्रव) विद्वानी n. of a medicinal drug.

Tshin=China (Grub. 4, 1).

The wife tshim-pa-ned=544 t hero, champion (Moon.).

ঠিউনি tshim-pa মুখ্য, মুলাখ to be contented, satisfied, satisfied, consoled; also, as adj. frq.: মুণ্ড মুখ্য মুণ্ড he was satisfied, কুমুখ্য with the girl; মুখ্য মুণ্ড চ satisfy, মুখ্য

The Britan tehim-byed-dwar = 3234 saffron (Maon.).

Torax tshim-med=5x.4.0x.0 or \$5.3 (Maon.).

It tehir in order, course, succession, in turn.

In a tehir-way, alta.

किया tshil=लव or हुआवन fat (not melted) वेश से id.; इन्द्रिय mutton-fat; धन वेश pork-fat, bacon; विवास wax (Jai) वेश tshil-khu liquid fat, melted fat (Pth.); वेश में tshil-gon योजनेद, the fat of the breast; वेश दे tshil-cun or वेश पूर्व fatty, fat. वेश दे tshil-cun buman fat (Sman); वेश के tshil-med lean; वेश या tshil-mar melted fat or lard (Rtsii.); वेश र tshil-ror remains of lard after melting.

ઇસ્તાંક 1. uec. Jai.: prob. secondary form of rtsis. 2.= જેવમ મુખ્ય કા-માત્રાનુષ્ટ્રાં શક work of husbandry. 3. દેવાસુ tship-કા:= જીવમ સું yroys-εમ in friendship: જ્યામ સ્ક્રિપ્સ ફેર્ડ (A. 133).

★ tshu, as Jū. remarks, the contrary of a pha, a root signifying hitherward, on this side; ⟨P tshu-kha this side (prob. for ⟨P tshu-kha); ⟨Q tshu-bi one of this side, and pha-bi one of the other side (Cs.); ⟨Q tshu-rol=⟨Q tshu-rol-na tshu-rol-na adv. on this side, postp. with genit. ⟨Q tshu-rol-na this side, postp. with genit. ⟨Q tshu-rol-na this side, one belonging to this (our) party; ⟨Q tshu-rol-na tshu-rol

र्जुण अ tshug-sa, v. next para.

ಹ

full takugs = Ru upu, the shape or form of an image or statue, constructive form: gift (analysis legs-pa (Jig. 13) the appearance or form of his person (or of an image) is good; (analysis) ill proportioned, ugly.

The station; 1 stage pa 1 = wake u stage or station; 1 stage Chinese mail stage; 1 stage or station; 1 stage Chinese mail stage; 1 stage or station; 1 stage chinese is ransacted. 2. vb. to do one harm, to hart, to inflict, mostly with a negative: 1 stage stage without having hurt me (Mil.); 1 stages par without having hurt me (Mil.); 1 stages stage sta

a storm: मर्दिय a snow-storm; इंदिय gust of wind, सुरुदेश हुव्य ha hatehi bu-tahub whirl-wind; श्रित अप्रदेश हुव्य ha hatehi bu-tahub whirl-wind; श्रित अप्रदेश हुव्य ha hatehi hu-tahub whirl-wind; श्रित अप्रदेश कि प्रदेश के violent fit of envy; के क्या क्षेत्र के tahub-cheb क्रा क्षेत्र क्षेत

tahur hither, to this place, hitherward (opp. to at phar thither), to the same place thicker, come here! the same tahur-hod-sa to return home (Pth.), the tahur-hod-sa to return home (Pth.), the tahur-ha tahur-ha or this side, this side of the river-hank declivity, etc.; the are turning, the same a returning, the same this direction.

tshur-rgol plaintiff (Yig. 16).

paint, pigment: 446 black-pigment; a mineral found for instance in Nubra used for dying black; as 6 yellow-pigment, 5466 red-paint.

र्द्धा tahul क्रीम, चाकार 1. method. manner, fashion, way of doing anything: MY 34 ME WE GOT OF STATE in whichever way you may desire; विशासद करेंब समझ में डेर सुद की (a.2.54.a.1a.24a. he shall be rewarded according to the manner in which he has fulfilled those duties which were entrusted to him; अर्'क अर्थेद दें केर हैं के पेर this way of speaking is high flown speech; garature to put on a manner, to assume a style. also=to mimie; faratuspa tehul-beogmkhan a hypocrite, mimicker. & tshulma===== bisun-mo a nun, affinez fain a nun who is of good character (J. Zafi.). MANGE Quas-tehul and Price sunfi-tehul being and appearing, philosophical terms for reality and semblance; The gtontahul the way of giving, i.e., a certain quantity given, a dose; 香味片年 tshul de-kho-nas by that very same way of proceeding; hence takul-quis=in consequence of, by means of: # # #44444 anad amras-pahi tshul the character of his last speech (Dal.); 4 45 3 434 64 rgya-bodkyi bbrel-tehul the mode of intercourse.

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relations, between Tibet and China (Gir.); उन्ने ६वर् phuag-gi tehul-du in a way as if he were saluting (Mil.): 34343-643-350 to make gestures of reverence: BE'34 34434 glafi-chen-gyi tahul-gyiş (Buddha came down) in the shape of an elephant (Glr.); 55'42' (4' gu dad-pahi tehul-gyis because of faith (Pth.). 2. way of acting, conduct, duty, course of life: Publica sha-mahitshal your former conduct (Mil.); ample of virtue related (Jä.). Also= proper way, right method: \$455,4344 tshul-dan mthun-pa orderly, regular: 94" €9.ME4.3.MASE.4 if but once in a hundred cases something sensible is uttered: ह्य के irregular, unjust : ह्य वस अभव tahullas-mams growing remiss in one's conduct. 3. species, kind: 45 49 nad-tshul species or food (Ja.). 4. joined to the root of a verb in W = when : ME a mthon-tshul when or as he saw.

विश्वास tshul-khrims भी क क्या religious or moral behaviour; moral law; regular duties, monastic vow, moral observances: En Bun BERGE SE SE BAR tohul-khrime-kyi dri-And-dan Idan-pa one possessed of high and pure moral conduct; 69 gas 55 bound by monastic or moral vows (Sch.); [44] Bassa Twice Bas tshul-khrims-kyi pha rol-tu phyin-pa बीच पारांजना the highest moral purity (v. a. Kary garaga); fa guang ger tehul-khrims-kyi phusi-po alama suurogate of moral laws : 44 244 3 ager tuhulkhrims-kvi bslab-pa wiraless one of the three kinds of ageq (M. V.) [higher morality 8. : 4 Bus que tahul-khrims hehal-wa B: alla immorality ; fa fama alaqu tahul-khrima hjig-pa to break one's vows or moral purity: and sense takul-khrims

स्वाकः कृतः सोविषम् one who is immoral; इविकृत्यक्तः tahul-khrima-gaer an epithet of Buddha (Moon.); इविकृत्यक्षः दूर राष्ट्राविष्यक्तः tahul-khrima lap-byus सोवाय [of good moral disposition]&; इविकृत्यक्षः दूर वर्षः दुविष्यक्षः दूर वर्षः वर्षः देशः क्षेत्राविष्यक्षः प्राप्ताविष्यक्षः प्राप्ताविष्य

(a) hair and the words of an unscrupulous man, expressions or assurances of a dishonest insincere man (Man.).

tshul-behin-du mannerly. 2. effect one who assumes fine airs, shows himself as if very great or high. 64-24-24 tshul-behin-min irregular, improper.

de I: tshe 1. sbst. time, in a gen. sense, but rarely heard in colloq. \(\frac{1}{2} \) \(\frac{1}{

Ti: wig: life, but chiefly in an abstract sense, if any being the proper term for physical life; nevertheless we find it. long life, invertheless we find it. long life, in the present life, if it take-physi-me a future period of life; if it is in danger. In the proper term by which to render: "sternal life."

3

all abbr. of SaR and SRn. SEn takesha-ms an earlier period of existence, a former life relative to the transmigration of souls $(J\ddot{a}.)$.

डे भूपम tshe-skabs समय ; v. भूपम skabs.

ই পৃথিপুরুষ্ট্রিন tehe-geig lus-gais a worm which is used as a curative in playue: বৃদ্ধ ব্যক্তির বুলনা-nad hjoms-par-byed.

Taking The-muhog-glin n of a palace with a monastery and park situated on the southern bank of the river Kyı-chu near Lhasa, the residence of one of the four incarnate lamas of Lhasa (S. Kar. 180).

মন্দ্র tshe-gñis-pa of an amphibious nature (Cs.)

*** tshe-ltogs a poor starving vagrant, beggar W. (Jä.)

Isman, tshe-mthabi-mdo n. of a Sutra in which the length of life in the six states of existence is explained (K. d. a, 218). In a superior of the soul, etc.

हें दर जे नेव tahe-dan ye-çes चात्रवेल longevity and spiritual knowledge.

I was tshe-mdans = \$5 man byad-mdans healthy appearance, fresh complexion.

ZME ZMEM tshe-mdo tshe-gauss the dharani for longevity (K. g. 4, 200).

Zasa tshe-gdah as met = death (Minon.).

To tehe-idan, or To To tehe-dan idanpa 1. Treen, where an address of veneration such as venerable, his holiness;
a general title of address for monks who
observe the rules of Vinaya as well as for
Bodhisattess, Arhats, etc. Applicable to
living men and used in writings; the

title for dead persons being अवसन्दर्भव tahelas hdas-pa. 2. कक्कारि, जेवानुक a plant.

**Titake-pad the shrub Ephedra sazatilis, with red berries which are said to be roasted and pulverized to give greater pungency to snuff (Jä.).

ইবেশু চুন্দ্ৰৰ tshe dpag-tu med-pa স্বৰ্থা-পিনাম: eternal life, immortality,

अनुष्य take-phyi-ma वन्यराय, चायस्याम् next or after life.

Transport Tehe-hphay tha-khan n. of a temple in the court-yard of the great Ramochhe shrine in Lhasa.

I ada gu tshe-hphel-gdas=5x a & dur-wartsa the Kuca grass (Maon.).

ইংৰ tshe-hpho death (প্রদিল.). ইংৰ্মণ্ড tshe-hphos-pa ব্যৱস্থ transmigration.

3 595 tshe-dwan a Sa-bdag monster.

** tshe-tshad duration of life (Ja.).

3 3 tshe-tshe = ra a goat (Mnon.).

Y: 165 tshe-mdead (Vai. kar.) an appendage of certain gods made like a plate with fruit.

ইন্থৰ জানি tshe-rabs duration of each rebirth: ইন্থান টুল্ল tshe-rabs-kyi bla-mu a lama always reborn as a lama. ইন্থানেই বিনাল কা tshe-rabs brie-ua=ইন্টান জানিস্থিক transmigration. ইন্থান কাল কা কা কিন্তুৰ সমূল one of the 18 unmixed attributes of a Bodhisattva (M. V.).

long life: IR all about the riff-wall, long life: IR all about one's self). If a reference two (abstinence from taking life and giving food and drink abundantly to all about one's self). If a reference if a reference is a personal name.

ইন্টবাই, 'shehi rig-byed আয়ুর্বাই the science of preserving and prolonging life; ইন্টবাই, a tshe-yi rig-byed-pa a physician.

** tshe-re 1. each life; *** ** tshe-re-la in such life or period of existence. 2.= *** ** tsher-ka.

*** tshe-to the period of existence, or of human life particularly. Also = a year.

কৰা taken 1. the point separating syllables, also বৰ্ষণা nag-taken. তথ্য সৰ্পত্ন অধি বিশ্ব বিশ্

દ્રવામ તુંત્ર tekegs-kyis= વ્યુવલ or સુર્દ્ધ myurdu quickly, soon; દ્રવામ તુંત્રમ વ્યુવ speedily executed (ઈકંદા. ફંઇ).

Is a gratured the first twenty of the best or turned away S.

tshem a piece of sewing; Ind tshem-po or Ind tshem-pa a tailor; Indiana tshem-pa a tailor; Indiana tshem-po-hgrol the seam opens, comes loose; Indiana tshem-nucl without a seam; Indiana tshem-bu any sewing, what has been stitched, quilted; Indiana tshem-bu-mkhan = Third a milliner or dressmaker (Minon); Indianather or dressmaker (Minon); Indianather of them-bu-pa a tailor. In them-lshem of themselve a patched cloth.

ঠিনি tshems হছ, বন 1. resp. of ই so a tooth. 2.= প্ৰশ্ শ remainder, addition.

ટેંગાર 2: tahems-pa 1. anything sewn. 2. to have the disadvantage, to come off a loser, not receiving a fair share (Jā.). ક્રેમ્સમાર tahems-med in Tsang: nothing left, without a remainder: ક્રેમ્સમાર પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ પ્રાથમ કર્યા પ્રાથમ કરામ કરા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કર્યા પ્રાથમ કરામ કર્

 δZ tsher 1. $443 \times cug$ -tsher. 2. = 2×2 a separate time; $3 \times 2 \times 2$ prob. many times, repeatedly $(J\ddot{u}_i)$.

養式'用 tsher-ka also まえ or まえ sorrow, grief, pain, application (Jā.).

A tsher-ma aus 1. a thorn, prickle, brier: Isiquis. I have run a thorn into (my hand, foot); Isimuisqui to pull out a thorn; III a fish-bone. 2. any thorn-bush, bramble, etc. Isiqui tsher-dhar or Isiqui buckthorn, Hippophae rhamnoides (Jū.); Isiqui tsher-thags thorn-hodge.

In a taker-ma-skyes une jack fruit.

इस्थ व्द्वपरेष्ट्र tsher-ma gdon-paki gdon is a frightful and evil spirit (Mag. ch. ??). Read dr. tsher-maki-tshak or Read dr. 2.

1. also Equest tshige-mak n. of a thorny plant. 2 = 8 % q a crow, the bird of which the nest is made of thorns (Mhon.).

最大・最大・別 tsher-laher-ma n. of a kind of bee, also of a fly (飛tsii.).

हैर पुरुष tsher-lum yellow raspberry in Sikk. (Jä.). •

AN takes fafu. wwa 1. day of the month or date, always indicated by the cardinal number, as in Image etc., or by placing a numeral below the word Zw. Zuraguite religious service on the 10th day: अवस्थितकाचेन programme of the religious dances performed on that occasion : व्याचेश जैस अस्मान वाच letter sent or written on the 3rd date; 34549 tshes dgewa = 1 am 4 take bank-po auspicious day: कृतिकार्तरकार्यात्रकार्यात्रकार्यात्रकार्यात्रकार्यात्रकार्यात्रकार्यात्रकार्यात्रकार्यात्रकार्यात्रकार्यात्रक an auspicious date with a silk scarf for acceptance (Yig. k. 16). Warden takesgoig, sfage the day after the new moon, which is always the first day of a new month; and zla-mithon, and a sla-gshon-nu, ∦.द्रस:ब्रॅबश:ब्रे.दर:घ् phyogs-kyi daf-po id. (Btsi.); Zwaly tshes beo-Ma the day of the full moon; Burnsq tshes-bdag = the moon (Milon.); अभावकात tehes-baan-po= अभारतेव tehes-docea: Zwas argana and the letter that was written on an auspicious date (Yig. k. 13).

Tesho I: 1. the plural termination, chiefly of pronouns, \$5.45.2 you, you all, \$5.2 we, \$6.2 they, \$6.2 these: also is affixed to numerals: \$49.2 Abum-tsho 100,000. Is occasionally affixed to nouns: \$6.2.2 the townsmen, \$5.44.2 the townsmen, \$5.44.2 theyof rad-bbyor-pa tesho yo associos! \$5.42 tshong take body of merchants. 2. In Ladak \$6.45.4

takan alone is used for: a caravan : * देशक् कीभावशुक्षक हो वर्षेक the caravan (from Yarkand) will arrive in a few days.

ত্ত্ব II:== প্ৰস্তুৰ্ভ্ and complexion: এব ট্র মুক্ত ব্যৱহাই the colour of the disk of his face (Jig. 12).

ই'ল tsho-sca=ৰ্জৰুৰ্থ fat, corpulent, also corpulency. Acc. to Jú. fat, greasy: ইণ্ড্ৰেইণ্ড্ৰ or বুংশবুং is it fat or not? ইন্ন tsho-khu fat gravy; ইণ্ড্ৰ tsho-ldir unwieldy with fat.

ঠিনাম tshogs সনাক, নম l an assemblage, mass, group (implying, however, acc. to Cs. as compared with # tsho, a larger number of individuals not at once to be estimated): Zqu'ga tshoys-sdu-scu to call an assembly, 4354 hayed-pa to dismiss it: Zawas tshogs-hdu an assembly meets, and have it dissolves : 595 & \$44 dinin-gi-tshoys, द्रश्य के देवाच dmag-gi-tshogs army frq. ; स्व देवाच yul-tshogs village community, countryparish (Ja.). The sna-tshogs reveral or various kinds. 2. accumulation, multitude, of things; Manual are to accumulate merit: अवस्थानमञ्ज्ञ के wicked, godless person : इने वर्षे जैवस accumulation of virtues : क्रमा क्रा क्रा जा जीर. क्रमा ता जा प्रत्यका, रतावा, में, क्रर, ता जानू जाता, र जून to imbibe faith in the profound doctrine, the accumulation of immense merit is necessary.

डेबब दुर्दर दुव tahogs-hyi duah-phyug वर्षेणर वर्षेण : v. डेबस दर्भ.

ত্র কার্ডির tshogs-kyi giso-eco সমস্থা lord of the horde; the leader of a herd of elephants, leader of the sesembly, president of a meeting.

基本の資本では tshogs-kyi spad-bu=うう nargys a fishing net (Maon.).

Many tshogs-khan a shop; the hall of assembly or congregation.

Laware tahogs-hithor awar sacrificial offerings arranged in a circle as an oblation. In Tantrik ceremonial the term indicates the sitting together of a Tantrik lama and his female associate with a mandala offering to the gods. When such a coremony is performed Dpah-mo (the woman) that associates with the officiating saint called Duah-no is supposed to possess saintly attributes. When the man performs this ceremony alone it is called ব্ৰহ বিশ্ব # or hero's performance; in the case of the female it is called 500 Mars # the heroine's performance. In this ceremony as well as in others of a Tantrik nature, a kind of mystic language called some a grant as as used; a few technical terms of which will illustrate its nature :--- ac = a 5 4 ; 4 = 4 d ba-la; 4544 = Ma: N=m8 a-twa; 東京中二戸でて書口 khe-ta ro cra-wa: Kra=3ras phres-wa-na: 54:45 = \$5.57 ni-rum cu-ka : 44:24 = 4.43 tx; Ku=u5 tkg pad-nu bhu-dan-na; 3 da = ad ugu behi-māam; 3 d = a 8 gla-risi; Bu=== 92 ga-bur : ast == 97 ca-ka; 6= 197 bhu-ha-ka; wa wa = 1 sgro; age wu = 1 ho; क्षम पुत्र = हे गुंह ; क्ष्मम प = द्रम्म म देवाम तुंतातर्मह-rigs ; 为·其二三 ra also 甲氧甲基 gehon-nu ; wed 其二個甲 ing or 9% bu-mo; 3w35 ni-ma-phyed=8 bua : sac affen dicaff-po shyor-un=3435 kun-tu-ru; & == = = Abras; ab brla = 7584 X44.45.44.44.24.24.8.4.4.8.4.4. ka-tam-pa. (K. g. 7, 432).

In an assembly. 2. row of offerings.

विषयास्य tshogs-can सदम, दासपी, देशक; विकासम्बद्धाः स्थापना स्थापना स्थापना स्थापना स्थापना स्थापना स्थापना स्थापना स्थापना स्थापना स्थापना स्थापना

श्रेष्ण स्त्राम tshogs-can-ma, or श्रेष्ण वर्षे पुरुष्ण, त्रिका, सात्रका a prostitute (श्रीतेका.). श्रेष्ण देशम tshogs-chen-ma id. (Dag. 8). represented religious ceremony; represented religious ceremony; represented religious ceremony; represented religious service conducted by the assembled priests at Lhasa in January-February, under the auspices of the church Government during the Mon-lam season (Los. A. 17).

ইৰ্থনিথ tshogs-gāis 1. ছিছল [two pursuits of life; viz.: religion, and wealth]S. 2. = উ ন্যাই ইৰ্থ স্থান্থ the accumulation of learning and অইংক্ষয়ই ক্ষম সুক্ষন the accumulation of moral merit.

र्वकाहेद tehogs-गृतित्वं जवसः स्वयभव्यः र्वकाश्वयः र

द्वेषा मुझ्म tshogs-gtam speech addressed to a meeting (Cs.).

celebrated lama of Amdo ordinarily known by his second name Lama Shabkar, and believed to be an incarnation of Mila-raspa. His incarnation still exists in Amdo.

ৰ্থান্দ্ৰ tshogs-bdag কৰ্মনি an epithet of Ganes's (Maon.).

I shops gdan the carpet on which the assembled priests sit at a religious service in the hall of congregation (Rtsii.).

Equa tshogs-pa vb. to assemble together, = allow histom-pa.

विकास का tshogs-pa-can पंडणा, नेजार harlot, courtesan.

प्रकृष्ण प्रदान प्रकृष tehoge-pahi duan-gis सामयी-बहेन: प्रकृष पर पुष्ठ व tehoge-par dhyuh-ua सम्बद्ध प्रकृष पर भे पुष्ठ व tehoge-par mi-dhyuh-ua प्रकृष्ण

Squ*\state= tahogs-phor 1. large tes bowl which every monk in a monastery carries in his breast-pocket, to drink tea while

conducting any religious service, or reciting the sacred hymns. 2. anism:, finifies:, nifes:= *5*** hdus-pa or \$\frac{1}{2}\$ khyna troop, herd.

**THE ISA tshops-zafis cauldron in which tea is boiled for the assembled priests at a religious meeting.

र्श्वनभागाः tshogs-hean सुद्धन्दारः [excellent]S.

**square* tshogs-lads on occasions such as succession to a position of dignity, also when a lame is ordained, etc., two other lamas called Kalyana Mitra are required to get up from the assembly to recite a religious discourse; and this is called **square*.

*qw-q tshogs-ça ment that is offered to the spirits (Rtsii.).

वैनाश क्यान्य (shogs-brugs सनार, सञ्चय acquirement of merit, virtue; also=500 dye-wa virtue itself: र्वाम ने रद वहेत् है अन वरम अव मेद बद द्वत के देवे व द्वा । देश वेंगांश वे अल व र बेश व क्वा में वड़द वर шर шर क्रिय क्षिय क्षेत्र वस द के वास व कि वास व कि वास व कि वास व कि वास व कि वास व कि वास व कि वास व कि वास shows-goog accumulated merit. There are sixteen kinds of Fourtheat merit-accumulutions :--(1) द्व हैंसम है रेन्स वसनाम व : (2) इंशायवे : (3) नेबारवाचे : (4) देववेशवानेवासायवामार्हरः यद्दारीक कें ब्रावरी : (5) द्वीदाय वायक्कावरी : (6) है कूरा AN. 113. 24. 24. 113 : (1) 4x N. 113. 41x N. 11. 1143 : (8) 2414. यम बहुम वर्ष हैं भाषी : (9) द्वी या यह वे वाभाषी वाभाषी : (10) सुमादरादम् दर मेममा के मुद्दा हो ; (11) ब्रह्माय दे प्रमादि । क्षं हुद् मधूरम पर्व : (12) वर्षद् पाहर पद्र । अवा नेश पद्र रव तुःद्वेत् परे ; (13) धुर वे वासुस परे ^हवास ग्रेड्स वार स प्रभास महिन्दि : (14) ने महमाचे : (15) श्रमाभादि है : (16) ५वे वृद्ध क्ष प्राथम वर्ष है (K. d. 4, 323).

ঠিন tshoń বাছিছা, লিমন, লীমন (Ca. = 16: coń merchandize) trade, traffio, commerce: ইন কান tshoń-gi-khe profit, gain; ইন্টেপুন loss in trading; ইন্টেন্ড্রন্থ to carry on trade (Sch.). ইন্ড্রেন্ড্রন্থ tshoń-skad commercial language, business-like style, terms of trade; \$\mathbb{E}_{\text{t}} \text{ or \$\mathbb{E}_{\text{span}} \text{ a trader.} \$\mathbb{E}_{\text{t}} \text{ qual \$\mathbb{E}_{\text{t}} \text{ trader.} \$\mathbb{E}_{\text{t}} \text{ qual \$\mathbb{E}_{\text{t}} \text{ trader.} \$\mathbb{E}_{\text{t}} \text{ qual \$\mathb{E}_{\text{t}} \text{ qual \$\mathbb{E}_{\text{t}} \text{ qual \$\mathb{E}_{\text{t}} \text{ qual \$\mathbb{E}_{\text{t}} \te

** pr tshrh-khan = goods-store, magazine, shop.

Syn. *** Bu tahoh-khyim; १९६५ मध्य degdpon khah-pa; ४९५ nor-laihi-mdsod; gunta Bu rgya-mtshohi-khyim; gunta-sa, rlah-yor-can; **** ta tshoh-zoh ra-na; \$** ayu qan zoh-harem-anas (Mhon.).

ইং শুল্ম tshoń-grogs commercial friend, correspondent (Ja.).

જેદ મુજે ૧૬ કર્મા tshon-ryyuhi Unos-po goods, articles of merchandize.

Syn. Fr. Tr. tshon-son; Fr. In tshon-sog (Unon.).

#E-35 /shon-clad bill of purchase, deed of sale.

**Last tshon-chan pledging in beer after a bargain has been struck.

Fr. 25 M Ishon-hous fare, wie marketplace, market, Er. 25 M M Ishon-hous-sa id.

+ Sc qqu tshos-brdat Mm (Sc qc anwagm q) the commercial place or circle; that quarter of the city which is chiefly inhabited by merchants.

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उद्यापिक tshon-pahi-lam विवृत्य, वाषिक, विपृषि [traders' path, traffic]S.

ৰূপ্তিৰ tshon-spoys proceeds of trade. ** প্রিৰ্থান্ত বে tshon-spoys bycd-pa, ** প্রিৰ্থা অবস্থাত tshon-spoys-la byro-sca to engage in commercial speculations.

र्केंद्र tshod I: साचा 1. measure, proportion; ace, to Ja, the right and just measure; Fight or alk a to appraise, to guess correctly, to measure out, to estimate, to tax : * \$ 1 5 4 274 he overratos himself, he does not know his capacity; swarm #5 affa a to be temperate in eating and drinking. दिश्च and दिवेद्य to try, prove; to spy, to sift examine. \$35 water-clock, in W. also = an hour. 2539 a part, fraction, esp. in point of time. * ARATA tahod-hjal-wa to measure; *5.25 intemperate, immoderate, impudent. #5 989 tshod-blta-sca = 388 #5 बहुत to watch, to spy: बॅर् बहु वरे ब्रेट मुं बुवायु a may for the sake of trying him he said to the prince (Hbrom. P. 26). 2. estimation, supposition, conjecture, guess: 52 45 4 according to my estimation. In the tshod zin-pet to guess rightly, to come within the guess, to turn out as guessed (Yig. 1). 3. affixed to adis, serves to form abstract nouns, thus: - 35 45 599 85 sned-par dkahtshod the difficulty of obtaining, a target was the facility of destroying, 44 a t quid #5 the greatness of the advantage (Ja.).

क्ष्युंच्य १००००-८०० वर क्ष्युंच्य 1. moderate.
2. punctilious, striot, grave: अभ्ययम्बिन्दुः
अक्षानेस्यदः । सून्युभव सम्बन्धः नेद्रसम्बन्धः स्विवक्ष्यः स्वास्य अन्यस्य स्वास्य अन्यस्य स्विवक्षयः स्वास्य अन्यस्य स्वास्य अन्यस्य स्वास्य अन्यस्य स्वास्य स

द्विम tshod-çes or दे 8 a riddle: दे दे मेशा प to propose a riddle; केद riddle about men; वेशह riddle about inanimate objects (Cn.); हे नेसप tshod çes-pa सावास,

वेबाच one knowing the exact time or measure, to keep measure; and adj.= moderate, temperate: अर्भे नेवाय not keeping to measure, intemperate.

উত্তা tahod-ma ই'ৰ্ছ sho-tahod or যুত্ৰ অপ্ৰ, অপ gen. cooked vegetables, greens; ইংশ্বন্থ, মুখ tahod-ma gynh-skyes cultivated vegetables. ইংইং tahod-dor meat or butter that is added or mixed with the vegetable that is being cooked: ক্লিই-ইংইংক্ৰ্ব্ৰান্ত ক্ষেপ্ট্ৰিক did the hermit become angry on account of the inferior quality of the meat cooked with the vegetables (Rdsn.).

^{४६} इन tshon-can सेण=५५७ silver (S. Lex.).

*434 tshon-chen guy [saftron, Carthamus tinctorin]S.

ঠিব tshon-po 1. fat, plump, well-fed:
বিশ্বন lug-tshon-po a fat sheep, অপুত্রন্ম
phag-tshon-po a plump pig. 2. resinous
(Jā.).

Za tshob for *5 tshab (Sch.).

ঠান tshom-pa 1. also শাই or জানু a bundle, bunch: ইমাব্দুইউলব বাস্থান attaching a bunch of black yak's tail; মুজন a border or trimming set with jewels or pearls. 2. vb. (pf. উন্দা tshome) to doubt, hesitate; to be timid, bashful, shy; to be ashamed C. (Jū.). Also, sbet. doubt;

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timidity, etc. Meser, tehony-te being surprized (Ya-sel, 425). Mes u = RMs the-tyhon: aR-q-xx-as-y-az-q-un-Mes-y-R-as-a-K-(Ya-sel. 33). Mes-Mes tehom-tehom or Mes-Meser tehumtehum = RMs the-tehom doubt.

Barg tahom-bu 1.= Sara-tahom-po, के भूज के बेल g bunch of flowers (Pth.). 2. the placing of precious stones and other things on the top of a Kyil-kor or circle of offerings; offerings placed on circular trays piled one above another, each being filled with grain, etc. केल सम्बद्धान्त क्लिए होर्ड केल कुल कि presented the gold pieces to the lord placing them on the top of the circle of offerings (A. 68).

a court-yard; Par of them the courtyard of a house. 2. a place of worship, a chapel; Them's reception room or hall of lamas and chiefs in Tibet.

દેશાદ્રમા tshom-riams $1,=^{\frac{1}{2}}$ ભાગમાં also ક્રિંગમાં 35 4 fright; angry or wrathful attitude. 2. noise, din, clutter $(J\dot{a}.)$.

कर व taher-eea 1. to perceive, to feel:
व्यवस्था अर्थ प्रकार के gahon-yyis martshor-eear
rku-eea to steal unperceived, contrary
to robbing forcibly; कुम प्रकार का feeling
herself with child; वैद् द वेद्रेश व के द्वार का कि
क्रिकेट कुम देवा he was afraid test those
who did not like him to go to Tibet,
might perceive it (A. 126). कि वार्ष tahereea-po वेद्रा one who feels the objects that
produce a sensation. कि वार्ष taher-eea-med
क्रिकेट void of feeling. 2. one of the five
commonly used for विश्व to hear. कि
taher-ia a (flying) report, rumour (Jā.).

Matter; Magara 1. paint, dye, colouring matter; Magara takes-ryyay-pa or gan rgyab-

ঠিমান tohos-pa বন্ধু ripe, well cooked. Syn. ষ্ট্ৰণ ফালা-pat; মুখণ thul-ica; আনম স্ক্রম yong-nu-tshos

हैं अविषय tshos-hehin fine, और | white | S.

મંદ્રેલ mishah-lu 1. also ૧ * દાતાtsha-lu, acc. to Sch. a horse with whitefeet. 2. v. * દા tsha-lu.

अर्द्धनाम netshays or अनम tshays = प्रदेशम.

NOTE: maken, were that evil which is hidden in a person's heart or disposition, pent-up faults, secret sins; and hence irritation and suppressed wrath; were to dig out the evil of a man's nature; and hence, not only to expose his faults in a direct manner but to cause him to expose them: so, in colloq: to irritate, provoke; also, to expose any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults: Mating any one's sins, pick out faults and any one's sins, pick out faults any one's sins, pick out faults and any one's sins,

চিত্ৰ mtshan I: নাল, আহ্বা, আলিখা resp. for এব: name, esp. the new name which every one receives that takes orders; ই ক্ষান্ত্ৰ the lama's name, religious name; ক্ষান্ত্ৰিণ to give a name, also to assume a name or title.

Nर्दे II: or भारत भारतिमा-भार 1, है एव mark, token, badge, symptom: ६५ छेर वर्षे स्थान अभित it is a sign that it is fruitless

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(Vai. sa.), magwatawa to make a mark. to mark with paint ; Afq. N. W. W. arqu. Aq. gar. यदे अर्द्ध भ हेद देव making a sign to the queen, signifying; do not fear! signs sign to represent a thing by a sign or mark Lex.; MAN IK WOW I mtshan-dan beus-pa having characteristic Buddhist virtues. *** 55. 1994 mtshan-dun-dhyibs as to limbs and shape (Dsl.); वश्वानिकाववै द्वेन्स्डेन propitious signs, some special (good) quality; ****** 4 to prove, to examine signs; sesque: Mary to take as an omen; assurance do not regard it as an (evil) omen, be not surprised or alarmed (Sch.); MAS TA mishaudon awa, fafara property, quality, symptom, indication ; बद य क्षेत्र पवे अन्त के the sign or indication that the patient will recover (Ja.) अन्त्र कृत्य mtshan-lalan-pa or अन्त्र दूर कृत्य possessing favourable signs or some special good moral qualifications. **新考益,施考,提,公** mishan-blan-bla-ma a holy Lama, was we we mishan-ldan-ma स्थापा a woman of good appearance and virtues (Maon.). ***4"4 mtshan-va marked: after har was a being marked with the figure of a wheel (Ja.). 2. shape and peculiar characteristics of separate parts of the body or awders, especially as marks of beauty; ##.q. 34.444. धन इंडिजी the thirty marks of a great man. 3. the sex, sexual sign, etc. Wasa "for male, the masculine gender: also castrated horse, sheep or vak, as having the sign of the male; Aus mo-mtshun female, the feminine gender; the vagina; wes 3 meshan-doye the distinction of the sexes; MAN Non mushan-mu-cun possessing signs of virility; sata was muchan-ma med having no gender; at a mtshun-aug painful affection of the genitals. and natshan-ma beak-po and said han-po good and evil signs, symptoms, progmostics.

ada and michan-michan or adaptament aus south-sayer, astrologer, drawer of Omens.

Syn. In g reis-pa mangang gaab-skar mkhan; pumpa stas-mkhan (Maon.).

ntshan prize, crown of victory (Ja.).

sets of a mishan-brief pa calling upon the name of a deity, enumerating its characteristics and attributes.

asta'm misun-fiid 'the sign,' the essential characteristic, sometimes even implying the innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; and many | the real character of Dharma, i.e., all things or matter is emptiness. and or u nuchun-nid-pa the metaphysical school of Buddhism in Tibet, the principal object of whose study is to ascertain the literal sense and original spirit of Buddhist doctrine : and 37 apra El mishan-nid mkhan-po professor of mental philosophy in the greater lamaseries, such as in Daipung, Sera, Tashilhunpo, etc.; and 3 34 gatahun-nidbral=15 a ryyud-med-pa (MAon.). was 34.4 BH EL. CALCHA N. BHELL CALMA HAR 34. and untshan-mid-gram the three marks or characteristics in the doctrine of 'perfection' of the Mahayanists: (1) The came of महन १८ परिवास्थितकचव ; (2) वृत्त द्वर में महन १८ परतमा अवव : (3) व्यास सुध्यापये अनेन १५ परिणियक-*** (A. 78).

अनेन भूगम meshan-reays = अनेन म meshan-ma (Vai. kar.).

ভাৰৰ ৰূপ mitchin-shi 1. the cause of a sign or symptom (Jä.). 2.= প্ৰৱণ্ট কৰু বু বুইল'ৰ—and, thus, man is the প্ৰকণ্ট বুণ of his own প্ৰৱণ্ট কি

MARIANE mishan-beak good name, reputation. MARIAN mishan-per MERIA notoriety; bad reputation, shame or diagrace: श्वन कुष बुद समुद्रायम्बाइट स्ट. रे. द्वित स्टब्स्स अस्त नेम के पेट का though this petition may appear unpleasant to your excellencies, yet that no bad name may occur to the ruler and the subjects, etc.

अर्दे व ndshan-mo शाब, निष्ठा, वासिनी night, the darkness of night: 38 at A in that night; we whole night; also adv. all night; अध्यक्षित्य to keep watch during the night (Sch.); set \$ 45,45.34 455 at night when (we) sleep well (K. d. a. 340); अरेब a st night; अरेब बर्डेड भ mtshan-hkhuons dinner, entertainment with food, etc., given at night: ak 34 444 बर्बेदशायवे देव चेदावर्ण (Rtsii.), अनेत्र्चेण mtshandkyil or अन्त्रवृष्ट midnight ; अन्त्र कु mitshaurauu= Mif #5 mishan-spuod fanter, timm animals that move about at night with a view to kill, etc.; wes to mishan-stod the first half of the night; set & 3 % an mishen stod-gy: rmi-lam a dream of the forenight; अदेव उस mishau-dus night-time; अदेव उस ar "night-roamer" met. for a fox (Mhon.). #4535 mtshan-phyed midnight; one half of the night.

Mag में क्षेत्रम mtshan-mo-steys तुष्ठ [tin, lea/1]S.

মংশুর প্রথ mishan-mo-hbral = ৪ ট্র থ প্র-বান ruddy goose (Maon.).

सहित् में प्याप्त इतिकाता मान-beshad राजनीयस, कुसुद the water lily (Minn.).

শংগ র্মারণ্ড mishan-mo behod = পুত্র sku-muda बुद्धद: শংগ মুখ্য বিশ্ব বিশ্ব সময়ব fissure of the anus (May, 70).

আৰু মাই ক্ৰি mtshan-mohi-gos as met.= darkness (Maon.). अर्थ्य कि सूच्या mtshan-moḥi [nags-na निया-चर्चा the night's skin or cover, i.e., darkness.

अन्त अविश्वेदः mtshan-mohi-phrch विश्व, करणः; v. व्हामव्युष hjam-hbras (Moon.).

มสตุสถิธิธุรส mtshan-mohi hod-cun = ซึ่ง จิ (Sman. 355).

with a minhan-mo-rig as met. = SME the domestic fowl, cock, etc. (Mion.).

with Ar. mishan-gift W. 1. torch of pine-wood. 2. pine-tree.

अळअस nitshams 1. चनार, सीमा; सन्ध junction, limit, intermediate space, interstice, border, boundary line: 4 94 54 44 มจิตสมพุท on the border between India and Nepal (Glr.); WM#HH (colloq. suntsham) frontier of country; देवसवर्धकान वक्षेत्रज्ञान वस at a distance of 500 fathoms from that place; का अध्यक्ष क्ष it lies in the middle space; Rucustawy at the junction of the mountains and the plain : & againstant (between the waters and the river's bank) close to the edge (Vai. sh.). 34 42 Marston 44 when these words were uttered, at these words (Ta.); a wester 44 34 sgohi mtshams-nas sleb (he or it) enters through the chink of a door. अदंशका ntshang-shu or अदंशका पुत्र " pray fill in what is left out" or "accept what should intervene," an expression gen. occurring in modern letters to wind up the complimentary phrases of the introduction and passing over to the proper business of the letter. 2. (Townsels and g 9) will the points of the compass: assuu! at the four cardinal points of the horizon; MANNEY denotes the four cardinal points together with the zenith and nadir; gr. quasing in the north-east direction. 3. demarcation, partition, break, pause,



માં માર્ચિક માં thams-kyi mthahi-ri a mountain range lying far beyond (Bhārata) India (K. d. ર, ડ.સ્ટ્ર).

พะพริธิรัย matshams-kyi bycd-po= ปัจพ rkun-ma a thief, robber (Mnon.).

essent of a nutshams-hdri-na = pour of a inquiry after one's health (Vig. k. 10, 13).

भ्रष्टभश्रभ्भ mtshams idan-ma सोमन्तिमी a general met, for women (Minon.).

skirt the horizon morning and evening.

শংশার্থ ক্ষাংগ্রানার-sbyor 1. বাইছি, মনিবাৰি, অন্তর্বার্থ ;= শার্থ বুঁই ক্ষানান-sbyor, শার্থ হুঁই ক্ষানানbycd (Moon.) adherence, contact. 2. the Sanskrit dipthongs, ē, ō, au.

মইনমার্ক্র' mishams sbyor-pa and মইনমা কুন্ম mishams sbyor-ma a bawd, or procuress.

nessen interstices, to stitch up, to sew together (Mit). 2. to occupy a certain space, to enter the womb, to embody one's self in human flesh. 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like a figure page - seems.

in the most of the second seco

सर्वकारोद्य mishams-nud-pa 1. adj. चन्ना, चानका, चानकार्य without interstices, व स्टब्स any continuous. 2. shet. see. to Was. 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted,' a deadly, capital sin. which are mishamsmed-pa-lin the five inexpiable sins are :-(1) अवधर्य माक्यात matricide; (2) द्यावर्डम द्रमा परंद्रम the killing of a Buddhist saint: (3) wound furmer paricide; (4) इने १५ व प्रेड इस सङ्गीद causing division or disunion among the priesthood; (5) दे प्रदेश वामेवास पर्वे श्रुप्त स्त मेसस के प्रवास विकास नि के दश्विमविधरीन्पादकम् to cause a Tathagata to bleed (M. V.).

মধ্যম বুধান বুধানিক্রানার নামানুহ = বিষ্টু ও words of approval while a work or any business is being done: মধ্যম ইন্মানুহ কি word of approval is necessary (Risit.).

চাৰ্গ্ৰহ প্ৰক্ৰিয় mtshams-lan gnafi-skyes present sent in return for the sauction to one's prayers (Yig. k.).



Eusa wonder, surprise, astonishment: Eusa: 3 a Ao-mishar-skye-sca, Eusa: 3 a East to be seized with wonder, to be surprised.

ward, wager.

nda व क्रांक्रिक क्रांक्र

mist क्या quehar-qyo=६ व्योद (Mhon.).

eight miles to the south-east of Lhass in Mishal (Lon. a, 11). we at Mishal-ble a district with a Jong situated to the S. E. of Lhass (Elsi).

TW, TH, THE MEAN OF MEAN WITH MEAN APPEAR OF MEAN AS A SHEET MEAN AS A CONTINUE OF MEAN AS A CONTINUE OF MEAN AS A CONTINUE OF MEAN AS A CONTEMPORARY (MU.); BOUNTS OF MEAN AS A CONTEMPORARY (MU.); BOUNTS OF MEAN AS A CONTEMPORARY (MU.); BOUNTS OF MEAN AS A CONTEMPORARY (MU.); BOUNTS OF MEAN AS A CONTEMPORARY (MU.); BOUNTS OF MEAN AS A CONTEMPORARY OF MU.). MEAN AS A CONTEMPORARY OF MEAN AS A CONTEMPORARY

experession; Ywagkwa similarity in religion ; Water similarity in person or appearance (K. d. s. 166). MELNIUR michufispar or in such a manner, accordingly. अहरण प्रव mtshufs-bral समानविश्वेष. समानिक विरोध unequalled, unrivalled, incomparable; sake mishufis-med matchless, unequalled, unparalled : बहुन पर्वे अहत कर्य MELWAS SAUBERGES at the feet of the lord of the doctrine who has no equal. (Yig. k. 10), MELWEINER = ANGE BOOK without a match, having no equal; #55 यक्ष्मायवे वर्षे य व्यवसार् है स्वयसार्भाव अस्ट साम आसहसाय the lord protector of all living beings together with men and gods, who has no equal (Yig. k. 2, 25).

AST'S Meahur-phus a place in Stod-luss a couple of days' journey from Lhass where a large monastery of the Karmapa sect exists (Los. 2, 8).

Jaja ntshut-pa 1. the root or the backs of the nostrils: Majarangen the blocking of these by muous. 2. The gen.

The the lower part of the face, nose and mouth, the muscle of animals; ™ face (Jā.).

Mo not grow more than a cubit in length

and is burnt as incomes also mixed with snuff in Tibet (Rtsii.).

अते बुंद: क्षार्थात-ekyon a medicinal earth:

ail all mis, mtshe-wahi mtshon hog, wild boar.

মার্ক স mtshe-ma 1. (বু-মুন্ত) two, a pair (Risii.); twins: বু-মান্ত স্থান ক্ষান্ত ব্ৰহ্ম ক্ষান্ত ক্য

মাই mished or ১৭৯২ dur-mished place for burying the dead, also a tomb or chorten on the cremation ground—মামান-স্থান

মার্ক্তি mishehu=মার্ক্তির, নবান a pond, tank; small lake.

the spleen (Mion.) but usually extu.

me in misho-shon n. of a Sa-bdap monster.

Lake Kokonor. In the middle of the lake there is an island with a bill, on the top of which is situated the sanctuary called Toho-shift where a number of Buddhist devotees reside (Lof. 9, 16).

niture misho-midah sur [a blue lotus-flower]S.

संभाग matcho-idan-ma=६८० वास्ता 1. सरकारी the goddess of learning. 2.=ब्रॅन १८६४ वास्ता ijon-çin den-va-ha the tree called Javaka (Moon.).

at was Misho-ma-pham Tibetan name of lake Manasarowara (Los. 8, 9).

कार्य प्रस्कार वस्त्र विश्वहरूच Mitcho-dmaha-ear gyuhi man-da-la n. of a glacial lake of turquoise colour and of round shape near Ra-sgrea (Ritsii.).

ne fr. Misho-rosofi n. of a Jong in Kong-po: "প্রিয়েগাই ইংলাজং এই" (Deb. প, 36).

^{अर्थ} भव *क्रांडो०-५वड्* सद्भ n. of a number, "अर्थ भव भ्रव्याद्धिः कृत्रेयः कृत्रमः" (*Ya-sel. 50*).

अडे कृतम misho rlabs tide; अडे कृतम वर्षेण क्षेत्रस flow and ebb tides.

wife any mishor-hold or wife any misho-lahold streams descending from mountains and flowing into a lake, also rivers that flow into the sea (Mion.).

अर्डेना म mtshog-pa, v. वश्च a htnhcg-pa.

মাউন্ম mtshogs in W.=মাইন similar, like, equal (Jä.).

the pulse felt by the fore-finger; अवैत्व the pulse felt by the fore-finger; अवैत्व a finger's breadth; अवैत्वसम्बद्ध a finger's breadth lower. केर अवैत्व के क्षा any pointed sticks (Jä.) 2. or अवैत्व, द्वाव any pointed or sharp cutting instrument, a sword; अवैत्वव्या to seise a sword, व्यत्व weapons; अवैत्वव्या to destroy, to conquer with arms; अवैत्वव्यावयों the four kinds of weapons sword, spear, dart, arrow; and a plood drawn by cuts or stabe (used for sorceries); and a plood an attribute of the gods, resembling a ball of thread (Vai-ga.). and a resembling a ball of thread (Vai-ga.). and a resembling a point, like an arrow or spear.

अर्डन यहुन हेल mushon-benun-ckyes as met. = अन blood (Maon.).

ষ্ঠানি না mtshon-pa 1. v. নিলা leader; also, showman. 2. vb. to set forth, bring forward, shew, quote, exhibit: টুণ্টুজন্মইন্ত দুল্ল ক্ষুত্ৰ

त्रक्षि ध hishag-pa 1. vb., pf. देवा ishage or कर्डव्य bisage fut. वर्डव्, imp. देवा ishog (trans. to बदेव्य), to cause to trickle, to strain, filter, press out: द्ववंव्याय (Situ. 85); बदुव्यवंव्य bbrumar ishag-pa to draw off oil, द्वार्ट्यव्य brumar ishag-pa to draw off oil, द्वार्ट्यव्य to tap (a dropsical person). 2. adj. thick, fat, obese (Jū.): व्याववंद्यायः व lus-bishag bash-ca a body or constitution that is healthy and sleek.

Q&F bished or wer = J4 skyon 1. fault, error, offence, sin, ? ade 3.3 that is very wicked, a great offence; A&ads a man's fault, A ada ag to spy out another's faults, to upraid him with a fault.

nery now existing in Lhasa.

Q&L'O hishaf-wa vb. pf. sen fut. atc. 1. to press into, to stuff, puff out: 455 ate a pressed into, stuffed inside: But stated a stuffed seat; 5894"FT GERN'S Out of breath, puffed by pursuit; 5394 15 Satz a dbugs-stod-du htshafi-wa or Kateu breathing hard, getting out of breath. 2. enlarged, complete, made full: A ac a ska mi-man-po htshan-wa many people assembled together; awayarast a to be competent for work or efficient in doing work; ast grammer gard or ast gravage become sanctified, perfected : ask are: attuate aim at Buddhahood; attuates कृष्ट्रम समस्य: अविकास will become a perfect Buddha (A. K. 1-18). ask a bishast-ru a place where many people assemble.

QÁPI dishab-pa 1. (§44 skyin-pa) pf.

adam, dishabs imp. In tahob, to repay, to
re-place; §44 adaq a skyin-pa dishab-pa-po
one who pays back, a liquidator of debts;
(Situ. 85). adam dishabs=dagarda tshabsgrub tshar-ica liquidated. 2. pf. damu
tshabs-pa, imp. In tshabs=quara riabs-pa
reep. to be afraid, to be in awe of.
adarda dishab-dishub confounding, dama
adarda mental hurry, confusion, perplexity; adardama aquar to tarry in fear,
to hesitate in apprehension also: §4.244
adaronfused wind, as dust, leaves of trees,
§c., are when driven about by a whirlwind.

ASA A steham-pa or admin appropriate, becoming, fit, suitable, in accordance with: \%\sides(a) in conformity with it; \sigma(\sigma(a) \sigma(a) \

द्रः कर द्वर वर्षण्य in sise and quantity just what is wanted or suitable; वृद्धा वृद्धा अध्याप whichever suited; अवस्त्राय unsuited or ill-suited.

ৰঞ্জাই বাইৰ্থ hisham-tel of hisin-pa to hold or take appropriate measure or amount, i.e., sufficient: ইং উৰ্ণুৱৰ্থ বৰ্ণ ইং বাইৰ্থই ব্ৰুৱ ইংহ কৃষ্টি কৃষ্ণ বৰ্ণ ই'উৰ (A. 33).

asa a hisha-lu, v. asa a mishah-lu.

पूर्व । bishar-wa 1.= क्रियम or askur up to the mark, sufficient; in proper measure. 2. to be finished, completed, spent; esp. as an auxiliary to denote an action that is perfectly past or completed.

এইবা'ন htshal-wa, imp. আৰ htshol 1. to beg, desire, beseech, sak; when preceded by a verb the latter stands in the term, inf., or as the mere root and more esp. the perf. root: "455 MENT AND THE PERFECT AND THE PE I desire to meet my father against adar? wishing to look; some and and I beg it may be borne in mind (Glr.): ** I beg you to speak. Occurs as an intimation of willingness: देख्य बन्ध प्रक. we will do that : " " " " " " " " " " has he not asked the money from his father? why does (the king) desire to slay? 2. as eleg. form = to eat : 2 an asa b eaten by mice (Dal.); 3. to offer, shew, set forth : Kasaa = Kana to understand to know. as as a to shew diligence (Ja.). gada a bro-blehal-wa to have a cold (Mil.); awada phyag-hishal-wa to greet, salute.

ৰুপাল btehal-ma = প্ৰাণ আয়; প্ৰিন্ধ ট্যান্থ, কুল্লাল ক্ষেত্ৰ কুল্লাল মান্ত until I have eaten up these I shall not ask for (more) food (A. 87). নপ্ৰাণ নপ্ৰাণ btshal-ma btshal-ma = আন্তান to take one's meal; নপ্ৰাণ ন্য bishal-ma nar-ma= 44.44.141 ge continually eating.

alls hishim colloq. for let tshem; and alls g for let g.

एकेंद्र न btshir-wa to extract, wring out, squeeze forth, to press out oil, extracts, etc.; ६५ वृष्ण वृष्ट to press hard; रेंच्य वृष्ट का milk; वृद्ध अवस्था वृष्ट वृष्

एक्पारा htshugs-pa pf. इवस tshugs (intrs. of again) 1. to go into, to enter upon, begin, commence: \$5445444 he began to praise, to flatter. pierce, penetrate by boring, to thrust in, to establish one's self, to settle : 3'4' A 44 it has not taken root; बर्जेन्य-ब्राम्भ-वे-अ-वर्द they had no longer any mind to establish themselves in this alpine solitude; 35 इत्सर्वेदेवस्त्राज्य this was the beginning of my lasting happiness (Mel.); Equiq as partic. or adj.=firm, steady: # 447* fant wa aga's his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground (Dal.); western. € not being able to settle in one place, flighty, inattentive.

QGTU hishud-pa pf. St tshud to be put inside of, to go into, to enter, to get into; M. STU to comprehend.

Qoga a bishub-pa pf. on ishubs to toes about, to swirl, to entwine; to be choked, suffoosted.

***** Mahum-pa 17** [a protuberant belly]S.

বৃদ্ধী Makhur-nag n. of a place in Tibet (Deb. স, 5%).

হেত্ৰী is bishey-pa pf. একা tsheys to repay a loan or a kindness (Maon.).

QAÇ म hished-pa= वर्ष व to cook: अस वर्ष व अब hished-pa-po one who cooks (Situ. 85); वर्ष व्यवस्य hished-pahi gang a kitehen (Moon.); वर्ष पुरुष hished-byed-ma = व्यवस्य hish-thu-pa a cook (Moon.).

Cost A hishem-pu pf. adam bisems to sew: durature to sew or make a robe; adamy, bishem-skud thread for sewing; adamya needle, adamya bishem-stub W. seam. also = without interruption.

र्के प्रकार का ती. to neigh. 2. = अवेर व to grieve, to sorrow, and sbst. grief, sorrow, resp. ३५००४ व्याप to be grieved, also to be afraid, to fear C. (Mil.); repentance, shame: अवेर पाने not penitent, shameless. १६००६ htsher-can sorrowful, anxious. 3. to shine, to glitter; वर्षक्षा sbst. lustre, brightness.

QB' A hisho-wa I: pf. and imp. ** 1. to live, to be alive, be living : অন্তর টুল এই অ to earn livelihood by talents শুৰুৰ বীমাৰ্ম ব to live by theft and plunder; % 5 for a long time; Aug su 5 au he lived even a hundred years; atta as 5 for life, life-long, Twings a to gain a livelihood by religion ; A5 a to pass life, to continue in a state, to exist : 45 aka ak 5 ak & fin the throng of the world I cannot exist (Dal.) : as w ह्म क के वहें if we did not do this we should not remain alive. 2. to last, to be durable. of clothes, etc. ; to retain its virtue, efficacy, of laws, doctrine, etc. 3. pf. and or he fut. and to feed, to graze; to nourish, an the body, to sustain, an sroy life; ana at an ABS 4 to lead the cattle to pasture (Pth.). 4. to heal, to cure, 45; * sets 'life-giver,' i.e., physician.

ই বা II: also মুখ 1. shet. life: মুখ মুখ মুখ ক্ষ্ মান্ত: duration of life; মুখুমুখ মুখ্য মুখ্য to prolong a man's life (Dst.); মুখ্য মুখ্য the lord of our lives, viz., the king (Gir.). 2. livelihood, sustenance, support, maintenance. মুখুমুখ htsho-skyon fostering, maintaining, tending (cattle); a frame, the behave. The mortal frame, the constitution which requires keeping up; as an btsho-chas subsistence, livelihood; as teho-rten livelihood, maintenance, support; a same btsho-thabs medical treatment, the means of healing, way of subsistence; as as an an as as a physician, medical man. a same btsho-va-ma with a woman that nourishes.

क[#]य व्यक्त hisho-wa-gaum the three kinds of physical and spiritual existences: 1. [#] life. 2. व्यक्त कृषण merit. 3. वश्च Karma or work.

of the three vital essentials:—1. that called ***, 2; 2 that of merit ans, 3; 3; that of work ans, 4; (Sman.).

वर्ष वहे के स्व Hisho-nahi shin-po n. of a medical work by Atis'a: ध दे दिन्द्र के अन्य कर के कि स्व के स्व के कि स्व के स्व के स्व के कि स्व के स्व

वर्षः वर्षः भ्रम्भ किन्निक । enhi yo-bynd जीवितीयक-रचम् necessaries of life.

ৰূপ 95 htsho-byed 1. medicine. 2. or ৰূপ 95 ব = প্ৰন্য a physician (Mhon.). 3. আবাৰ্ক the moon, also ক্ষমুহ বু ৰুখ্যানি ক্ষ the planet Jupiter; ৰূপ 95 টু কুখ্যা hisho-byed-kyi shup-pa n. of Sûtra on medicine called Jivaka-puripuchha.

ax gram hisho-byed-ma जीवकी n. of a goddess.

व² 5. वर्ष १६ hisho-byed gahon-nu क्रवार-कोरक n. of a celebrated physician devoted to Buddha and who cured king Bimbisara of piles (Yig. 35).

ak gr केर bisho-byed-çik = वे वर है केर कुश shur-gyi-çik सावस, चसन 1. n. of a medicinal plant. 2. www the life-tree i.e., any chosen tree on the existence of which depends the life of a person (Maon.).

|'AN hishog-chay=K= goods, effects, necessaries; also provisions, provender (Ja.).

प्रकृति में tshog-pa pf. ब्रह्म binags fut. अन् betog imp. देन tshog 1. to hew, chop, strike; to inoculate; 2. vaccinate, to find fault with, to blame, censure, teaze (Sch.).

Qভ্তামান stanogs-pa pt. শ্বন takogs
1. to assemble, to meet together; ট্রাম্বার
শ্বন ye that are here assembled; মানানা
শ্বন বৃত্তি ক্রিয়াল বিজ্ঞান

তিনি hishon-ica বিজয় to barter, to sell—a vb. in very common use; ই এইন এই:
ক্ষুম্ম place where perfumes are sold; এইন এই:
ক্ষুম্ম place where perfumes are sold; এইন এই:
ক্ষুম্ম place where perfumes are sold; এইন এই:
ক্ষুম্ম ক্ষুম ক্ম ক্ষুম ক্ষুম ক্ষুম ক্ষুম ক্ষুম ক্ষুম ক্ষুম ক্ষ্ম ক্ষ্ম ক্ষ্ম ক্ম

ইতি নি hinhod-pa pf. এইছ bisos fut. এই biso imp. ইছা tshos l. to boil, to cook in any way, to bake: এইড টুর্ম নি hinhod-yyinhdug colleq. it is cooking (anything) is boiling; এইছা টুর্ম নি has been cooking. has been boiling; এইড টুর্ম নি hinhod-par-bya should cook, or to be cooked. এইড্রাছা hishod-snum oil for frying food-meat, vegetables, &c. (Risii.); এইড্রাছা hishod-mar butter used in making pastry, cakes, etc. (Risii.).

Qada htshob-pa or a and htshobs-pa to be a deputy, to represent, to be substi-

tuted for; $\mathbf{q}_{\mathbf{q}\mathbf{q}}$ and $\mathbf{q}_{\mathbf{q}}$ to be the first-born male in a family, to represent a family $(D_{\mathbf{n}l.})$; $\mathbf{q}_{\mathbf{q}\mathbf{q}}$ and $\mathbf{q}_{\mathbf{q}\mathbf{q}}$ to substitute, to put in the place of another $(D_{\mathbf{n}l.})$; $\mathbf{q}_{\mathbf{q}\mathbf{q}}$ and resp. for first-born $(J_{\mathbf{n}l.})$.

alta bishor-wa v. It (4'84'\$'5).

Qad'a stehol-wa pf. and steol imp.

search; searcher to seek for an opportunity or means; searcher to look for food; starcher state state search for livelihood. starcher state search for livelihood. starcher state search for livelihood. starcher state search for livelihood. starcher starc

Syn. Arangalara yoke-su htshol-wa; in galara rjes-su htshol-wa (Mhon.).

cooked or boiled. Also = quite ripe.

Ę

를 dan is the 19th letter of the Tibetan alphabet corresponding in sound to the Sanskrit w. Acc. to the Tantra: 환화명도 대한 함? Dan is the beginning of that which has not grown or been born (K. g. w. 42). Dan also— 함께 and 합의 religious rites and almsgiving (mystic) (K. g. P. 179).

te disa-ti prop. (1 dsa-ti 1. the nutmeg. 2. n. of the flower Jasminum grandiflorum.

Syn. of 1. 数解析 su-ma-na; 實際關係 sbubs-skyes; 實際不可以 sbubs sbras; 實際不 sbubs-can; 資格等實際 spos-kyi rgyal-po. Syn. of 2. 衛元 sbk gw yig-bzak-skyes; 元石 元元 u hab-baun-pa; 剛斯 (克尔岛) yahon-nubihphrek; 報本資 mā-la-ti; 資格等等 sna-mabi mu-tog (提供on.).

£'4'™ dsa-na-ma wu shadow, shade.

‡ É I dsa-pa or taβ 1. = 44a Tibetanized form of eq; is a mantra or Sanskrit charm. 2. recitation mentally.

#E' dsa-scah and 1974 = was [the China rose, Hibincus rosa sinensis] S.

Syn. Lêcâya rdo-richi me-tog; hadya til-me-tog; kudya rha-ma me-tog; ku dsata: ku'he dsa-ba-çih (Mhon.).

E'W dea-ya I: ## ;= 544 victory.

E'W II: 1. Sch.: 'muddy deposit, green alime in the water.' 2. in C. the markings of wood, speckled and variegated in consequence of disease in the tree. 3. n. of an ancient king of China (Jä.).

‡ É W ते प हैं Dea-ya-ni-pata the name by which the site of Kapilavastu the birth place of Buddha is now known: केर कुरे क्र के भूज्याय केर यस सुब रेस देर कर केर क मुख्य सु ई स्क्रिय है है क्यू वह सुदक्ष केर (Deam.).

्र १ अव है के देश dea-yan tihi risa-ua (क्यकी इक्क) the root of the Jayanti tree (K. g. 8, 51).

ta wa dsa-yi-phal = 13 nutmeg.

n. of a province in the Punjab, now Jallundur (Ja.). Formerly the kingdom of Jalendra comprised Kashmir, Panjab and a part of Kabul; and was ruled by king Kaniska and his successors (J. Zaf.).

t আৰু dsa-sags (Chinese) = F মেন্দ্ৰ a prefect, a district magistrate and collector (Yia, k. 1).

દું કુંદું પા Dsa-ti dsa-lan. of a Buddhist female saint: જેનું મુક્કા મુંગમાન વર્ષમાને દુ: માનું કુદ્ર મુંગમાન વર્ષમાને દુ: માનું કુદ્ર મુંગમાન વર્ષમાને કુદ્ર માનું કુદ્ર મુંગમાન કુદ્ર માનું કુદ્ર મુખ્ય માનું કુદ્ર માનું કુદ્ર માનું કુદ્ર મુખ્ય માનું કુદ્ર માનું કુદ્ર મુખ્ય માનું કુદ્ર માનું કુદ્ર માનું કુદ્ર માનું કુદ્ર માનું કુદ્ર માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર માનું કુદ્ર માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનુ કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનુ કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું માનું કુદ્ય મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ર મુખ્ય માનું કુદ્ય મુખ્ય માનું કુદ્ર મુખ્ય માનુ કુદ્ય મુખ્ય માનું કુદ્ર મુખ્ય માનુ કુદ્ય મુખ

t বি Dod-ri khanda n. of an Indian province: শব্দু মেন্দ্র মন্দ্র মন্দর মন্দ্র মন্দর মন্দ্র মন্দ্র মন্দর মন্দ্র মন্দ্র মন্দ্র মন্দ্র মন্দ্র মন্দ্র ম

EN' I dsam-bu and 1. gold; the fabulous fruit of the Kalpadruma, the wishing tree of

the gods; gold leaf is compared with the leaf of that tree, gold yielding almost all that man requires for his living. 2. acc. to $J\ddot{a}$.="The rose apple tree Engenia, which figures also in mythology."

‡ धन युःण deam-bu-ka वणवय, मृत्राय the jackal.

tuga fic or starga fic. Hdsam-buhi-glif. www the ancient Buddhist name for India: अ प्रमा ने में द नहें अर रहे क्या मु महामा कर महा है में में रेवन नेमा है हेर है में में में के विद्राप्त में में हम हैन यदे शाबर्व पम समास्वे केर नेमायर्द्द this southern continent is triangular in shape; and is called Dsani-bu-glif from the jam-jam sound made by the falling from heaven of the leaves of the kalpadruma wishing-tree into the river Ganges (K. d. 5, 343). tanga ac वी हार बेंबना न जेंद्र थर खुदा नवार देवा की मेर हम the names of some of the countries situated to the north of Jambudvipa are: - मत्या: १ पवेन ५ पुणिन्द : ६४० वर्षे हे सरक्षेत्र : सुभावास स्वस्त : ६६ व वरह (Dardistan): an Ex (50 mewaf: #A-gau करव:: वश्रावाय महिक: नगढा समार (Kandahar); ना मचा; (Sogdiana) १३ मानिक: अ है है 'ग संशोधीक ; बुनक श्वेर प्रायम चीन (China with her surrounding appendages); 474 नक चपरचीन; हुई बारा; यनम परवरा: गुन 52 रपुश ह वर्गीत बोह; मान मंद्र बाकोश (K. d. र, 286). क्षेत्र के ब्रेट में ब्रेट व Jambu-mala n. of a country to the north-west of Jambudvipa or Dzambuling situated near the Sumeru mountain. Beyond that country lies the country of antique, i.e., the string of lightning Aurora Borealie (K. d. 3, 270).

**E*15 Deam-bu-ned the river Yeru Tsang-po of Tibet which brings down gold with its sands; also the head-waters of the Yang-tai-kyang the river of golden sand.

EN Deam-bha-la or two Deam-lha the Tibetan Plute or god of riches. His

different epithots are:—A43 44734 Shongyi gnod-sbyin, 483 Chuhi-thu, 48454 E Chu-yi dwah-po, 4444 Chu-la-gnas, 443 ant. Nor-bu duah-po, 4444 Emuge-ddsin, 44354 34 Nor-gyi dwah-phyug (Mon.).

লৈত্বৰ্থ Deam-bha-la nag-po a manifestation of Dsambhala in black; লেইছ লেত্ৰকাৰ the same deity in yellow aspect.

‡ Ég danād, Ç'du'G'n'4 'V'du'5'Aqu'g'Dç'u'\$' Bu'du'sau's St'd'a [(Houm. 4, 285).

ু daha w 1. দুৰু বুখানি বিশ্ব কৰা কৰিব। ই শ্বেষ্ট্ৰ কৰা কৰিব। ই শ্বেষ্ট্ৰ কৰা কৰিব। ই শ্বেষ্ট্ৰ কৰা কৰিব।

[47] defia na kd-ya in mysticism =

E dsi num. fig.: 49.

a Kashmirian Pandit who translated certain of the Buddhist scriptures into Tibetan and died in Tibet.

to some authors it is \$34.45 or plague; acc. to some authors it is \$34.45 or plague; acc. to others a fearful kind of burning leprosy: \$4.48.45.45 stops the progress of the disease dei-li decata (A. 19).

‡ दे 'या det-ba-ka जीवज honey, nectar, ambrosia; that which gives life and also keeps up life (mystic).

Syn. us un metho-ldan-ma; un serasgtei; 3:24 rwa-oan; un agu: lue-sthuk (Mhon.).

& deu num. fig.: 79.



1049

grg. n. of the third son of Emperor Dsung of the Han dynasty who succeded his father on the throne (Yig. 54.).

dee num. fig.: 109.

‡ हैं 5 र Dec-ta-ri केसारि n. of a Buddhist saint of Bengal (K. dun. 45).

† हॅं त्ये केय Dsc-tahi-tahal अवस्य the grove in S'ravasti in which Buddha had resided for many years and where the first Buddhist monastery was built under the auspices of Anath-pindada.

E. δ dec-two in C, vent-hole for the smoke, a chimney $(J\ddot{a}.)$.

Z dso num. fig.: 139.

हिंगे dso-ki or देने dswo-ki vulg. for वेंचे vogi or देव बहुँदेव gnal-hbyor-pa.

JEQ A mdsah-wa 1. to be amicable, to love as friends or kinsmen do : sets a spec a loving married couple (Dzl.); Wester www.85 all hostile malignant (creatures or powers) (Dom.); A mis a remarga a to reconcile those that are at variance with each other; ga I mia la laud he had a Brahman for his intimate friend (Dzl.). 2. as adj. = = = 444 or 34 intimate or near. 3. as abst.= friend, relation, one near or dear. Also: affection, friendship; also seta 39. seta वृद्धवाप to cultivate friendship. अदेव क्षेत्र malen-hçeş = पूँच्या पूँच्या है बाखब, जिच; also parents, brothers, cousins, relations, friends; frq. in conjunction with \$5 or Burusu (Gir.). अर्थ पुरे भूषण च mdsa-lhahi grogt-po= 84'4 (MRon.). mta 544 mdsabgrous in C.= 5 husband, wife. Ma agam mdeah-youys v. म्रेन्ड्रेन्स. अर्दश्वर के malahwar-bycd= au or 其叫 (Mfon.); side au alta mdeah-was beine v. 494 344

কাৰণ ব mdsa-co= है। हुन इसंति-sdug shet. वस्त्र, सन्ता love husband, friend: अध्योजन अ जीन प्रा अध्योजन हो। अध्योजन अ जीन प्रा अध्योजन हो। अध्योजन अ जीन प्रा अध्योजन हो। अध्योजन अ sike cotton (adhering firmly), some friends are like the earth (steady), others are like a string of beads easily separating.

Byn. द्वेर-६६ इमाॅर्स-bdod; विद्रास्त्र yidmthun; विश्वकृष्ण yi-yougs; अदे-महत्त्रम्थ mdsahgougs; व्या वेद्या bay-phebs; द्वेर-५ इमाॅर्स-मृट; विद्? yid-मृट; क्वें ५ blo-मृट; वेस्मासन्त्र sems-मृत्रीhun (क्विंगा.).

MAN mdsah-mo 1. a mistress; also a female friend. 2. v. 6 5.

মহিন্দান palsang-pa 1. sometimes written as বান্ধেৰ halsang-pa पৃথিত, wisc, learned; also = ক্ষেম্ব ক্ষিমেন্টান 2. = ব্ৰহ্ম ব hero, a champion (Moon.); ক্ষমে ক্ষিমেন্টান ক্ষিমেন্টান ক্ষমেন্টান ক্ষমেন্টান ক্ষমেন্টান ক্ষমিন্টান ক্ষম

JES 'U makad-pa 1. imp. और makad is the honorific form for केंद्र in all its significations, whenever the person acting is the object of respect: केंद्र चेन्द्र पर स्वाप्त केंद्र कर किए much work have you done to-day? अर्थ द्वाप्त का किए केंद्र क



conduct, like \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \\ \) \(\

おぼて、ていぎて、マ masar-ra masar-rr in Ld. = pitted with small-pox, pock-marked; warty, blotchy, v. ***マ (Jä.).

Mgay mdsug-gu colloq. a finger v. Mgan. Mgagagawa where a finger can be thrust in; place or thing pointed out definitely, as it were by the fore-finger: মুশ্বেষ্ট্রেমান প্রত্তিক কালি both the lama and his pupil can point to (A. 156).

씨트리 레 mdsub-mo kain), 기 에 (vulg. METS or METS mdsub-gu) 1. finger, esp. fore-finger: अहव में बहुद अहे । जन्म अवस व वर्षे raising your fingers go on merrily; 44444 MENTALE to point to others faults with the finger (Rdsa 17, 23). The different fingers are: अवेष में or अवे में the thumb; अहबर्ज or श्विमामहब the fore-finger; भेन बन or धर अहूब or नव अ (Mrd. Ja.) the middle-finger ; BANKS or BERS the fourth finger; as a or 33 65 or METAS in C. the little-finger. 2. too: claw. 4597 mdsub-ker-3 or-BE a stiff finger: METOREM mdmbbrkvafs an extended finger; MEGER midsubskyis finger-ring. WEGES mileub-khrid lit. leading by the finger; a pointing with the finger, hint, intimation, direction : **** केन पर अहुव हेंद हुआ! he made an intimation that removed every scruple of the mind (Ja.). Mar mdub-yah a mensure equal to the space between the tops of the thumb and the fore-finger; aga A as a one without fingers ; #547 mdsub-rtse tip of a finger (Ca.); Mgq and mdsub-tships

joint of a finger. **Saa mdsub-sha lit. the finger-cap, a thimble.

মাই mase we leprosy, believed to be caused by Lu or water demons when they get offended from any cause, and is therefore also called মুণ্ড. It is described as of thirty-six kinds. আমা males-klad the brains of the head of one who has died from leprosy: মালালে মালালে মালালে বিল্লাভিড প্রকাশ করিব বিল্লাভিড প্রকাশ করিব মালালে বিল্লাভিড প্রকাশ করিব মালালে বিল্লাভিড প্রকাশ মালালে বিল্লাভিড প্রকাশ মালালে বিল্লাভিড প্রকাশ মালালে বিল্লাভিড প্রকাশ মালালে বিল্লাভিড প্রকাশ মালালে বিল্লাভিড প্রকাশ মালালে বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড প্রকাশ মালালি বিল্লাভিড স্বাচনি স্বাচনি বিল্লাভিড স্বাচনি স্বাচনি স্বাচনি স্বাচনি স্বাচনি স্বাচনি

MENA mase-rmog a kind of helmet (Jig. 31).

स्ट्रिय mdser-pa or बरूव 1.= देव or भूरवरित to speak. 2. a knot, excrescence of the skin, wart, etc.; also, a knag or knot in wood; क्ष्यूरम्ब mdser-mal knothole in wooden boards.

리트리'니 mdscs-pa also, collq. "dse-po," handsome, fine, charming, अदेशपान्नेदावद्रव appears very nice; बुजानहेंबाई sweet daughter! १ व ज्याम नंब 5 अ अहमाय। a mountain beautified by numerous woods; fig.: 15 am sale 41 conduct outwardly fair (Dal.); afa and mdses-bkraq lustrous; beautiful and bright: यक्षेत्र स्थान्त्री सहस्र यनुष्य कुसस्य यक्ष्म यदे को स्था ME ANI the lustre of his countenance had faded, the wrinkles on his skin were many (Khrid. 48). Marin lit. handsome body idiomatically : fine health : अर्था मुख्य व्येक पुरेश being in excellent health (Yig. k. 48). करें भ दल्द mdses-dyah delightful; करें म sa [one who naturally indulges in pleasure | 8.; alfargara a handsome woman 111-13); satura mdses-sdug=satura very



handsome, beautiful (Mfon.); শালৈ তুল লুপ্তিত্বbyaş ornament, jewellery (Mfon.); শালি বুলি লুপ্তিত্ব-চিচ্চান, the finest sandal wood perfume; শালি ক্ষাৰ লুপ্তিত্ব-লাল a pretty girl, a beautiful damsel; শালি শালি বুলি ব charming young woman or girl (A.K. 111, 50). শালি লুপ্তিত্ব-লুপ্তিত্ব pomp. extravagance, debauchery; শালি শালি লুপ্তিত্ব-legs kind act, good behaviour (Rtssi.).

अर्थे mulso बामरी. बेमरी breed between the yak-bull and the common cow; all wif is the hybrid of a common bull and a yakcow. ** mdso-mo female of hybrid birth, the jome or common dairy beast in Tibet; भार sax maso-akar, white dao: भार केंद्र masorgod wild cattle; with an midso-sgal load for a modeo to carry; at modeo-pho a male cross of yak and cow; set and moder-phrug a young dzo, a calf of a dzomo; all Miles mdso-mo-cia a tree the wood of which resembles the red-sandal wood; and being largely imported into Tibet from China, is used in dying the garments of the lamas of Amdo. with mdso-tshwa n. of a medicinal salt : अह दशास्त्र वह अपी क मेर बेम.

কাৰ্টি maked ভাৰ abst. treasury, store, depository, treasure-ohest; মাইণ্ড্ৰাৰ্ট্ডৰ মুখ্য বিষয় কৰিব চিনাল in a safe place; মাইণ্ড্ৰাৰ্ট্ডৰ to secure, to hide a thing in a safe place; মাইণ্ড্ৰাৰ্ট্ডৰ to take it out. গ্ৰামাণি treasury of a monastery or that of a Buddhist sanctury. আমানি corn-magazine, granary; গ্ৰামাণি a safe for valuables; ব্ৰহ্মাণি gold treasury; গ্ৰামাণি chandzo" treasure in large monasteries; মিন্টাৰ্ট্ডৰ treasury of words, dictionary; মাইণ্ড্ৰামাণি কৰিবলৈ; মাইণ্ড্ৰামাণি কৰিবলিকলৈ

মাইব্রম mdsod-jus a kind of fine satin (S. kur. 180.); মাইব্যস্থ mdsod-htags finest silk scarf for presentation (Yig. 38); why misod-gos, the finest satin or litthe satin robe that is generally kept in the treasury or box, only used on grand occasions (S. kar. 178).

आर्दे प mdso-pa बाब्बादिक ; treasurer.

Syn. wificalifu mdsod-hdsin-pa; gwwifi phyay-mdsod; acwificu bah-mdsod-pa (Mhon.).

self i mdsod-spu चपाच := भेवा में हैं अ (Mson.) B4 अर्थेक्ट के अर्थे हु a circle of hair between the eye-brows in the middle of the forehead, one of the particular marks of a Buddha, from which he sends forth divine rays of light (Jä.).

आर्देश कृतिकार्त क्यांचा [1. a woollen blanket; 2. a spider, a ram.].S.

आर्दे (सम= ६ नेदः plantain plant (अतिका.).

house where wild beasts are kept. 2. grief, dejection; a snare, a trap (Sch.).

QEQTAI: hdeag-pa pf. ब्यूब्ब grags or अवश्व sags, fut. ब्यूब gray to drop, drip, trickle; leak, run out: द्वान हुन वृद्ध blood, water, dripping from the nose (Med.); अटेश अद्युव dropping of tears; सम्बद्ध ने ब्यूब्द milk is trickling from it (Vai. sā.); वर्षण्यक्य to trickle constantly, to spirt, to flow out: अर्थ ब्यूब्ब व्यायवार है है। पर बंद विश्व हवा की किया की पर बंद विश्व हवा की किया की पर बंद विश्व हवा की किया की पर बंद विश्व हवा की किया की क



প্ৰিপুটা II: in the language of the Brahma Kāyikā-devā: এইপুত্ৰ স্থান্থ । প্ৰায় ক্ষিত্ৰ স্থান্থ (K. kon. শ্. এইচ).

QÉC'Q ÉC'hdran-hdron = mes mes (Ja.).

QECNIA hadras-pa 1. acquiring of wealth greedily, avarieous hoarding of wealth. 2.=5.4 spent, consumed, exhausted, construed with 35, of rare occurrence (fa.).

QES A hasad-pa, pf. 45 to go down. dwindle, to be consumed, to come to an end=#50 q.v.; \$2.45,02.432 riches will be spent or run down. 4x an इंदर के दूर पान के अवस्था व वर्ड in going out and coming in and in wavering to and fro. it is consumed (A. 137). quant 42 Tx 45 the gathered wealth comes to an end (Pth.); gara have a lamp the oil of which is exhausted (Glr.); 553 वर्षेद् दलका पद यारे केंद्र युवादकका ye poor children of merchandise whose stored-up merits are now at an end (Glr.); AMNIANT that which has been spent for provisions (Mil.); and a star we'd though the muscular part of the thigh had been consumed, (I) was easy : बवभाग्र helpless (Glr.) ; है जिद अ मु अर् या वश whilst life is consuming itself (Do.); FIGURE at the hour of death : 5432 and and the effects of the five poisons never cease; as a star of devils there is no end (Mil.); अपने or अपने पाअपन incessant, endless, everlasting, interminable. agaras with this it comes to an

end, i.e., this is the only thing besides which no second is existing : 434 44 433 4x af an Kin as this is the only means of making a living (Dal.). The form * is frq. used at the end of a phrase to signify: "and none besides," "it is only," "and no more," etc. Hence, we may render: अबॅट पहिंच विंदर अदि। as I am the only person that has seen: AFCARC this is limited to seeing, this refers only to sight (Dal.); बारेश है भेद बाहैन प स्मान अप प्रमा as the two have only one name. So, too, the frequent # 55 with the termin, case = not only: श्रेंबावर्यवादिवाय वेबानुसम्बद्धा having lost his life not only this time (but often before) (Dal.); \$345 1 not only that, i.e. still more, further yet.

4 RES SMR hdsan-dhah = 3 579 (Lici), difficult to obtain or to aquire.

QEO: Updosh-pa 1. to count on the beads, to mutter charms; to pronounce raise or magic sentences. 2. or atana mischief, dangor. 3. vh. to strive, endeavour; to be studious, to give diligence (Ja.). Atana hash-can a blackguard, dangerous person; Anacherina dangerous thief, daring robber.

QÉA! पु hdsam-la, v. हमा प्र बाबा, the rose-apple tree, engenia: वहंम पुरे कार्यत्रः । बूँ हे पुर क्षेत्रकार्यत्रः । बूँ हे पुर क्षेत्रकार्यत्रः । बूँ हे पुर क्षेत्रकार्यत्रः । के हमा के कार्यत्र प्रकार प्रतः कार्यत्र प्रकार वृद्धः के व्यक्ति हमा के कार्यत्र कार्यत्र । the reed of rose-apple, the seeds of Vijapuraka and Çarisa, cooked together in goat's milk and taken with butter will enable one to fast for a fort-night (K. g. s. 48).

बार हैं। केंद्रिक bdsam-glis rgyan-drug the six ornaments or gems of Duambuling or Jambudvipa:—(1) व्यक्तवाह चार्यदेश Ārya



deva; (2) व्यव्यय विवय के चाले खाइ Aryāsamga; (3) गुन अप्टेन प्रेम वर्गन खाँच बहुतिय Sarvajña Vasu mitra; (4) विव्यव्य बुंबल के इट व विक्तागाचार्य Achārya Dinnāga; (5) विव्यव्य के श्रे मुख्य चालार्याक्यकीर्थ Achārya Chandrakirtti; (6) विव्यव्य कुले एक व चालार्य-नागेच Achārya Nāgendra.

নধ্য ব্ৰহ বুলাই hdsan-glin rgyal-po হলীবাল the king of the earth, an epithet of the king of Ayodhyā (ব্যান সংগ্ৰা (Minon.).

વદમાં જે મહિલા લીધા hdeam-glish mehog-gnis the two great personages of Jambudvipa viz:—the Buddha and Nagarjuna.

वर्रभयुद्धैर hdsam-bu-glin, जान्तुदीप see समञ्जूष्ठिर above. वर्रभयुद्धेर or वर्रभद्धिर is the more frq. spelling.

वर्धानुक्ष्यं gold from the river of the golden sand, which is used by a Chakravartti Raju: देट बुधे प्रभद्दनवर्धानुः कृष्यं वृक्ष्यः विश्वासः देशकः

व्हमनुद्ध hdsam-bu nādā gold from the river of golden sand: व्हमनुद्ध विकासिक्ट व्यवस्थान

atsiqa garma hdvam-buhi rgyal-khams kingdom of Jambu (modern Junmoo), the south-eastern part of Kashmir.

વધ્ય દુવે વુલ માર્થક કર્યું hdsam-buhi gyalquishan-can = મળવે (Mon.) an epithet of the earth.

etsege hisam-bur a gun, cannon (Jā.).

QEQ has the interest or premium paid for the use of money borrowed (Ja.).

QEX bdsar a bob, tassel, tuft (Ja.).

QEX' A hadear-we 1. taking dinner at midday. 2. pf. am hear, fut. am gear, to suspend, to hang up, to fling across or over, to put over one's shoulder.

 to dress carelessly or in a loose manner, to huddle on clothes or rags.

 $\mathbb{Q}\widetilde{\mathbb{E}}'$ \mathbb{Q} hdsi-wa 1. to be busy about, to be engaged in to be taken up with, absorbed by anything. 2. to abstain from, to be abstinent, temperate $(J\ddot{a}.)$.

QECU hdsin-ua to dispute, quarrel, contend with, wrestle, struggle with.

Syn. aggwa hkhrugs-pa; and hthab-pa (Mon.).

QEANU hdsińs-pa, gen. with y skra rarely with and, bristly, rugged, shaggy; of beggars or of infernal monsters (Ja.).

Part Misin 1. The the act of laying hold or seizing, seizure, grasp, gripe, a catch. When preceded by 9 or a it indicates an eclipse of the sun or moon, in accordance with the notion of the sun and the moon being seized by the dragon Rāhu. 2. a holder, keeper; a receptacle; \$\frac{1}{2} \times \frac{1}{2} \times \ti

Q हेंद्र, "A busin-pa pf. बार bush or हर sun fut. बार gaun; often takes the form भेन्य; also occurs as बार in all tenses: 1. to lay hold of, to seize, to grasp; frq. requiring an attached to object seized, e.g., बार्याम to grasp a person's hand; अर्जुन्य taking hold of the head; भै-प्यादेष to catch a man, frq.: इट अर्थाम्य to take as wife (Gir.); बार प्याप्ति के though grasped it is not held. 2. to uphold, support: बर्ब विवाद करिया के कि प्राप्ति के स्वाद विवाद करिया के कि प्राप्ति के स्वाद विवाद करिया के कि प्राप्ति के कि प्राप्ति के स्वाद विवाद करिया के कि प्राप्ति के स्वाद विवाद करिया के कि प्राप्ति के कि प्राप्ति के स्वाद विवाद करिया के कि प्राप्ति के कि प्राप्ति के स्वाद विवाद करिया के कि प्राप्ति के स्वाद करिया के कि प्राप्ति के स्वाद करिया के कि प्राप्ति के कि प्राप्ति के स्वाद करिया के कि प्राप्ति के कि कि प्राप्ति के कि प्राप्ति के कि प्राप्ति के कि प्राप्ति के कि कि प्राप्ति के कि प्राप्ति के कि प्राप्ति के कि प्राप्ति के कि प



the Buddhist faith. 3, to realise, comprehend, grasp, conceive, by the mind : 545. या क्रममानी क्रमाया करायमा लेखाती वहूंत , यवमा खबन , में , वहूंत , या "to perceive things not as they are, or not at all, in consequence of weakened senses" (Thau.): with reference to mind or memory : केमसाव वर्षेद्राय ; वीद वावर्षेद्र ; ह्वा वर्षेद्र to be taken in or grasped by the soul, mind and understanding; square u to be kindly affected towards a person; 394 N 34 q to be not graciously inclined (Mil. nt.); समाध्य taken in love by a girl (Pth.); \$ 55.9244 ri-khrod hdsin-pa to choose the solitude of mountains: 544 4 4 4 to grasp humility, to choose lowliness (Mil.). 4. to consider, hold, estimate: 5.4595.4743 considering me an enemy (Dzl.); as alfarq, sayara to esteem, respect one, as a father, as a mother (Stg.); acum of cur ally q to consider the not existing as existing (Thar.); " " " " " " to consider as two, to find a difference between two things which according to Buddhist philosophy are one and the same; SENTA alks 4 to believe in the reality (of a thing) 5. wfa; abst. comprehension, (Mil.). holding; capacity; the seizing; he that seizes, holds, occupies : Rawgawakau the holder of a magic sentence, etc. 6. the dispensor: Bunalage the dispenser of law or justice, punishment. alla an halsinhkhris in बेद एव इवाय अदयव दे देवाम है वह देवा 1 35 45 (Khrid. 28).

alla gam hdsin-stans ufferm fist [clenching the fist, a handful]S.

arasa hduin-dam a sealed receipt or acknowledgement (Rtsii.).

बह्निय के ब= 5 य दें के an auspicious time (in reference to influence of the planets).

बहेंद हेंद hasin-byed = धूम प भाग, धातू, धा, भागप, तुका pincers (Moon.). बहित bidsin-ma 1. घरची, धरिची, धरा earth as a receptacle of all things. 2. धार्ची a mid-wife.

ৰইণ্ড বইণ hdsin-ma-hdsin ধ্যোধা a landholder, a chieftain, one who rules over s country. বইণ্ড বাৰ hdsin-tshag-pa to supervise, to superintend: ইন্ট্ৰেণ্ড বাৰ্থ বিধান,).

वर्षित अस hdsin-yaş धनर, धनन n. of a great number.

QEN'A hasim-pa wrongly used for

QEX' A hdsir-wa (aq awakan) to trickle off, to let drip (from the fingers).

Q5 A hdsu-wa, pf. 954 to catch at. to soize on.

QETN'U hilsugs-pa occasionally 194 aud-va रोपच, वपन : pf. वर्डन्थ bisuns or अवभ zugs, fut, 4344 gzugs (trs. to 4€944) 1. to thrust or stick into, push down, to set a plant in the ground, to set down, to set up a pillar, to raise (a standard). भेषाद्य to place a drinking-cup before a person; মার্থার্ম মার্থ্য thrust in the finger: বুল ইনি ar waragawa to set the knees on the ground, to kneel down; अवशायह्रवाश ने द्वाद इत feast given when a little child beginto plant its feet, i.e., to walk (G/r). 2. to establish, found, settle; to introduce: भूब बहुब्ब प to settle a custom and, hence. in a general sense, to begin, or set about any business, with or without अमें muo; क्षेत्र वह्रकार to offer resistance (Pth.). 3. intrs., to bore or force itself into, to penetrate, to take hold of, to permeate; mostly fig. : #4 waq the medicine has not taken hold yet, does not work; अव्हित्त्रेभने अन you do not cling or stick to a companion (Mil.). 4. to sting, like



nettles, to prick, \$7.5% like a thorn (Mil.);
% uraqua 35, the leaves sting (Vai. \$6.);
375 3874 not smarting (Vai. \$6.).

ASSAURITHM Adsugs-gtor the annual offerings of torms to spirits (Rtsii.).

agra bdsud-pa pf. Agricult also are sud, imp. Ar tshud, (trs. to agra) to put, to lead, to guide, to induoe; to insert: विषय विद्या to seduce into ain (Pth.); विद्या विवयक्ति; वहुत्यह्व to put or insert into; क्षिप्त का one who puts into a vessel (Situ. 85).

एड्रिजिं bdsub-mo for अहम 1. तस्त्रेनी, बरेख a span, the top of the forefinger to that of the thumb. 2. तस्त्री the forefinger.

QEA hasum or again hasum-pa=again चित, निचित a smile: कुमसायवे वहुमाने with a friendly smile; aga 354 bdoum-byedun to smile: ASWSE PA Admini-dafi-ldan smiling (Pth.); agai a hdsum-skyon-wa to preserve a friendly countenance, to be always mild and gentle; again, adsumskyon in a special sense, the exhortation given to a daughter on her marriage to treat visitors with a friendly smile; also fig., an engaging appearance: Kaga fiohilsum a smile: अवेदे देवहभद्षद् वृद्धान्य । watched whether the smile of my aunt was friendly or unfriendly (Mil.); Kager 49 ho-hdsum nag-ste looking forbidingly; again hdsum-kha a smiling mouth; & Agree tha-mo hdeum-kha-ma a smiling goddess: प्रज्ञान अपनिष्य का first a girl is a smiling young goddess (Khrid. 51). ASW 24 53 hdmm-ftag-dgyc a smile between the teeth, a sardonic smile, a grin (Cs.).

QEA'A I: bdsum-pa स्वाप्त pf. ब्रह्म btsum or इस sum, fut. ब्रह्म gaum, imp. द्रम्म tshum 1. to close, to shut, yet, as Jä points out, only in certain applications, such as to close one's eyes, to shut one's mouth: किन के ब्रह्म वस्तु के मांच mi-bdsum-partita-shift to have one's eyes immovably fixed upon (Dul.); also वस्त्र के क्षण के का कि basem-partita-shift to have one's eyes immovably fixed upon (Dul.); also वस्त्र के का कि basem-bashif i put as the lotte-flower closes; क्षण के कुम के क्षण के mi-sum-shift (Vai. इस.) if the wound will not close. 2. to smile: वह्म वस्त्र के deum-bag-can (of a child) sweetly smiling (Mil.).

QEX'O hadsur-wa pf. As hear, fut.

As hear, to give way, to draw back;
(of a horse) to shy: As A a to step aside in a path; As A to shun work,
to evade labour (Ja.).

QEQUA hidsul-wa to glide, steal out or away, and a to slip out or through the door; and or an analysis of the water, i.e., to dive. An additional that which enters a hole or slips down into its den so as not be seen or captured (Situ. So).

Q58 hdsus 1. v. 959. 2. a corrupt form of 959.

QEन म hdseg-pa चारोष्ण, चाइड to climb up, to ascend, to walk up; १ व ब्रह्म व ri-la hdseg-pa to ascend a hill, क्रिक्ट संवयस्थ to climb up a tree; 355. अभ्यान one who secends, walks up a steep incline (Sits. 85). अभ्यान क्षेत्र केंद्र केंद्रक्ट-par byed, climbs up.

QEK' adsea whet-stone, hone (Jä.).

QEC'S idea.ers 1. to fight with projectiles; to throw stones. 2. to stick or jut out, to project, to be prominent.

QET'U hdsed-pa pf. and bred, vulg.

QEN'U hasem-pa=34359 to shrink from, to shun, avoid: ac a a a a give up or abstain from wine; भेद्रवेदाव वर्षमध to shun evil: ZaqRazaq insensible to shame, shameless; बडेमश नेल = हॉट अ नेल do abandon, give up! Iquas question to dread going in an inauspicious direction; MERGINATE avoids going on a journey or doing anything at an insuspicious hour when the malignant stars are in the ascendant: अवव्यवस्थाय to keep off from pollution or deflement: ब्रे.ब्रेट ब्रे.च.ब.बा. QENN AN OR MAK (A. 29). QEN'NEM hasemmdoa = Kat Awa Ho-tsha crs-pa, shamefaced. bashfulness, modesty (Mfion.); akwa sa hdsem-pa-can or also and bashful, modest (Ca.): ALWARA hasem-pa-med immodest, shameless; Banks khrel-hdeem modesty.

QEX hader=3.48x glu-ghyaks music, singing (Maon.).

QEX'UI: Adser-ps without fleshy excrescence in the body (Hbrom. ► 18).

ANX:5% bdser-dum a round excrescence of the body, stump-like (foot or hand).

J. QEX'U II: or are a holer-wa 1.=

in to say, to speak. 2. to be house;

are holer-po house; with a skad id.:

mare are 50 to weep with a house

voice (Pth.).

QET adsog-ps will the fist; to fold the fist.

QEC'QEC' bdson-bdson 1. jagged, pointed, conical. 2. oblong, cylindrical in C. (Ja.).

aka age. hdeob-brand = age aka.

The state of the common of the common of two roads; grant all meeting, where all meet; n. of a mountain pass on the road to Lahul from Spiti (Jā.); the grant all coming together of various things; and coming together of various things; and coming together of various things; and coming together of various things; and coming together of various things; and common common to the common together of various things; and common common together of various things; and common common common together of various things; and common comm

QENT hosom-po abundant, swelling, profuse, fortile; garana abounding in grass and water and wood, fertile C.

MANTER MAINTENERS AND ASSESSED OF THE CONTROL OF THE PROPERTY OF

ৰাজ্য habol-wa 1.— ৰ্কাল to mistake:
আন্তাহিত lam-basel-wa to go into the wrong
way, to miss the right way; পুন্নাৰ্থ
to blunder in working. 2. to shake about,
to stir; to intermix, to confuse: ইন্ট্রেব্র আমার to deliver a message confusedly,
making a mess of it (Jā.).

Fried we clay or earthenware; gen.
Function as the clay pot or jug. Fried in comp. is used for Function as in an Feberjug, ar water-pitcher. Function researches, clay oil-burner (Btsii.); functions researches.

earthen bowl, little dish; TPK: rdea-khan pottery; TPK rdea-khan clay-pit; TPM rdea-khan clay-pit; TPM rdea-khan potter; Tempisamakhan potter; Tempisamakhan-gyi bkho: stor-wa to turn the potters' wheel; Tempisamakhan-gyi rige, puters the potter caste (in India); Tempisamakhan-gyi rige, puters the potter caste (in India); Tempisamakhan-con a large earthen pot or vessel (for cooking purposes). Tempisampag a tile, or burnt brick; Tempisambor earthen oup or dish; Tempisambor earthen vessel.

ET rdsa-rds बद्दा kettle-drum made of burnt clay: शुद्दद्भाग्य विकास प्रश्निक प्रश्निक (Hbrom. F 107). शुद्धि बुद्ध the large kind of kettle-drum.

I'S rdsa-bra in C. is a species of lagomys, a small tailless rodent.

** rdsa-ma we pot (unglased, urnshaped, bellied vessels of various size both for cooking and holding water, butter, and the like).

ি rate-ra, মুখাৰ; and পিনার্গ মুখার. প্রেক্তি: rate-geofi, বহনবৃদ্ধ, বহনকুম [a frying-vessel]S.

ET resast chest, box, for various stores = aca bas-wa (Jā.).

ET' T rdeaf-wa, v. Fr. a rdeof-wa.

ECH'I I deale-pa = Decena or alk.a.

For the relation of a safe mud, mire.

Taga rdsab-rdsub 1.= Taa rdsun-pe falsehood. 2. sham, emptiness: and range falsehood. 7. sham, rdsab-rdsub-can an empty dream (Cs.).

To To Ideab-Ideab= 454 94 mire, marl.

EN I: gdeas 1. (4-xups) zu, pfer an article, thing, material, object (=5244 पटार्ड substance): इसर्ज्य केर धर अवेद white objects appear yellow; gupan 45 45 Read the thing of yesterday is to-day no more (Mil.); A que no Ta an impure thing; देश requisites for this purpose; especially for sacrifices, sorceries, etc., hence also used as identical with magical agency (Vai. sh.). 2. The possessions, property, riches: ह्राम्बाबाइड वर्ध वर्षेत् दश्य the blessings accruing from a right application of Kw wealth; Makw provisions, victuals (Pth.); grange of uses all his property (Mil.). 3. in philosophy: matter; real substance, realities (Was.). antere begun-gasas charms, talisman. FWES rdeas-ldan = 95.25 one possessing property, a rich man (Maon.).

में हैं I: rdsi=क्ष- rlun or है कि rdsirlun बाह, जन्मवश्च the carrier of smell, i.e., the wind. है दुव्य मेन contrary or adverse wind; क्षेत्र की rbsil-wahi-rdsi cool breezes; हो है phu-rdsi or हिंदे stod-rdsi a wind

blowing from the uplands; ANT lun-rdsi or NNT mdo-rdni a wind blowing at open places where rivers meet; RNG dri-rdsi-ldan a fragrant breeze, a wind bringing odours of flowers; RNG rdsi-char rain with wind; RNG rdsi-rig lit. getting a seent of, perceiving, understanding; RNG RNG as event of, perceiving, understanding; RNG RNG as event of, perceiving to disso noticing it) word came to Nagtsho (A. 137). RNG rdsi-rup-pa to smell, snuff, snuffle, knowing or perceiving by smell. RNG rdsi-gash-wa as met. a dog.

II: or & Jani-bo ve, and herdsman, shepherd, oattle-keeper; & glai-pho a male keeper; & grai-pho a female keeper; grai phyags-rdsi a herdsman; 5% rta-dsi stable-keeper; and gnag-rdsi neat-herd, & ra-rdsi goat-herd; & khyi-rdsi dogfeeder, & bya-rdsi person attending to poultry.

it is gdsi-skor shopherd's hut. Sch. has also: 50 it dpe-gdsi index, register.

देश rdni-ma पद्म 1. eye-lashes. 2. कुल a pot.

Syn. भेषाविश्वत्र mig-gi smin-ma (Mon.).

E'A rdsi-wa pf. The brdsis or ke rdsis, fut. The brdsis, imp. The brdsis or ke rdsis, 1. to pound, stamp, to knead; to tread down; The brdsis of I should tread upon a thorn. 2. to oppress, to distress (Jā.).

73 rdsibu 1. shepherd, diminutive of 7 rdsi-bo: 2. fin of a fish (Sch.).

+ 23 a rashu-tshos the preparing of dishes for a noble or lama.

TTT rdsig-rdsig=EMEM rfam-rfam with equ, to address one harshly and threateningly. Fig. rdsist or Fig. rdsist-bu, gustal, and a pond, e.g., for bathing; Fig. rdsists-then a large pond (Ca.).

Fr & Jugdsin-drun-skyes = 32 34 saffron 34 (Mion.).

ECN rasins=Fru gru-rasins or Take gru-grifts a ship.

Frish = And khram-pa or An phra-nut (Minon.) The pretence, false air or show, also falsehood; Any yig-rduu a letter filled with falsehoods, a lying epistle. Fram feigned smile; Erangera = Erangera

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क्ष्मभाष्ट्र हरे; (3) जिर्द्धर अर्देक्षण व yid-ltar mayoas-pa to move according to one's wish, a faculty applicable to Buddha alone (Shin-gyan, 220). Kaga Jak al rdeu-bphrul-gyi rkafibehi ware:wayren the four Riddhipada, acc. to Snin-rayan, 220:-454.48 hdunpahi __ , aun 9 sems-kyi , __ affaqu brisongrus -, 555 44 graya 3 ac 4; but acc. to Maha vyutpatti:---(1) 454.44.84.5.484.84.44.44.45. 35'54'वर'ववे'इ''वयुवाचे क्राय बन्दसमाधि प्रशासाय चंकार समन्तागत व्यक्तियाद. (2) बेमश प्रेडेट देश्य श्रद वरे वर् छर दर श्रद परे हैं व्युव छै कर व विस्त्रमाचित्र-ष्टाचनेष्कारसम्भागतम्बद्धियादः (3) यहाँ व व्यूक्ष प्रे हैरः दे वहेत् हर वर्ष वर् हेर्र्र राष्ट्रव वरे हु वहुव ही कर य समाधि प्रशासनेकार समन्तागत ऋदिपाद. (4) ५५५ स्व. हेर . इ. बहुब . बर . बड़ . बड़ . हेर . कब . बबु . हे. बबु बा ही और तव भीनांता समाधिप्रकाण मंद्रार समन्यागत ऋदियाद !! चत्रपत्तम् योजेन भवति विवेधनिः विश्वम् विराजनिः चितं निरोधनिः वित्रस् व्यवसर्गपरिवतम्। When applied in this sense the term hdsu-hphral becomes identical with Iwaga chos-bphrul. Fagar व्य rdsu-hphrul-can कदिमकः gifted with magic powers, miraculous. প্ৰযুক্ত মানুহাৰ 35.48.74 rdsu-phrul phra-mo atso-wor byedpahi (ta-wa the school or philosophical doctrine of a sect in ancient India (Theg. 33).

ৰূপ rdsun also বুৰ brdsun a falsehood, lie, flotion, fable; ধুৰ বুৰ prdsun-tshig id.; মান্ত্ৰ দুল mi-bden rdsun that is falsehood and not truth (Glr.); ধুৰ দুল rdsun-smra-va, ধুৰ বুৰ-ৰ rdsun-gsun-va, ধুৰ বুৰ-ৰ rdsun-gsun-va, ধুৰ বুৰ-ৰ rdsun-gsun-va, ধুৰ বুৰ-ৰ rdsun-shiped-pa to tell a lie; দুৰ বুৰ-ৰ পুৰ-ৰ পুৰ-ৰ rdsun-bhrab an adroit liar and deceiver; ধুৰ-ৰ rdsun-ma a lie: a liar. In C. colloq. "kyak-dsün" = a lie.

ET rdsub=guye rdsus-stag deceit, imposture: gusya rdsub-byed-pa to make false assertions (Td.); of. guye rdsubrdsub. two relatives or graph and relative experpe wants of mirroulous birth. Thus Padma Sambhava is said to have been born from the lotus flower; the people of Uttars Kuru are said to be so born; [one of apparitional birth]S. The course of apparitional birth]S. The area of the course of

Find I resust me something counterfeit, feigned, dissembled: Find pand a master of dissimulation; Find Find resustantial sprantum of dissimulation; Find Find Find Resustantial resustantia

Further range. We have or in reservations of the contract of t

F3 rdschu dimin. of to rdsa-ma a small pot, pipkin (Ja).

ইপান rdsogs the finishing, completion:
ইপান প্ৰ rdsogs-la-khag not fully finished,
stopping short of completion; ক' কাৰ্ডনে স্থা ইপা ye-çes yofis-su rdsogs most perfect and
fully accomplished; the Buddha.

Syn. NAM sin-la-khad; 444 K tsharla-khad (Mhon.).

हिष्णहर १ dsogs-khus small window in the wall of a house to see outside objects: होते हिष्णाहर मेवान अर दु बहुन ब्युक्त केर केरे सुर देव (A. 130).

हिष्य देव rdsogs-chen or हिष्य योव व rdsogspa chen-po अवस्या 1. most perfect or complete अव-अन्या 2. one of the principal sects of the Rais-ma School of Tibetan Buddhism; and much followed in Sikkim as well as in Derge in East Tibet. Its tenets are of the Atiyoga type.



Fast a release-pa 1. vb. to finish, to fulfil, to complete, to terminate: 44 144 lam rdsogs-pahi mtshams-su just where the road terminates: =454 जिद्रमञ्जू मिमादम malead-va vole-eu rasogenas having accomplished all his deeds (Glr.): क्ष्मिक देवा के it has been carried out according to the order; av garager asw द्रमध्ये अस्य व्यक्तित्र के द्रिकास the chapter concerning the king, his officers, and retinue having embraced the holy doctrine is (here) finished. 2. adj. प्रति, सन्पर्ध complete, full, copious, perfect: 14454 यस देशक पदेशक अपने the most perfect teacher 3. ब्रुव: व, शिक्षि, निव्यंत्व, समाप्त accomplished, executed, termination, finis. Svn. 4x4 tshar-wa; 444 grub-pa; 344 sin-pa also and rayas-pa; ada hphel-wa (Mnon.). Zanadige &a naife sattva, the stage of a saint immediately before he attains to Buddhahood.

Four an education of the terminative particle or word in a sentence.

Town the resource rites of the Rinis-ma Schools

castle, fortress; in modern times—headquarters of a district magnistrate and revenue officer; Fr. 754 rdscA-spon the district revenue officer in Tibet. rdeof-skyel a through pass-port or road-bill from the jurisdiction of one Jong-pon to that of another.

The I decay of the prise of the

ED'A resob-po or Fam resob-mo vain, empty, spurious, void.

પશ્ચિમ berdsis-pa 1. = चाकाक વર્ષેય ક્ષવ દર વર્ષ્ય benos-spag-dak bdam. 2. in અન્ય પ્રવસ્ પ્રયાભેશ man-pa ekak-pas bedsis (Situ. 76). આ ગોમ zan-bedsis (Nag. 43).

arge box or chest (D. ccl. 18).

বিভিন্ন a lie. v. ধুৰ বিজ্ঞান; বাৰ্ডিন false, counterfeit; বাৰ্ডিন বিভিন্ন কৰি, কিন্তু বাৰ্ডিন বিজ্ঞান-thig false statement: মুৰ্ডিন বাৰ্ডিন বাইনি। বাৰ্ডিন কৰি কিন্তুল বা man who is happy and in comfort can give (in charity) and avoid lying (Tan. d. ম. 220).

agus brisus = हुन sprul: व्रॅंड-agus khro-wor-brisus transformed into a wrathful deity (Situ. 76). व्हुण्डेल चरवाहुक miraculous birth or growth. बहुजाहेल चरवाहुक brisus-te skyes-pabi--sho-stwa frea-a-ua, चन्द्रक or चन्द्रक, a medicinal grass called A-ua (Snum. 330). वहुज्जे- brisus-rik=sprul-shift transforming (A. 60).



We the twentieth letter of the Tibetan alphabet corresponding in sound to the English W.; and is considered by Tibetan grammarians to be of purely Tibetan origin. It seems that the early scholars who visited India for studying Buddhist literature had their lessons in Sanskrit from Bengali pandits who could hardly have distinguished the difference between w and w, but in later periods when the scholars of Higher Tibet and Tsang studied Sanskrit under the pandits of Western Magadha, Benares, Nepal and Kashmir, they found that the equivalent of the letter w wa existed in the letter and belonged to it in the manner that the Bengali letter represents both a and w of Devanagri. Owing to this circumstance, it is said, the letter w fell into dianse.

M wa I: a gutter trough or pipe gen. made of wood in Tibet; ¶ the mouth of a gutter; ¶ the water falling from a gutter; ¶ M apout or beak of vessels.

QIII: in Tantrik Budh. is a symbol of that state which has neither a cause nor a consequence: **Faffa**** (K. g. *, 43), and conveys the notion of extreme lightness, and subtility; in the Status it is also symbolical of **** qrad the occult science or mysticism which it is said was needed for the diffusion of Buddhism (K. my. **, 808).

भारता अन्य the fox of Tibet, which is of several varieties and probably includes three distinct species. vulg. n. is wa-tse. was wa-sked the barking of the fox: " wa-skyes warmen fox-born, a sly, timid person; a Tibetan proverb says: चाच्चेचान्यंनानु वर्षेचान्नर स्ट्रा या वा की बुंबामा श्रुप्त if a coward became appointed as chief or ruler, he would particularly play the part of a fox. w wa-gro bluish fox; 電質 ma-gro-gro & grey fox (Sch.); waque the fox yelps, also the crying of the fox or the jackal when it becomes rabid: अञ्जूषभेष्यक्रिक्षमध्य the bad omen of the cry of foxes, etc. (Yasrl. 28).

े प्राप्ति Wa-tin. of a sanctuary in Nepal containing the image of a Buddha called कर्षे बार्ट में the good Wati. बाज्याय कर्षे द्रारं क्षेत्रकार में कर exactly like (not different from) Phage-pa Wati (A. 24).

A wa-ba goitre, of which several kinds are mentioned; And bloody goitre, Man a swelling from fat; also a wall and and the last being called the goitre of good luck (Mag. 33). was wa-ba-can one having goitre (K. g. a, 344); as wa-tsha a kind of medicinal salt applied on goitre. A way a wall wall and the salt applied on goitre. A way a wall wall a wall applied on goitre and way a wall wall a wall applied on goitre. A way a wall wall a

মু'ব্ৰা'ব্ৰা' Wa-brag gkar n. of a place in Tibet (Los. a, S). স্বাস্থ্য Wa-brag glarus n. of a learned Buddhist monk born in Wa-brag glar who was a pupil of the sage Potops.

† Q'É'U' & Wadsa pd-ns n. of a place on the way to Urgyen, i.s., to Udyana (S. lsm 17).

Q'X secres a kind of tea which is brought to Tibet from the direction of Ladak, etc. (Jig. 25).

A'T'S Wa-ra-na-ni, also written a T'S arrown, the Indian name of the city of Benares in the neighbourhood of which Buddha first preached his doctrine.

‡ थ्रा देश मान्यत्व बारेन Varendra Bhumi of Bengal (Deam.); modern North Bengal.

Q'5's wa-ru-na ave n. of the god of water; that of a kind of plant; also of a naga (Maon.).

મેં વે wa-to or વ્યવે wat-to or વ્યવેગ watto-so clear, distinct, plain; રેવેર્ડ ગુજાવવન વેલવુદ વ્યવસ્થાના its meaning having become clear to him, he replied (A. 34).

ergs. We-last (the fox-valley) a district in East Nepal inhabited mainly by Tibetans lying just where the river Arun coming from Tibet enters the Himalayan gorges to join the Kosi river.

Was some a kind of apple (Sch.).

ৰ্কং ব্ৰুপ Wa-sch-ge-brag n. of rooky precipioe with a cavern in it (regarded as a holy place) in Mdo-Khame (Deb. প, 35).

ALC: was a Chinese title of high order akin to our title of baron, and is conferred upon the greatest personages of China, also upon the khans of Mongolia and the regent of Tibet. In Tibet Phola, the first regent vicercy who was invested with the title of Thaudiji, was created Wang and was called king Miwang.

monster; ** A made a (Sa-bdag) monster; ** A made is the general of the king of the Sa-bdag monsters.

बाह्य wal-gyis=चाने wal-le. बानेद्व इन्द्रव wal-le drag-po bishal n. of a fancied world supposed to exist to the south of this world (G. Bon.).

Winum. fig.=50.

Q'U'S wi-pa-dwa n. of a place (Bon. ch. 5).

Prig. Wid-dead n. of the younger brother of Jung-jung the 5th Emperor of the great Tang dynasty.

H wu num. fig. = 80.

A K su-rdo, 1. v. 3 K her-rdo a sling. 2. pumice stone Sch.

aq देश कि Wun-jis kos-jo (a Chinese name which translated into Tibetan = दुवर विद्याल the lotus within the water) is the princess Wun-chung Kon-jo who



married king Sros-besan agam-poof Tibet in the first part of the seventh century A.D. She is adored in Tibet as an incarnation of the goddess Dolma (Los. 9, 6.)

Q we num. fig.: 110.

Wen-dhi n. of a famous Chinese Emperor of the Sui dynasty who greatly fayoured Buddhism (Grub 3, 5).

deities: # our and a class of Bon minor

₩ wo num. fig. = 140.

Bodhi. बी का Wo-ti deaf-po बोधियह n. of the celebrated image of Buddha located at Kirong (क्रिक्ट on the Nepal border) (Yig. दी).

9

As the twenty-first letter of the Tibetan alphabet, for which there is no corresponding letter either in English or in Sanskrit. Its pronunciation somewhat resembles that of "s" in the word leisure, but generally in C it is sounded very much like the letter 4 sh.

अप्तार sha-dhar (जनप्तार or वनप्तार) tin-

4 9 sha-sgre = 1 x ma-med earless.

433 sha-ne-ma pounded dry cheese (Rtsii.).

A प sha-ca lame; also = a lame person, but in colloq. वार्ष sha-co = cripple; कर ववा वार्ष having a maimed foot or hand; द्वित्र व्यवस्थ वर्ष है। देश्वर वेद वर्ष वर्ष वर्ष प्रथम being (to me) like my limbs, if you thus leave us, I should be like a lame person (Hbrom. F, 5).

4 4 4 4 4 an attendant, a servant.

ৰ বৈ sha-la a corrupt form of ৰূপ q plastered the walls.

Cells of the Dalai Lama at Potala in Lhasa (Rtsii. 17).

Tsang a few miles to the S. W. of Tashi-lhunpo with a large monastery, the seat of the famous historian and chronologist Bu-ston Rin-po-che better known as Buton (Loā. 4, 5); 电对 Sha-la-pa a native of Sha-la; 电对 Tsha-la; 电对 Tsha-la lo-chen = Buton the author.

shua or ৰুজ shua-mo জাল, ৰুজ resp.
বুৰু dhu-shua a covering for the head, a
hat, cap; ৰুজ্ব or বুৰুৰ to put a cap on,
ৰুজ্ব to take it off (by way of salutation);
ৰুজ্ব Chineso cap, মূল্ Mongolian cap; ১৭ল ল winter-cap, ১৪৯ ল summer hat (light felthats adapted to the warmer season); টুৰু ন
hat or cap made of felt; বুজ্ল shua-gos
for কুজ্ব মূল cap and robe: বুজ্ল মান্ত্র-ত্র
put on your cap and robe (Rtsii. 61)বুজ্ল shua-tog the top ornament of a hat
prob. a button or a figure; মূল shua-thut
the semi-circular red patch that is put
on the back of a priest's winter cloak
(Rtsii.); মূল shua-snam the woolly felt of yellow or red of which the caps of the lamas are made in Tibet (Rtsii.). and shear-gehol the brim of a cap or hat.

a the wearer of the red-cap, n. of the followers of the Rāiā-ma, Karma-pa, and Sa-skya-pa sects of Tibetan Buddhists.

name of the Gelug-pa sect, the reformed Buddhist school of Tibet now dominant all over Higher Asia and N. W. China. সুকাৰ অধি কৰে বি ত complementary title or address to a great lama of the Gelugpa sect of Tibet; সুকাৰ অধি অধি ত the yellow-cap sect a title of the Dalai Lama of Tibet.

ahag 1. clot of blood, film on tea that is cooling down or any film that is formed on liquids generally, as on milk when it is allowed to cool after being boiled. 44 24 clotted blood. 2. a day, but not in contradistinction to night, and is said to be of three kinds: (1) But one thirtieth part of the time required by the sun to pass over the sign of the zodiac; (2) 34747 the period from sunrise to another sunrise; (3) 3449 tshesshag the division of time in proportion to each increase or decrease in the lunar crescent. The day period as distinguished from the night is 34 % not 44 shag. agges shag-graff the date; aggle a day, and adv. once; 44 49 44 a few days ago: क्या 5 अ बेंब पर after many days: क्या swams from day to day; again seven days, a week; 99754394 forty eight weeks: AGNA or AGN or AGES night's lodging, temporary quarters. 3. fog. smoke, dry vapour, filling the atmosphere in autumn (Ja.). 4. also 44 shaq-rtsi= Mara fat or grease in a liquid state, also

fat melted and congented again W; fig. the fat of the country, fertility, quarter the country is barren (Ma.); and greasy, oily, and lean; and stagphor a cup, or vessel for grease, the pot in which the greasy portion of the buttered tea that is poured aside at the time of taking tea is kept.

ৰণ্ট shag-po in C. colloq. = a day. এবং শ্ব shags-gro! = ৰ শ্ব কিছ the river Sita (Mon.).

RANGE shapp-pa पास ; बाहरा a sling rope with a noose for catching birds, wild horses, and antelopes, etc.: अन्य परे अन्य प्राप्त का कार्य के स्थाप के प्राप्त का कार्य के स्थाप के प्राप्त का कार्य के प्राप्त का कार्य के प्राप्त का कार्य के कार के कार्य के

Syn. ada an hphen-thag; use an heafthag; use seeks thag (Mhon.).

equipment shags-pa-can = ভূপ দাখিল Varupa the gcd of the sea whose chief weapon consists of a rope with a noose (Maon.).

ALTING n. of a great Lama of that place.

AL' shaft or and shaft-po, vulg. What a-shaft, uncle by the mother's side, mother's brother.

Byn. 和母寶馬爾 ma-yi spun-zia; 和母爾內 ma-yi skra-ne; 和母素和 ma-yi tahahmtahung (劉和n.).

of Tashi-lhunpo. As graduated in of a celebrated Lama of Tibet belonging to Shang (Deb. 7, 5); As you shad-riags a kind of long knife manufactured in Shang (Jig. 51).



कर बुँद : केदन न वर्ष shaft-blun num-men-ga çu-can (mystic) = इन-न tiger's flesh (used in medicine) (Sman. 350).

AR # Shafi-tsha-bya n. of one of the 36 border lands of Tibet (Ya-sel. 38).

AR TH Shaft-rom n. of a lama of Atis'a's time (A. 102, 104).

নি shad= " the right conjecture or guess: ব্ৰহ্ম কৰে ব্ৰহ্ম কৰে ত্ৰহাৰ চি said that the lama teacher knew by guess the time of my death (A. 114).

ক্ৰি shan or ক্ৰ shan-pa weak, feeble, the opp. to হৰত. ক্ষেত্ৰহাৰ of a weak body, of delicate health; also applied to sounds. In colloq. is used as opp. to বৰ্ষৰ welllooking, handsome.

नवानुष col. for नवानुषा मण्डा स्थाना मान्य स्थान । consultation, conference (S. Ler.).

বিনাধ shabs 1. বাব, ৰুবৰ honorific term:
foot, feet: মুন্ট বুৰা ব্ৰথম বাব্যুৱ to bow
down at an officer's feet; মুন্দল sku shabs=
"kusho" a title of respect. ব্ৰথম দুৰ্ম to
the feet of......, or to......, in directions
of letters: মুন্দুৰ ক্ষুত্ৰ ব্ৰথম ব্ৰথ
ইন্ট্ৰন্থমন্ত্ৰ হৈ to the great matchless rich

power of kindness and knowledge Phul-Jung. and again and to walk barefooted, against to hold up or support the feet (of another), i.e., to help ; 38 ans बनुद्र अपने हैं द पते देवा 5 beneath the knees of the stretched legs of that image (A. 44) manage shabs-hbam gout of the feet, rhoumatic swelling in the feet (Ya-sel. 11); and g shabs-bro dance, and guesque to dance to music 🗪 shabs-ma a woman's drawers, under-coat: aparage shabs-suff ह्रनसम्बद्ध pair of feet (Yig. k. 15); अवश्रह एन'य चरचसम्बद्ध possessed of feet, a stanza : manife shabs-sen nail of the toe, manger shabe-tham or againg shabe-chag shoe or boot of a greatman. APRIL shabs-rtiff heel; अवस्थित shabs-stegs foot-stool. 2. the bottom, lower end or part: MER aque at the bottom of the lake; anabs-kyss (in Sikk. pronounced as chab-chu) the hook at the foot of a letter signifying the vowel u in Gram.

ৰ্মণাৰী হ'ব shabe-kyi pad-mo = ৰমণা ৰূপণ footstool (Yig. k. 1).

shabs-dekul-uca = গুৰ প্ৰথ বৃদ্ধ বৃ

ৰ্বমান্ত্ৰ shabs-gras or ৰ্বমান্ত্ৰ in colloq. = servant, attendant.

ৰ্ণা shabs-glu= শ্ৰণা wages, fees such as doctor's fee, etc. (Sorig. 133).

बनायक्षम shabs-beags (Sch.) 1. partic of बनायक्षम 2. = बनायक्षम 3. ground, territory $(J\ddot{a}.)$.

annaqu shabs-chags or व्यापन resp. shoe, boot, slippers.

क्षम १व shabs-tog = पत्र है (से वा, पाइकेतु the heel of the feast) fig. service ; वुस वर्ष ज्यस १व



worship, homage (Pag. 5); ন্যা দুৰ্ঘ বাই ইংবাৰ হৈ (Bbrom. দ. 15). ন্যা দুৰ্ঘ পূৰ্ব প্ৰা টাই ইব্য a servant of the better class or higher rank, an official; বুল টাই বুল্বং ব্ৰহাট ন্যা দুৰ্ঘ বিজ্ঞান কৰা দুৰ্ঘ হৈ বিশ্ব

ৰ্থমাট্ৰ shabs-rten 1. footstool (Cs.) 2. boot (Sch.).

Syn. 🌴 🚉 rkafi-stegs; 🖷 ga-khri (Mfon.).

another form of any) service, service rendered to superiors, i.e., to priests, convents, kings, governments.

ANS shabi-druA 1. mode of address in letters, v. AR** 2. a servant, government-servant; **AR** the proper title of the Dharma Raja or spiritual ruler of Bhutan (Yig. *, k. 10).

ম্বাৰংশ্য shabs-hdegs service, in col.

= ম্বাৰ্ shabs phys: ব্যুক্তব্যন্ত কৰিব I am discharging my official duties with zeal and earnestness (Yig. k. 3). ম্বৰ্মাইশ্যা shabs-hdegs-pa one who serves as a sorvant.

ৰ্থশ²ন shabe-bdren shame, disgrace; ইইন্থশ²ন্থ to bring shame upon another, to be a disgrace to him.

aquick shabi-pad lit. the lotus-footed, is the ordinary title by which the Kalons or chief ministers of Tibet are known.
aquick-a aquick-3 also aquick-3 to, at, in addressing letters to high or sacred personages; fig. for व्यथ्भविद्ध-4 to render service to a great man, to serve him; to be a scholar, pupil.

and shabe-physi resp. for व्यवध servant (male or female), in the widest sense of

the word, servant to an individual, as well as minister of the state or the church. Any \$\frac{3}{2}\sqrt{q}\$ to serve (frg. in colleq.), to render any service; \$\frac{3}{2}\sqrt{q}\sqrt{q}\sqrt{q}\sqrt{q}\$ or \$\frac{4}{2}\sqrt{q}\sqrt{q}\$ to follow as a servant; \$\frac{4}{2}\sqrt{q}\s

QN'S shaw-cha prob. for and the beak or pipe of the bellows through which the wind rushes when blown.

Ann-rif = y "54 presence of a great man: An Re. 5 (182 m/34 unable to wait upon, could not interview (Ya-sel. 5); Ann-rif-pa = y "54 p personal attendant, a private secretary, officer in waiting, an aide de camp (Ya-sel. 16).

A An shar-wa (fem. करण) decrepid, defective = व्यवस्था कर being not in full possession of one's members: भेष्यक one-eyed, half or totally blind; व्यवक having only one hand, halt; so in a similar manner कर्यक, वर्षकां प्रति shar-chag med-pu= क्या कर्यक्ष क्या to present a non-defective article (Fig. k. 52). वर्ष्य क्षा shar-ltas the winking with one eye; वर्षक क्षा cocasion [saherence, association] S; क्रम व्यवस्था [connected with, consequent upon] S; क्रम क्षा shar-shor=in religious observance there being no imposition or mockery: अक्ष क्ष क्ष क्ष क्ष क्षा करा or mockery:

A shar-la 1.= 'following, succeeding' (Schtr.). 2. = ব্ৰুম on the occasion of, in connection with: মুম্ম আনুষ্ঠ ব্ৰুম কৰিছিল কৰা কৰিছিল কৰা on the occasion of inspecting the elephant (A. K. 1-10).

নিথ shal honorific term = face, countenance, presence; also, mouth: ৭৭ চু সুম্বর ব to offer to the mouth, to eat, drink: ৭৭ হও



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awawages the king spoke; as \$ if the orifice of the face, i.e., the mouth : awara-अन्य to be of Adient: वस्त्रीय वर्षेण वस्त्रेय to promise: para to give assurance of; awagg and awage to gape (Sch.); awage u to open the mouth, awage u to smile; an smal-dkar resp. for smaller plate or drinking vessel of porclain; shal-dkod lit. verbal instruction-order. direction: 44534 shal-dkyil the face, presence (44.3.534.444 Anual moonfaced): बल दीव अस्य बेट स्कूट के सर्द है अ बेट म स 15: 144 (Yig. k. 25) that I may be permitted to come into your presence and enjoy the nectar of your instruction. shal placed before any ordinary noun makes of it an honorific appellation:awas shal-skom or awas shal-skyem drink for a holy man ; an in shal-skyogs cup or goblet for honoured person : an hom shalkhebs veil cover of an image of Buddha also the veil that is put over frightful deities and obscene images; and go food for honoured men. 4 35 shal-khrid oral or personal instruction (Mil.). 44'43'4' shal-hayur-wa to look askance, looking obliquely or turning the face sideway: ME & BACE & MES ARM ON LOC & WO. BE 2 LEG B. LEC. awa 45 again in Mari Vihara of Vairasans there was the temple of the goddess Dolma looking askance (A. 58). 4444 shal-rayan moustaches; ANES shal-rbad resp. for Fox boasting (Situ. 127); Au Cu shal-tshul or au au = au m pastry, cakes, etc. au anal-tshom resp. for we an beard. क्षा अन् shal-sag tobacco-pipe = नर अन् ; क्षा व्युत्तास shal-bahugs when he lived, when he was alive: as a que ou again of Sara when Buddha was living (Sorig. 87); AN ASM shal-bous = वर्ष true copy (Situ. 23); अवायोद shalbehed resp. of what whit; any shal-zas resp. for F'sw biscuit, cake, etc.: awsw 493 46 white biscuit painted with butter

(Risis.). and shal-sto face, presence: Man da an Elieutenant of the Dalai Lama who waits upon the president of the annual Buddhist grand congregation at Lhasa held in January and February and gen. selected from among the officials of the monastery of Daipung. The term 94 ₹ was formerly also applied to an officer over 50 soldiers inferior to a captain (Fig. 41). ANSEM shal-dhos bodily, in one's own body or person: MENIQUIANGENT and the place where Buddha was born bodily not miraculously ; वय ५ देश स आवश वद चेंद he is to be seen in person. अव वसेव shal-bail 1. water to wash a great man's face; washing the face (of a great man). 2.= ad an chab-blug washing bowl (Fig. 55); an max & shal-yeer-sgron resp. for offerings of golden lamps to Buddha: as as shulaso=pan up or property (Resit.).

নৰাম shal-sha= ছুম in the presence of. নৰাম্বন ভ্ৰমন্ত্ৰীৰ in the presence of, before: চাইচ ইবৰাম্বন বাইচন্দ্ৰ মেন্দ্ৰ (A. 131).

নশন্তু বছ দুখা shal-lee ben-drug-pa the code of laws in sixteen enactments in four sections: (1) প্রকাশনাই দুখা পুনাই (2) বছু বেট্টাৰা কিন্তু (3) নৰ কাল্যনাই গুনাই (4) কুন বিশ্বত (3) নৰ কাল্যনাই গুনাই (4) কুন বিশ্বত (3) নৰ কাল্যনাই গুনাই (6) কুন বিশ্বত (3) নৰ কাল্যনাই (6) কুন বিশ্বত (3) কাল্যনাই (3) কাল্যনাই (4) কুন কাল্যনাই (4) কুন বিশ্বত (3) কাল্যনাই (4) কুন বিশ্বত (3) কাল্যনাই বিশ্বত (3) কাল্যনাই বিশ্বত (3) কাল্যনাই (12) কাল্যনাই কল্যাই বিশ্বত (12) কাল্যনাই কল্যাই (13) কাল্যনাই কল্যাই বিশ্বত (12) কাল্যনাই (13)
Mark shal-chad, v. Fan kha-chad.

and shal-che judgment, decision; and a shal-che-pa judge, magistrate.

an shal-chems, resp. of plan khachems will, testament (Mhon.).

945 shal-ta 1, or 94 %, audience, inspection; turn, service: 43 44 A4 5 gracious audience (Soria, 134.): 945954 to serve. to inspect, review, superintend; to visit, the sick and to take care of them : 34 4 awass 4 to guard the field. 2. resp. for FIGURE directions, instruction, counsel, advice: 945 44 94 to ask for accurate and detailed instructions; 4454 a page, waiter : 444 waiting-man, servant in a convent : 4454 shal-ta-ma waiting woman, chamber-maid. araya shal blta-wa (1) older form of 945 9 one waiting for what drops from his master's lips. atmesas द्वेड्डर-डे इन्त्रमञ्बद्धान प्रमानीमायाम्बद्धाः O Bhagavan with what attention the Bhiken listen to thy sermons: (2) = au # 35 u to serve.

and mag shal-muthun, resp. for Fings (Ya-sel, 91).

meetings, a lama who walks about with a wand in order to preserve good order; a verger (Jā.).

ৰণ ক্ৰম shal-hdebs = শ্ৰেম a free-will offering or present; subscription to any religious movement.

ANAKA shal-bdon resp. for FRKA.

ৰণ ট shal-po = ১ প্ৰ জিব dkar-yol (A. 156).

AN Ex shal-phor=resp. for FEX ten cup.

ৰণ is shal-bu a small oup: ৰ্মান্ত কুলাৰ টু এলুকেই মান্ত টু মান্ত হু হুমান at dawn they served me with two cups of pap, that air might not be generated (in the stomach) (A. 156). ৰ্পত্ত shal-byan resp. for FEX title, superscription, inscription: ট্রিইন্ডের্ড্র ট্রান্ডর্ডর ব্যক্তি the inscription of the time of Khri-ide-sron-bisan was engraved or rock (Situ. 23).

analyzida shal-grigs 1. an inscription. 2. an apparition: 2. an apparition: 2. an apparition a sitting posture (Ja).

কৰ আৰু shal-yam a joke: জাইনাইনেই এই কৰাআন জালে বাধুন জাই the Lo-tsa-na also jokingly said (A. 84).

ত্বি'ব shal-wa 1. also ৰুপৰাইণ shal byyid-pa, to plaster with lime or cement, to plaster or overlay with anything, e.g., with butter: ইপৰ্যা তুলাই syo-la shal-byyid-te plastering the door with clay (Gir.); ক্ষাৰ্থ ব্যক্ত shal-wa-mkhan one who plasters a house or makes a floor with pebbles, ctc. 2. ৰুপৰ clay, lime-wash, cement.

કે ગેવ shi-gil chaff and other impurities removed from the grain by washing.

A 1. shi-wa to be peaceful or calm; to be pacified, be appeased; to settle, to he allayed, assuaged etc.; \$185.8858 to become pacified; a wir. shi-la-son became quiet, held their peace; 3954 to still. soothe, appease, mitigate; \$5 shi-byed a composing draught. 2. बंगमण to be wise, more particularly with reference to affections: to be dispassionate, not subject to any mental emotion. 3. वन, वाचित्र: म्ब में प्रमाणित, प्रसद्ध (A. K. 111-26). Shet. rest, tranquility, calmness; adj. tranquil. calm: 1 4 34 shi-wahi-tshig good words: soft, mild language, polite expression. इन्देव rtay-shi-wa सदाविद; eternal peace: one possessing that, a Buddha; Twee &c shi-methar byed warms lit. he who puts an end to all peacefulness, an epithet of Kamadeva (Mnof.); Take shi-quas for



enumeration of the stages of Dhyana (v. K. d. a. 261); acc. to Jā. an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or in the idea of emptiness and nothingness. विश्वस्था shi-guas-ma विश्वस्थ night, mid-night (S. Lex.). 4.

নুষ্পান্ধ বাহি shi-uza-nuhod-pu Nandi the personal attendant Mahadeva; ব্ৰহ্ম shi-uza hthun মুখ্যাৰ [to drink out of pitchers, n. of a ceremony]S.

Pagwa Shi-rea-ghag-pa unfungu Buddhist saint born at Jalamandala in India, of Keatraya parents (K. dun. 55-70).

ষ্ট্ৰেই Shi-ca-hod n. of a Bon deity; ব্যাহাট্ট্ৰেই ক্ষেত্ৰ a fancied world of the Bon situated to the east of this world; ব্যাহাট্ট্ৰেই জনমান Shi-ca hod-ma hjam-skya another such world further east of it (D.R.).

ষ্ণাই আৰু shi-scabi-gar the dance of the peaceful spirits, also the ordinary dance (Bbrom. 94).

Tail Mr. shi-wahi-grof hermitage, the mountain retreat of saints.

Syn. ^RAS ri-khrod; Auch 434 syompahi-ghas (Muok.).

The shi-byed n. of the Tantrik Buddhist sect founded in Tibet by the sage called Phadampa. It was so called because:

The sage secretary and sage and sage are strong and suffertended to destroy all misery and suffer-

ings by the spell of its Mantras (J. Zafl.).

ને અ shi-ma sieve of cane or wood; દેશા દ્વારા મુંગ Shi-ma phone-skyob an epithet of the goddess Dolma.

A. Shi-mi or \$100 = shim-bu a car (collog.).

वेशवन shi-belag = ब्रह्म anger, wrath.

वैषा shig 1.= 89 cig. 2. v. बरेबा u hjig-pa.

+ বিশ্ব ship-po = ক্রিন্দ্র স্থান এই ব্রুলন করে করা the mind or person contemplating the Qunyata, i.e., emptiness or voidity.

বিশ্ এই shigmer a dense throng or crowd (Ja.).

AL' I: shin= 959'35 wind self (Maon.).

AL II 1.: at field, ground, soil, arable land, cultivation: 45 65 alay one who cultivates a small field, a small farmer; thun-shin fields on level land, Rar field on hill-slope. At a shift-kha = 35 whise: 35 pa g # the girls in the field (Mil.); 35 % shin rmo ploughs a field; Acadows to till, to sow a field. Acids shin-rgod rough, uncultivated field; A. C. shift-fian was a barren blenk field : 35.4 shift-pg husbandman, farmer; 4 8 shiftbua or 1 1 1 1 husbandry; 1 6 shift-mu boundary of a field, land mark. 34 4454 ada as a sq the names of farming operations :- (1) NA rmo-wa; (2) NA rko-wa: (3) 34 14 phrul-rlog-pa; (4) 15 9 bon-wa; (5) अर्बेंद्र sa-sgod; (6) अर्वेद् यह्याचा sa-bon blauga-pa; (7) व्यक्ताय bakrun-pa; (8) व्यव btab-pa; (9) 4544 gtub-pa; (10) 454 bekyed-pa (Maon.). It a shin-chu or It au नदीनात्म irrigation, irrigated field or cultivation: 435 6 \$5 6 444 5 6 9 5 9 (Yig. 6).



के वेद्वन shid-gi drug-cha one sixth of the produce of the field which is the king's due from the cultivator.

annexed to verbal roots at the end of subordinate sentences, and sometimes used to connect co-ordinate verbs. Occurs in place of 3. being used after the finals:

k ল shiń-sa 1. ground, soil, arable land. 2. any province: কৈ আইন ই তা কৈ ইন ব a large province; পুন্দান ইন্ত্র বাদু the eighteen great provinces into which China is divided.

মংক্ৰিয় shiń-cis-pa = বুৰাজনাত্ৰ কৰে a prosperous and peaceful kingdom (Yig.). কি ক্ৰেৰ ইমছ; one who knows husbandry; an agriculturist. It is also used technically to signify the soul or conscious principle.

बैद 'IV : मकस, चेव sphere, body, in a religious sense: At pure holy or spiritual sphere: ang quant to enter the field of merit, to turn into the path of virtue (Dal.): 45483 3x 5 43443 seeing him in the land of conversion. 4 4 shiftocu the ten spiritual spheres; अदस्य क्या के के shift the kingdom of Buddha, the land where Buddhism prevails; so also 454 at the sphere of conversion, heaven. paradise, i.e., one of the heavens inhabited by the Buddhist gods, or even the state of विवास to go to bliss, i.e., to die. के वर्गार or 4 design or plan of mansion or residence of the gods, of a Buddha or of a Bodhisattva; also = map; * Per shiftkhame in the sphere of a Buddha's or Bodhisattva's conversion.

fine flour, also flour in general: 3784 bag

of flour; 39 95 98 ground into powder; Aqua box or bowl for flour, 2, fig. that which is minutely subdivided, details: As shib-cha exactly, accurately precisely: 34 % shib-bkod details, detailed list or information ; 34 34 shib-chen full of details ; one who inquires into every detail, or particulars; inquiring, inquisitive (Rtsii.); Aragu shib-bles or hawage looking into the details: ब्रॅंड बर अर्थे दूशक देश काम के (Rtsii.) वेबर्य shib-doyad-pa to inquire, to investigate: 39545 shib-dpyod inquest, inquiry, investigation: प्रमाणभाषा नेपार्वे र प्रमाणभाषा about to proceed to institute inquiry into the matter of Tag-yab (Yig. k. 26); 445354 shib-dyuod-pa one who inquires after the particulars of a matter, an investigator.

विप्राध shib-pa adj. accurate, exact; subtle, fine. भेषण or भेण adv. precisely, exactly, thoroughly.

Aga shib-ma [1. a winnowing basket; 2. a demon who was enemy of the god of love]S.

भेष के shib-mo विषया, विषयाणं [1. particle; 2. niggardly]S.

মান্দ্ৰ shib-per minute examination or comparison of details; বিশান্দ্ৰিয় ব to compare closely: ইন্ত্ৰুল্ট্ৰিয় বুলিংক্ট্ৰিয় ক্লিন্টেই ব্যাহ ক্লিন্ট্ৰিয় ক্লিন্টেই ব্যাহ কলা ব্যাহ কলা বিশান্দ্ৰ should minutely examine all the collections of a Jong by comparing them with the contents of the register (Rissis 20).

Aggregate a shib-lhan gam-bear-see to present the explanation of details; to interview with a detailed statement.

क्षेत्र क shib-thing deliberation, deliberate consideration (Yig. 61).

मेन हुन shib-lhug = नेप कुन minute details (Fig. 93).

q

AT AC shib-gia = A4 & khron-bu (mystic) (Mia. rda. 3).

shim-po sweet, well-tasting, nice-flavoured, nutty: কাই আৰু ই আছিন বিজ্ঞান shim-po nyron-po-la ster give the sweet food to your guests; কাই মন্ত্ৰ it is not nice; কৰে sweets, delicacies.

harden shim-thig-la a medicinal herb the fruit of which is used in eye-disease: harden तेल कि तेल विकास के cataract of the eye is removed by the medicine called shim-thig-le.

AN'S shim-bu colloq. = I'A cat.

Syn. ब्रह्म के कुर gron-gi sprehu; शुरू व kun-du-la; दुस्य व्यक्तक lus-biskums; दन्द्र वेद हेटबर्ग-एव sbeg; क्ष्य क्षिय भिया rnam-grol mig; दन्द्र के कि हेटबर-एव sbeg; क्ष्य क्ष्य के किया-एवकां mig; देश byi-bla; देश byi-sa (Mon.).

विया shil-ma= भन्द kon-bu or मुन्द skun-bu.

metter [man the areca or beetle-nut tree] S.

artqu shu-hdegs= वीवयाहैन grigs-rten a present accompanying a petition. পুনি shu-wa I pf. অনুস্থ or নুমা, বিং. আৰু gshu,= মিল্ল (Maon.). 1. to melt: অনুস্থাই ক্ষম gold to be melted; নুমান স্থান whatever is melting or fusible; নুমান meltes; মানু বুৰুষ dissolving into light. 2. to digest: ই ইংটুল dissolving medicine; মনুন undigested; মানুন্দুল undigested food; মনুন undigested; মানুন্দুল undigested food; মনুন বুৰুষ to decompose what is undigested (Ja.).

974 II: 1. pf. 54 shus, a vb. used chiefly in addressing one's superiors and also in politeness between equals. signifying: to ask, to request; to beg, to किंदर बीम क्षाम व दर द वहेदायर क्षम प्रम he having begged the lama to come indoors; also signifies constantly; to say; ছুৰ্বলৰুৰ ই ৰবুৰ the officer said to the king. TWINE TO Epeak or pray respectfully: to prefer a suit or petition, \$5598 454 one who explains his object; न्दर वस्तु द्वारायस having said 'I beg you will permit'. (Glr.)—here Saram comes from Sa to speak, say. Exall an that and the I will ask of him the things lately seen, sa कर द्व कु व दे केव्या में it is very right of you, thus to ask me about everything (Do.); क्या विदे हुद पु भे समाक्ष्य he related the dream before the king (Pth.); KN NF TEN they becought him to be their abbot; 444.494 to ask permission. 2. sbst. a request, desire, petition; inquiry, question: 54 aga shu-wa bbul-wa to make an application, to apply; \$3 shu-khru a petition. application. 43 shu-gles an address or petitionary letter: 37 35 4 shu-gleft byedpa to address, accost; 99 shu-rgyu the subject of a petition or suit. 3 - 4 4444 shu ma spobs-pa=डमड्मप or डब्निममपर व unable to pray or to memoralize; 3 29 shu-yig, १ वर्षे के जिल a petition : ह दान मेलस व



ৰ্বৰ্ কুই এই memorial or petition presented to superiors and magistrates, &c. (Yig. k. 1); ই বৰ shu-lan answer to a petition = এব বৰ (Yig. k. 10); ই বৰ shu-lag a feigned, false, designing suit. ই বৰ্ষৰ to backbite, to petition, accusing one falsely or maliciously. 3. v. Jä. for information concerning wide use of impera. of ই ব in W. colloq. as polite or resp. addition to most sentences.

9 2 shu-sha = 9 x shu-ho.

8 हैं shu-yien = ह भेज में हैं shu-yig-gi rien
चिपा the present which is sent with a
letter either as a sign of compliment or
respect or as a necessary appendage to a
request.

Syn. 3984 phyay-rten; Juku gusrdsas; 1954-189 qulun-hjog (Uñon.).

83.434 \$5. shu-re hthen-khyer discrepancy, disagreement in statements (Rtsii.).

ৰূ ইন shu-den drift, subject of a petition; in a general sense= গুল request, suit, communication etc. গুইনৰ shu-don-pu = ইন্ত্ৰ ক্ষান্ত কৰিব গুলন ক a pleader, advocate: দেশৰ ইবিশা গুলন ক dispute is advisable on certain occasions (D. ccl. 7).

ৰূপন shu-hphrin resp. for প্ৰকাশ, ৰূপন a reply: ৰূপন সুন্ধান সংবাদ perceived the truth (i.e. became converted to Buddhism) by means of his replies (Yig. k. 1).

ৰূপৰ shu-ua-po or ৰূপ shu-po petitioner; বু শশ্ব applicant, complainant, questioner or inquirer; বু পুৰ্ব নাৰু the eight interrogators of Buddha were: আবিস্থ, নুসুরি, নীমিক, নীমিন, নীমিন, নামান, বুৰি, নামান, মুখি, নামানি, মানান (Yig. 37).

1 4 shu-skyog in W. = crucible, melting spoon.

हरूर shu-mar colloq. for ब्रेंग lamp, light: हरूर व्यवस्था प्रदेश प्रदेश के प्रदेश के श्री हरू के श्री lamp, ing taken a bright shining lamp he looked (Rdsa. 13).

3 Shu-ru n. of a place in Ducuy-po (Deb. 4, 37).

g प्रविद Shu-beher n. of a tribe, or clan in Tibet : विद्या के अध्यक्ष नाम क्षेत्र (A. 80).

বুৰীৰ shugs resp. for ই fire; acc. to Jii. the fire lighted for cremation. ইন্সাইন মন্ত্ৰিন, অভ্যাহৰ burning embers.

ৰূপখ 1.= এই ব আবল্প, আহন to cherish. (with মুঁল) to entertain in the mind. 2. (ইণাইছিছ) সনিবন্ধ, গ্ৰহণ to be converted to a religion, to imbibe faith. 3. অবসাধ, বাছন to be involved in. 4.= বিশ্ অসম desire.

gr'gr' shuft-shuft with \$54 to nod or how repeatedly, of a pigeou (Mil., Ja.)

45.4 shud-pa 1.=35.4 or 344.4 emaciated, to be reduced, to fall, to be or grow worse, to dwindle. 2. to twone, to twist,—to spin (Cs.); \$5.455 a spindle, distaff.

3. to hang up, to suspend in Ts.;
\$5.44 = 545.44 suspending cord

ৰু কৈ shun-mu also হন্য that which is melted; ক্ষান্ত্ৰ আৰু আৰু কাছল melted gold (A. K. 1-IV.); ক্ষান্ত্ৰ ক্ষান্ত্ৰ আৰু কাছল melted gold and other metals (Gir.); ক্ষান্ত্ৰ আৰু আৰু like as the melting muon (its quickened reflection) clear on the lake (A. 5). ইন্নান্ত shun-mar বাৰ ছব melted butter which is repugnant to the Chinese but much liked by Tibotans.

तुबस यहत् य shun-thar-bead-pa to scrutinize, make critical examination : भ्या । श्री करिन्द क्रियाम स्वामी तुबस्य वेषाभायत् यहत् at times he went to the lama for critical explanation of religious precepts (Deb. न, 45). तुबस्य वहत्य shun-thar bead-pa to join



together white-heated iron by beating again.

exists shun-thigs sparks flying from red-hot iron.

84 % shun-mo melted, whatever melts easily (Cs.).

94.435 shun-dens n. of a number (Ya-rel. 57).

Ba'u shub-pa=वैक, विश्व or क्ष्माविक cost of mail (Maon.).

নুধান shum-pa 1.= ত্রাল, ত্রালিষ্ট, হাল cowardly, timid, apprehensive. 2. ebst. lread, diamay, faintheartedness; also, laxity, slackness: কালভূমন্ত ems-shum-nag as I continued diamayed (Dzl.); গ্রালিফাইল কালভূমনাত্র করেন্দ্র কর

gwall mas shum-pa mi-mah fearless, intrepid; of great mental fortitude; a hero.

Syn. 544 & dpah-po; Pr Pan 34 sñiñ-stobscan; alanias hjigs-med (Môon.).

AN' 9 shum-bu = 12 shi-mi.

A shur snout, muzzle, trunk (Ju.).

gu shul=\$4 or ** ** ** ** ** grown less, reduced: 45年8年 ** 6* the mouth of the lotus was slightly contracted (Yig. 11).

aw ह hung-sna the head or leader of a deputation, the chief leader among joint memorialists; ring-leader; व्याप्त कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या कुलाई क्रांच्या क्रां

gwu shus-pa v. 6" shu-wa.

ৰুপৰ্য shun-lo nominal inquirer: ইপ্ৰেটন বুপাৰ্থ, বিশ্ব কি বুলি ক্ষুপ্ৰেট্ডি বুলাক্স নিৰ্দ্ধ then even he did not go to learn religion nominally and to acquire it in name only (Khrid. 18).

A she disposition, mental choice or bias, the inmost part of the mind or heart, inclination: 4 4 she-bkon-pa a hating mind: 4 444 she-rkam-pa covetous: 45 she-gyof mischiovous, bad-hearted: ** ** 4 Tx 3x 444 (Rdsa. 14). के वर्षभवाय she-Baems-na = ANN alema to lose spirit, to be depressed, depression of the mind : FEW 444 रेल्ब है ने ब्लेमब (D.R.). वे स्वाप she-squig-pa is said to mean: to be waiting for an opportunity to find fault: 5444 484 व्यविवयिद्धि the wicked waiting for an occasion to do mischief to each other (Rd×a, 23). 44854 she-ucod-pa to lose courage, to resign an intention, and 4785 she-bead resignation, as a Buddhist virtue (Ju.); 4 485 42 34 she good-pahi-tshig= 🛂 🚰 tshig-rtsub rough or rude expression ; cruel words, mortifying language.

ৰ পাৰ she-thay-pa sincerity: ইন্সালন্ত বি ই বাৰ ব্যাহ্ম ব্যাহ্ম বা বি thinking that one should become a saint (Arhat) by sincerely imbibing faith in Buddhism (Suran. 123).

159 *he-dug damage, destruction; 1593; a she-dug-byed-pa to cause, to inflict misery or damage.

4445 she-hdod = 4445 (Situ. 25).

4 4544 4 she hdras-pa wfava [obstructed] S.

नेष्ट she-sdan (= vulg. अव्यः) anger, rage, indignation. अव्यः न्य to be angry नेष्ट्र-वृद्दि became, got angry; नेष्ट्र-वृद्दि पाउन furious, indignant. नेष्ट्र-वृद्द्य विद्याना-pahi dpun-pa-can a hero, champion.



Syn. Fi khro-wa; azul dkhrug-pa; nzeu ma-ruke-pa; huzunuhu mig-rue nnan-pa; uke-tudumu hian-wa; nnan-pa; uke-tudumu ghun gdug-wene; dzun gro-thuk-wa; uzunu gtum-pa; hun; dum mi-bad seme; suu-dum mnar-seme (Mhon.)

President she she shadow i shil-bu = ya ya na shil-bu = ya ya shil-bu shake's fat (mystic) (Mag. 111).

4.444 she-nag-pa in C. a blackguard.

वैभविषय she-ma khrel-wa in वेशवादियु वहें थे न्युम है वे महेच दन्देन दर्जियन (Behu 259).

ন মেন্দ্ৰ she-ner-wa loathsome, offensive; contemptuous. Syn. মুশুইৰ şkyugşbro-wa or মুশুইৰ şkyug-log (মুনিচন.).

ት ማጣ she-lishag = ሾፍ ሺ khon-khro vindictiveness, malice (Mñon.).

A'M she-loy = An Ma shen-log.

434 shc-sun angry, cross, ill-humoured, vexed (Ja.).

A of the-na= NA if it is said or asked; occurs rarely except in the phrase \\$\%\\4=\text{because} ("if it is asked; because of what, that").

से she-sa 1. जीरा, चित्रमुप reverence, respect urtesy, politeness: वेस ६६ व्यक्त विश्व मुस् क्रमण with reverence, respectful; रेट ५ स्मा विश्व मुस् ६ वेस मे नेस प्रम because at that time people knew little of compliments and courtesy; वेस ६६ व to show homage or respect; क्रमण क्रमण विश्व मुख्य के व्यक्त विश्व व to arrange mimic performances in honour of some person.

2. complimentary or honorific language: व्यक्त व्यक्त व क्रमण

Syn. 5.345.444 dad-gus-dah (dan-pa; Mu'u mos-pa; Ju'u gus-pa; 4843.444gcig-tu-semp; 3485.4 phyag-byed-pa; Ju'u'S'4
gus-par byed-pa (Uhon.).

A 5 X X 5 O She-hor Po-ta-la Jehor, the city in China where emperor Kyenlong built a palace and monastery for the Dalai and the Tashi Lamas (Los. 11).

কৈ shed বিশাৰ, परिवास also ইংল breadth, width; ইংজ্ব broad; ইংল্টব্র wide, spacious; ইংজ্ব of amall width; ইংল্ট shed-phra-mo, or ইংজ্ব shed-chun narrow; ইংল্ল in breadth. ইংজ্ব shed-cin or ইংল্লিড shed-glogs writing dock or table.

A5.4 shed-pa to fear, to be afraid:

बेद्र'य shen-pa 1. to desire, to long for, to be attached to, to have attraction for, (used with a la): Branks & and I love you ardently: of ancar a at a de a same the people of Tibet that are affectionately attached to me (Ja.). 2. wafm, fram, warm vearning, attachment, love, longing for : greediness, covetousness : 47 49 shenlog diagnat, aversion; ATUMATA = AKTUMATA to be disgusted with: 44 \$5 Man 4444 केंब्रुव्यवेद्य has come being disgusted with his kingdom, i.e., betaken to a religious life (A. 11). The shen-kha or The she-kha= नेदाय shen-pa. केद्रिय shen-khris or केद्रक्षम shen-chays adhesion, longing for; 44 %4 shen-don resp. 45 \$4 behed-don object of desire; 44'4' = 44'45. forsaken, given up altogether; A or 44 and impassive. without desire : 45 all shen-hdein inclination, passion, attachment. 3. vb. to last or endure, be durable.

(Cs.).

All shel=सुष्य क्ष्म spus-tha-mas worst quality (Risii.); bad, mean, inferior; युग्तद्वीत वेषायक्ष rab bbris shel-sogs (Fasel. 4) superior, middling, inferior, etc. 9

AN shep = so thus: Augus shep-bys-uca so to be styled. Augustop-pa = also thus: August sau shep-pa brjod-nas having so or thus said. Augustu shep-mashuss similarity in appearance, shape, or colour (Resii. 40).

व sho I: 1. resp. व्यव्य gsol-sho द्वि curds, curdled milk : \$ 55 gs 4 sfee, mixed with curds, a mixture of curds; \$ 4544 mixing up or curdling of curd; A de la fetch some curds ; Aqua sho-bshal-wa to place milk to curdle. * sho-skya whey, residue of milk after butter has been churned out : 4 F& id; 4 9 & Elines [the liquid part of curdled milk]S.; \$ \$ shogrod curds, whey kept in the stomach of a freshly alaughtered sheep or goat (a practice of the Dok-pa herdsmen and others) (Jig. ?). Tak sho-chaff or Tike ak sho-dafi-chaff curds and beer : Thus he sho-nes chan-nes: विद्युत हरे श्रु अरे मुद्र विभाव के $a \kappa$ हैस वसु κ वस्त्र (A. 116); में स्व संवदिध thick curd ; 4 age a sho-bthus-sea a new born child (Maon.). वृत्ते sho-spri or वृत्तेभ पीयव ourd sweetened with sugar or honey: gen., esp. at & mahi nu-sho mother's milk; Hage 544 during the time of suckling; Kurusus Sug after the child has been weaned: A sa sho bsho-scu to milk milk. A Man a man a sho-barubs-put to churn milk or curds for butter (Situ. 76).

Syn. and rab-chays; unweighed paysmkhregs (Mhon.).

II: a small gold weight = a little more than one half of a tolah or rupee; 南京高南京 one sho of gold, a coin; 南京高南京 one sho of gold; 南京南京 sho dah sṛah the table of exchanging sho and sṛah:—明玄皇 five maru=one maṇaka, 16 智平可加北县本林=one karṣa, 4 karṣa=one sṛah (雖hon.). 南南京 sho-gah a full

sho=ten skar-ma. Tage & sho-bryyad-sho the gold of the weight of a sovereign; Kasho-cha yau the colleq term for a pair of scales for gold and silver weighing; K-a sho-ça pay, wages, contribution; K-au aka sho-ça shisho-va one who subsists by the wages he earns; according to Schtr. a soldier, any officer that receives pay.

A III: a small spot, speck: 為所 sensho speck on the finger-nail, 新闻 speck on
the tooth (Jä.).

Action she redo-dmar-po a mineral drug Risii.).

मृश्चन sho-gimen occurs in Jig. 30 : भरः यहरे हेद योगों अनुस्तानकः ।

A Sho-khan place in Tibet (Rtsii.).

AU Shoy imp. of along n. n. of a place in upper U. to the east of Lhasa (Lon. 1.12).

বিশ্ব shoys= ছ'ই sna-dro morning, forenoon: বিশ্ব shoy-ja or প্ৰবিশ্ব ভূ'ইনিং shadrohi-ja morning tea (Klsii.).

AC show lower, nother: AC PEC the lower part of the house; AC & the lower and upper part (Ja.); AC AC showshow deepened, excavated, hollow, uneven (Cs.).

ৰ্দ্ধি shod very heavy, abundant: ৰং নিৰ্দ্ধি char-shod-che very heavy rain; এই ৰ নিৰ্দ্ধিন নিৰ্দ্ধি কৰা because of much rain this year's harvest is good (Ya-sel. 28). নিৰ্দ্ধি কাৰ্ম্ম shod-kyi-byeys drought, want of rain, rainless.

নিব্ৰ' Ashon-pa আৰ্থাছৰ 1. to ride, also = ৰংকাশ u to climb up মৃত্যু কৰা কৰা মান্ত আৰক্ষ having mounted (A. K. 1-8); সুগাম্প to ride, on horseback; কুম্পেলমূৰ rode in a ship (Tan., d. 93); সুংস্কাম্প মৃত্যু



AN'U shom-pa = Y'AN'U HER.

প্ৰতিষ্ঠিত incidental; মুখ্য incidentally v. টুখ্য shyor-la. মুখ্য shor-beog to do a thing incidentally; মুখ্যমুখ্য টু মুখ্যমুখ্য টু মুখ্যমুখ্য টু মুখ্যমুখ্য টু মুখ্যমুখ্য টু মুখ্যমুখ্য চিল্ল domestics (should) perform labour occasionally, i.e. they should help the workmen (Btsii.).

AU shot 1. that which is below in situation, or hangs beneath, or is subject to. 2. a village or collection of abodes below or belonging to a monastery and situated in its neighbourhood or placed at its base; thus, at the base of Potala in Lhasa is a large group of houses and huts styled the shol or PA sde-shol of Potala. Mapa, shol-khan lower flat or storey of a house (Fig. 19). Away shol-tyro सन्दाकिनी the lower or sub-issuant stream, u. of the river Ganges just where it issues from the glaciers; also any glacial etream: वेयश हमा और वेय वर्षे वे कुन यहेन पर पा शतिन pray let your communication be also like the exuding stream of the river (langes (Yig. k. 16.); Au and ar sholhgrohi-kluff= a dar the river Ganges (Yiy. k. 45), 44 444 shol-hbab=54 444 मन्दाबिनी flowing or falling down slowly (Yig.). 3. the under or descending hair, the heard: ब्रॅब के shol-med = वेब ब्रंब के प without beard (Rtsii. 50); विकास कार् shol-ma shol-mo a long haired goat (Mil.);
44% shol-pho a huge yak-bull, which has
masses of hair beneath its belly, 4434 id.

980 gshah one of the thirty-six border countries (Ya-sel. 38).

মূন্ত বৈ gehah-wa 1. to sport, joke, play, bawl. 2. to believe, trust, confide in. 3. in শ্ৰহ্ম ক্ষম ব

স্থি সৈ gshah-ma a kind of helmet: মূৰ্থ বৈ ব্যৱহাৰ স্থান্ত কৈ: the helmets are of various kinds, shah-ma and shah-lima (Yig. 31). প্ৰথম gshah-li helmet made of bellmetal (Yig. 31).

पान्य केन gshah-tshon= वाव rainbow.

মৃত্বি, বামনে gshab-gsah = লগুং ছুং ইইংজ the Swastika sign; also, grace, blessing (Bon.).

বাঙ্গবাধী gahag-pa v. আৰ্থ hjog-pa, especially কৈ ইংক্ৰেণ্ডান্ত ব্যক্ত ব্যক্ত ভালা absorbed in contemplation.

Age gahas the anus; The age gahasbbrum piles, hemorrhoids (Msg., ch. 64). The age age age age at the Dharani charm for curing piles (K. y. a, 256).

445 gehad wrongly written for 445.

ৰাজী gehan ৰাজ, বাং, বাং, adj. and abst. another, the other, another one, বাংগুৰ all others ব্যালি the other man or men; বাংগুলি all others বাংগুলি the other on the start and the other; বাংগুলি বাং



व्यवस्थि quhan-skyon प्रवीप, another's fault or defect: रदास्य भे अवेद वश्य विद अहम अंबा मार not seeing one's own faults but raising the finger towards other's faults. Bugu gehan-gyiş-rgyaş or प्रा देश वृष्य परप्र nourished or fostered by others, met. the cuckoo (Mion.). 33 34 A ar gshanavis mi-brdsi (444 34 44 4 34 4 the irrepresaible: also = 549 48 par 4 dpah-pohi khra-pa a hero's residence (Maon.). ashan-aus-sin v. 997598; 99495 ashanrayud परतना; v. वश्राद्वर: वश्राव्येभसकाँद gshan-bsnems-bzod an epithet of Indra (Maon.), 4454 ANG one knowing the secret of others, also the knowing of it: 494 55 H 43 H 4 exclusive, not mixing with others. mada a a fact \$4 \$4.35.1 stribe. 454 A4 45 45 45 45 (K. ko. P. 347) he teaches morality to other, but himself behaves immorally. 995 94 gahan-cas or 995 94 a few others: 934-94-74-4-84-844-94-8 (A. 114).

प्रभाव gshan-du elsewhere, to another place: वीव hgro-wa to go वार्त्र elsewhere = L go away, to start; वार्त्र क्षेत्र अवेश्व नेव suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like: of course (Ja.); वार्त्र क्षेत्र का gehan-du-phyogs = विकास प्रभाव to go beyond one's boundary or jurisdiction; to go over to the enemy (Moon.).

चुन्द्रम् gshan-don पराचे the interest or good of others: ब्रेन्ड्यस्द्रम् चुन्यस्च्नम् दृत्ते भूव unless (your) own interest has been first served you cannot look to other's interest (Besu. 249).

चन्त्रीय gahan-drist 1. जय self-sufficient. 2.= चन्ना क्ष hgran-sia; चन्त्रीय क्षेत्रयः चन्ना कृष्ट्रायः whitout a match, unrivalled; चन्त्रीयः क्षेत्रयः चन्य्य a shan-drist mi-hjog-pa = चन्त्रयः विद्यायः जायरकाव not necessary to ask others. चन्त्र ন্তং gehan-gdus 1. ৰুণ্ট rhun-po thief, robber (প্রতিমা). 2. মুখ্যেক, oppressing others, tyranny; ক্ষান্তংশ an oppressor, a tyrant.

place; THI WE SHAW. AS 1. from some other place; THI WE SHAW. It cannot be accomplished from any other quarter, by any body else (Mil.). THI THE SHAW. BEAUTH AND SHAW. AS SHAW. THE PARTY SHAW. THE PARTY SHAW. THE SHA

TINE gehan-mak="Saye" behard-mak (Yig. 17). TINE TOTAL gehan-mak a-luk=
TINE TOTAL (Yig. 111).

799'4 gshan-pa = 799 another, the other.

ৰুণৰ বন্ধৰ gehan-hybrul or ঘৰ্ষাকাৰ; ৰুণৰ বন্ধৰ কৈ ঘৰ্ষাকাৰ কৰাৰ্থান n. of a celestial region of the Buddhists, the residence of Kamadeva (প্ৰধান).

क्षां द्रन्य gahan-guan प्रतक्ष dependent on others. कर्ना प्रतक्ष कुष्मा कुष्मा कर्ना seems to imply the Sambhoga-kaya, e.g., in बेंदब कुं क्रम द्रन्य द्राज्य बेंदब कुष्म हैं (A. 18).

Byn. 4445 gehan-tyyud; **444 pharol-dicah; *4444 rah-dicah-med; 44444 Na bday-dicah-min; **8444 bdsin-pa-can; 44444 gehan-gyis sin; *44444 rahdicah-bral; 44444 isi gehan-dicah soh (Mhon.).

the five benefits or wealths which have accrued to others from the Buddha:—(1) the advent of Buddha; (2) his preaching the Dharma; (3) the establishing of his doctrine; (4) its promulgation and continuance and place of the promulgation and continuance and place of the promulgation and continuance and place of the promulgation and continuance and place of the promulgation and continuance and place of the p



abstract pity and grace of Buddha for the suffering world (Khrid. 15).

क्षत्र प्रकार gehan-yan चित्र, चपरोत्रि moreover, besides, furthermore [and yet, also]S.

न्यस्य प्राधीन dependent; न्यस्य स्यामायम from dependence on others.

वर्षन्य gshan-las-ryyal परचाय 1. victorious, triumphant over another. 2. a flower = इत्युक्त के पूज (Maon.).

याबन बेमम जेर व्यवस meton B 3 व the cuckoo.

the hand. 2. to lick (Sch.).

न्यसम्भय gshams-pa incorrectly for

মৃত্যু WK' gshar-yafi = কণ্ড আহাদি, আহাদিব seldom, scarcely; also = মুখ্যু হ again afterwards; প্ৰথক্ষ ম never (Jä.).

মৃত্যু বুজানা-নে a form of ব্ৰেণ সুন্ধা, বুলা to weigh; বুম বাৰ্থ কুম কুম কি though one could weigh it with a pair of scales (Glv.); বুৰুষ্ট্ৰী ম articles that should be weighed; liable to duty, to custom (Ja.); বুৰুষ্ট্ৰী মুক্ত বুলান্ত gshal-dkab-নে a = ব্যাহ্ম কুম (Yig. k. 10).

ক্ৰমণ্ডিই gehal-hkhor and ক্ৰমণ্ড gehalthay; ক্ৰমণ্ডিই gehal-thim; also ক্ৰমণ্ডৰ হিৰমণ্ডা; ক্ৰমণ্ডিই মন্ত্ৰা, ক্ৰমণ্ডই gehal-gehi, ক্ৰমণ্ডই gehal-yal; ক্ৰমণ্ডই gehal-tad, ক্ৰমণ্ডই gehal-sad; all seem to be names of numbers (ক্ৰমণ্ড্ৰ) (Ya-sel. 57).

कृतवानुकेर पहार्थे Gshat-du-med-pa Chu-uco n. of a fabulous river: द्वर श्रुप्ति हुन है कुन्नकृतः देर समेशाह की सुन हैं राजधान प्रमान केंद्र (it) is situated beyond the country called Namkha-rin-sca in Uttara-kuru (K. d. ५, 587).
क्रम्पु केन्द्र व्यक्त क्षेत्र व्यक्त क्ष्य क्षेत्र व्यक्त क्ष्य

man as gehal-tshad measure, scale, stanlard (Sch.).

grains gshal-yas or seasons = seasons castles in the air, superb mansion, castles in which the gods are supposed to live; granger the heavens containing the superb mansions of the gods; East ga seasons the gods (A. K. 1-1).

প্রথম gahas play, sport, jest, joke (Sch.), মুব্দ glu-gahas sportive song.

न्दे gshi or व्येश इस ; 1. that which gives origin to a thing, that from which it arises, ground, basis, foundation, original cause, exciting cause: 54 damana 35, age. 44 the primitive source of all happiness ; 44 4 qshi-skye-med without origin or birth (Mil.). 4 9 place, ground, locality; soil: तमनुभावन khyim-gyi-sa-gshi, के वी वान shin-gi-gshi, & pc q was tshon-khan-gi-sagehi land for erecting a shop, etc. (K. du. 5, 499); #49 the main point or thing, principal thing, \$ 9 7 foundation of a wall, व्यवेशमान्द, व्यवेशमन्द the cause; प्रवये the spirit, the primeval in a special sense; the innermost essence, inherent nature. 2.=इ'व सूल, root or seed; अपने लंगन-qshi turnip root or seeds, a square radish seed: 3. देश आहे, आधार, (विश्वाप्त ground, floor विश्व को a square floor; केंद्र केंद्रों the upper or top surface (Glr.). 4. was residence. abode, home: alary to take up one's



residence in a place (Mil.); व्येष्टेयमा to settle, to establish one's self in a place; व्येष्ट स्ट देव स्वायस्थ में he assigned to him a nice dwelling place and established him there (Gil.). 5. (श्रूप्य कृष्ट्ये) चात्रम, चाप्य, व्यवस्थ कxiom, proposition, contents, tenor; basis, support. 6. also à, a definition of time or of relationship: केहर two years ago, व्येष्ट great-great-grand father, व्येष्ट स्ट प्रकार great-great-grand father, व्यवस्थ great-great-grand mother, व्यवस्थ great-great-grandchild. 7.

ৰাইজ gshi-dyon monastery attached to a hamlet or village, usually very small and harbouring but a few monks.

ৰ্থ পূৰ্ম gshi-shon-skyrs as met.= lightning (Mhon.).

and a gshi-can 1.= and forest, wilderness. 2. having a basis, foundation. 3. and having a floor.

न्दे के gshi-chen चयाङ्ग .

ৰাই ইন gehi-che = অৰ' ইন gal-ches very important: অনুধ্ৰ হুল ক্ষিত্ৰ হৈ the works or duties of religion are very important (A. 126).

who stays where he is' (Burn. 9-130).

नवे अद्भुत्य gshi mthun-pa समानाधिकरण, [same predicament, common substratum] S.

ৰণ্টৰ gshi-deb= শাবৈ ma-deb the principal register: মুক্তি বিশ্ব হ ব্যাপ প্ৰকাশ sker-theft gshi-deb sur gsal the accounts are clear marginally in the chief register (Risii.).

and a solution of the Nagar class, who when offended sends diseases or other calamities upon a particular village or province or on an individual. He is required to be appeased by offerings when incensed. 2. lord of the soil; may also denote a king or nobleman (Jd.).

वाकेष qshi-pa = व्यव्य प.

ৰ্থান gahi-un নীৰাছিল [a dweller] S. বাইবা ব্যাং gahi-un-hthuk = টুখান বা skyeş-nu-thag a child just when it is born (প্রদিল.).

+ 44 d gshi-110 = 44 hasis.

ৰাই gshi-burd or আইমাই gshis-byrd possessed of capital: মুখ্যালাইটাই দ্বা at Lhasa the merchants who have capital (Risii.)

ৰণীপ্ৰম yshr-byes acc. to Jū.: native and foreign; at home and abroad. শুন-core's home or place where always resident. প্ৰমাণ্ডাৰত of temporary residence, lodgings: শুনি প্ৰমাণ কৰাৰ প্ৰয়োগিত কৰিব স্থানিক কৰিব স্

ৰাই মাধুshi-mu আগবা, আধাৰ := প্ৰথ বাই আগবা ; আগবা বিছি (substratum, abede, residence) S. এই মাধুs প্ৰথ এই প্ৰথ আধিকাৰ, অধিকৰৰ ; [receptacle, subject] S.

ৰাজি gshi-med = ৄছি ব'ৰ Çinnata, emptiness, the void; also ৄছি ব'ৰ প্ৰজন্ম ব'ল তি আন মৰ the mind or the individual who meditates on the doctrine of Çunyatā.

কাৰ বিশ্ব gshi-hdsin-pu প্রমাণ = প্রিম the world, the transmigratory existence (Mann.).

maxw gshi-ray cloth which is spread on a table or on the ground for the placing of offerings, etc. (Rtsii.).



मुन्दर विवास क्रिक्स क्रिक्स के क्षेत्र व्यक्त स्थाप कर्त (Ya-

कृषेप वर्षः gahib-hthuñ = क्रेपाम skyes-ma new born (child).

म विवास gshib-pa, form of बरेवव hjibpa = बॅबावडवा soşəbrah-wa, क्रेबरवा (ce-hjib-pa.

ব্ৰিমে'ম gshibs-pu to put or lay in order (Jd.).

মার্বিম্পত্ত gahir-bens colloq. = অত্তর্গর কর্মন্ত্র of a certainty, as a matter of course (Yig. এঠ).

प्रवेश gahil, a form of परेव.

4. মারিয়ান gahil-na 1. fut. of बरेखन. 2. = এইমান, এইমান্য or ক্ষিত্রনার or ক্ষিত্রনার (Kag. 61).

ountry. 2 home of an agriculturist, his fixed dwelling and the field about it for cultivation, homestead: व्यवस्था the manager of a farm. 3 an estate, a town. (Risii.) विश्वस्था gshis-khag separate estates, individual estate; व्यवस्था प्रकार hanger thon-sker the income, proceeds of an estate (Risii. 26); व्यवस्था gshis-hog one under or belonging to an estate, the tenant or farmer in an estate.

ৰ্থমণ্ড্ৰ gshis-dgon= মুদ্ৰ্ড্ৰ the one monastery in a village or town (Rtsii. 13).

name gahis-rise abbr. of alas gahis-karise the town Shiga-tse in Tsang (Risii.).

¶ gahu I: n. of a place in Tibet situated to the north-west of Lhasa; it is also called ₹ ₹ 95.

यानु II: 1. दिनाक, चाप, श्रष्टः कार्नुक bow, for shooting: बच्च वर्धेश he constructed a bow (Glr.); बच्च श्रीम त्यां bond a bow; बच्च श्रीम पात व्यवस्था id. (Cs.), बच्च श्रीम पात श्रीम पात व्यवस्था id. (Cs.), बच्च श्रीम पात श्रीम प्राप्ति होता व्यवस्था

Syn. अद्यक्षत् ३६ mdah-hphen-byed; अद्या mdah-sa; अद्याध ६६ mdah-sas-can; अद्याध mdah-bskyo; अद्याध ६ mdah-ten; अद्याध mdah-lto-ea; अद्याध mdah-ten; अद्याध mdah-lto-ea; अद्याध mdah-snun-byed;

বাৰু ব gehu-iea to strike, lash, মুল্মণ্ডম পুৰুষ to whip.

প্র বু gahu-ru n. of a place in Tibet: প্রবৃত্ত প্রতিষ্ঠি he went to a place near Shuru (A. 81).

ৰ্পু ব্যায়্য gshu-lag-skyes = মুখনীৰ Asura demon (Mion.).

ৰাপুৰা gshug = শহৰ 1. end, extremity:
ৰাপুৰ বু, বুৰুৰ হ' rump or ventlet of a bird;
ৰাপুৰ gshug-ma the tail of it; সুৰ্বাপ্ত the
end of a row; ৰাপুৰুৰ at the end of the
year (Mil.); এবে বুৰুৰ house-hold servants.
2. fut. of বুৰুৰ hjug-pa.

TIGE gehufi I: 1. the middle, centre: \$\circ \qq^2\$ the middle, or the main channel of a river; \$\circ \circ \qq^2\$ the middle part of a lake; \$\circ \qq^2\$ \$\langle \langle


4 455 Chinese executive : 4 45 455 Indian Government : 49 B gehufi-khra government order, official document: 435 79 government employ or service : 450 government tenant; 485.4 gshufi-pa a government officer, one holding lands directly under government, ags a gahufi-ma the middle part of Lhasa, containing the government offices : MAE ME a ashufi-tehofi-na government agent who sells or purchases any article (Yig. k. 52): 455 w ashufi-sa government. government place, court (Yig. 30). *549 #4 government centre at Gahdan: वाहर वाकेर gehun-gerr crown gold. बहुद वाहित्स galua-berias observing of the prevailing custom, usage or law (Yig. 86). 3. **. अवन्त, बाजा literary work, original text (A. K., Yig.): 42 1244 to compile or compose texts.

AGE A gshuft-na pf. AGEN gshufts, to attend, to be heedful; attention, AGENTA hoedful; Sch. has: 'sincere, orderly,' and for the current phrase AGENTA he gives; 'a quiet and prudent mind or behaviour.'

464 gahun fut. of 4644.

ৰাজুৰ বা gehen-po best of its kind: কাব বুৰুন বাৰ্থৰৰামৰ the purest gold ধুৰুৰ বুৰুন্ত pton-thog gehen-po a capital crop. + पार्ट पार्ट quhur-briag-pa = हर नव mur-ma-ma a little faulty, defective

mi Fr gahe-nil for mark.

প্রতি Zgshe-ra paraley in C. colloq.

" gahen, for 45 shen.

ৰাষ্ট্ৰ gahen or ব্ৰন্থ 1. the act of remembering or reminding: ব্ৰন্থৰৰ gahen-bakul-wa= হ্ৰন্থৰৰ to remind a person, to refresh the memory. ব্ৰন্থৰ to admonish, exhort (Ja.). 2. ব্ৰন্থৰ to light, kindle, inflame (Sch.).

ナ 미리지 U geher-pa= 대학교 beten-pa.

प्रविध gahes प्रवेदाः the time after or before: व्येक्टिः gahes-rāiā the day after tomorrow; व्येक्टिव्येक्टः na-niā gahes-niā the year before last.

পূৰ্ব gaho-wa incorrectly for আন্ত v. এম a hio-wa.

বাৰ্থী gehog-pa 1. v. আৰ্থ. 2. early morning: ট্ৰেম-ক্ষ্ৰিশ্বীৰ you come tomorrow morning.

ক্ৰিক্ৰ gehog-stegs arch, playful, sportive: ক্ৰিক্ৰেক্ৰ ক্ৰিক্ৰিক্ৰ ক্ৰিক্ৰেক্ত being playful at all times is termed gehog-stegs (K. du. 3, 14); ক্ৰিক্ৰিক্ৰেক্ত to look in a coquettish manner.

+ नाम के कि gahog-bdrid-kyi tshig imparting hints by movements of the lips.

the side of the body: affect and the body,



বাৰ্তি থ gehoń-pa বাৰিবা, আৰ্'s wooden trough or tub: ট্ৰৰ্ক trough for feeding dogs and other animals; গ্ৰ্ক a manger.

ক্ষ্ম্ৰিক gehoń-thogs n. of a yakṣa domon who resides on the seashore at the

demon who resides on the seashore at the foot of Sumeru.

়ু বার্কিন gshońs = ফুমে tjońs valley, basin of a river; also খুল ক্মিল yul-gshońs. ক্মেলুর্বি gshońs spyod-pa = ফুমেলুব gen. a monk who frequents small towns and village moving among the country folk.

মানু বি gshon-pu কৰা, ব্ৰা adj. young, the younger one; পুৰা ধুৰা কৰিব rgyssl-po sku-na gshon-pa the youthful king; হণ্ড কৰিব্ৰথ as I am still young (D.t.); প্ৰথ ব্ৰাণ্ড কলা young people (Mit.); প্ৰথ ব্ৰাণ্ড কলা young people (Mit.); প্ৰথ ব্যাণ্ড কলা young people (Mit.); প্ৰথ ব্যাণ্ড কলা young people (Mit.); প্ৰথ ব্যাণ্ড কলা young people (Mit.); প্ৰথ বিশ্ব কলা young people (Mit.); প্ৰথ বিশ্ব কলা young people (Mit.); প্ৰথ বিশ্ব কলা youthful activity (in working): প্ৰথ বিশ্ব কলা (Risii, 34).

ৰ্ম্বৰ্ gshon-nu=ৰ ব্ৰহ্ম কুলাং, স্বৰ্থ a youth; ব্ৰহ্ম কুলাং the youths, an epithet of the youngest son of Mahādeva.
ব্যাৰ্থ্য কুলাংক্ল became a youth, turned young. ব্যাৰ্থ ক্ষ্মিন কুলা কুলানা লক্ষ্মানাবিল কুই কুলা (ক্ষ্মিন).

व्यवस्था gshon-nu-ma कुलारी virgin, maiden, youthful girl. व्यवस्थित व्यवस्था स्था स्थानिक व्यवस्था स्थानिक स ৰ্মণ (see gahon-nu-can = ১ জুই বৃহ (Maon.).
ক্ষিত্ৰ কুমিন

Syn. Ewal Kares byis-pahi spyod-pacan; us Arungas ben-güis mig-ldan; Brung smin-drug-bu (Mãon.).

मॉर्बेड अदे हे नाम galion-maḥi takoya=9 द्वर परे:

nising generation; the younger classes.

भूति न अवस्य gshon-ça chags-pa = an adult (Yig. 11).

বাৰ্থিন gshob 1. or ইণ্ডাৰ a burn, scorch, or singe; a mark from burning; প্ৰবিচ্
agra to be singed, seared (Pth.); মইনুষ্টা
কিনাৰ্থিত বিশ্ব my body and soul were seared, deeply afflicted. 2. in W.=a crash, c.g.. of a tree breaking down (Jä.).

মানুনি বি gehom-pa 1. a form of ৰ্মান্ত বি বুল্লা কৰিছেল। বা কুল্লা কৰিছেল (A. K. 1-22). ব্যুক্ত কুল্লা কৰিছেল (A. K. 1-22). ব্যুক্ত কুল্লা কৰিছেল (A. K. 1-22). ব্যুক্ত কুল্লা কৰিছেল

TAX gahor, v. als hjor.

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দৈ বৈশ্ব ৰ' চু বুইৰ' দুৰ্ব বৰণ he was absorbed in deep meditation. 3. দুৰ্ব কীৰ, to be low, open out to: ৰুদ্ধান্ত বুৰুষ্ট্ৰ কীৰ his residence was protected on the north and was open to the south (A. 70) (So almost all the houses and monasteries in Tibet are built with the south open and the north protected by the hill-side or even by walls.)

মৃত্যি gahos for মুজ, v. আন; ইং ক্ষান্ত ছাব to speak in confidence, or secretly, to communicate a secret.

प्रति प्रकार wet, moist (Zam. 9).

434 bshag the inner parts of the body.

equivalent deshaft-teshoft-ma a prostitute, harlot (Dag. 8).

বিশ্ব behad 1. n. of a place in Tsang (8. kar. 178). 2. also বৰ্ণণ আৰা a swan; ব্যাপের a white swan (Jā.); ব্যাপ্ত a white swan (Jā.); ব্যাপ্ত ক dehad-(dan-ma 'a pond with swans swimming on it.'

Syn. »PAR : mgrin-rid; & Ar Ar Shuhi mih-can; Taga gra-hbyin; Fraga mag ednidbuhi-mishan; Tar bya-lok (Mhon.).

মুখ্য behad-ps 1. (মেইছা) মুখ্য the noise of joy or that of promise (S. Lex.).
2. (এইখালুছা to blossom, to develope (Yig. 18). 3. খালো to laugh, smile: অন্যাদ কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার চলালিক কর্মার কর্মার কর্মার কর্মার চলালিক কর্মার কর্মার চলালিক কর্মার কর্মার কর্মার কর্মার চলালিক কর্মার কর্

Syn. for ansim behad-gad a jost: Asgridde-bynh; It ku-re; In hyal-ka; Kubroleta; Alba hjo-ggog; and an gyer-bag; Kubroleta; Kubroleg; Ku

নিন্ধান d hehams-pa to stroke, to coax, caress. অনুধ্যান ক্রীক্তির hehams-bago byed-pa (ব্ৰন্থান্ত ক্রিল) to remind of, to recall to mind.

지역자기 (shar-wa to shave or shear; 및 역자기 to shave the hair: 및 역자기 he has shaved or sheared his hair.

पदे bahi कार four : वीव the fourth ; वीव the four: alas "shib-cu" forty : alas four hundred : 43 1 behi-stoff four thousand: and behi-cha one fourth part, a quarter: 49 9 behi-ga the four, all the four: is at at at the breadth measure of the four continents, also of the four pieces (Ya-sel, 39), at it behi-glish the quarter of a slaughtered sheep or goat, one-fourth part of a circle, a quadrant (Rtsii.); behi-mham ng: nn (45 ga) the intestines. bshi-mdo = an atu lam-hdsom ववे भर् (Maon.) where four roads meet, crossing of two roads: वज्रे भई क्षेत्रच होत संवादव दय दय (A. 4).

and a substant of the earlier monasteries of Tibet. It is said that four Buddhist monks coming from four different places to Lhase founded there a monastery which became known by the name of Bahi-sde greatshaft.

at at age and behi-pahi gnas-skabs the fourth stage of life, i.e., old-age from sixty upwards.



Syn. 444 rgas-pa (Miton.).

यो प्राप्तुत परे करें behi-wa begrub-pahi mdo any sutra containing different studies each arranged under four heads or classes; for instance under the heading of करेंद्र पर वस्तुष पार्ट केंद्र के किया के तार :—1 ह्या क्रिया कर्द्र पर वस्तुष पार्ट (2) वस्त्र कर्द्र पर वस्तुष पार्ट (2) वस्त्र कर्द्र पर वस्तुष पार्ट (4) क्रिया कर्द्र पर वस्तुष पार्ट (4) क्रिया कर्द्र पर वस्तुष पार्ट (4) क्रिया कर्द्र पर वस्तुष पार्ट (4) क्रिया कर्द्र पर वस्तुष पार्ट (4) क्रिया कर्द्र पर वस्तुष पार्ट (4) क्रिया कर्द्र पर वस्तुष पार्ट (5)

अने इन हे कोनं प्रधान (विषे क्या वेष) चार्षेक्य one fourth part or share: ब्राव्यक्ष प्रवेशन हुं कुल विषय विषय विषय किया है.

टीनै bshin I:=वर्षः युवः यकः वानम् sbst. face, countenance, वर्षेत्यमः bshin-bsañ handsome countenance or face; also, a polite address to gentlemen; वर्षेत्रमा bshin-bsañ-ma lit. the fair face, an address for women in gen. a polite address to ladies (ॳॣॗॗॗ॔क़ऀon.): चेव्येत्यमः प्र प्र much respected gentlemen, युव्येत्यमः भ ye good ladies; व्येत्यमः भर्याच्यास्य be fair ladies having risen, देर. वयेत्यम bshin-ras the appearance, वयेत्यम gly face, ugly countenance.

and while sitting on the chair (Dal.); MACHINET Whilst his colour changes (Dal.); A Aurida 5 Au H du la though not knowing it he says he does know. Also = because of, on account of : अप सुमानी मा प्रे मुन्स व वहें इ.यदेव इ.वहेब हें व.श.हं स.व.वव.वव.वव.वव.व.व.व. quartishquate and because the hearts of both her father and mother were attached to her, they made it of immeasurable importance that she should be taught whatever was useful concerning the world, men, and religion (Glr.). देवीद् = रेक्ट, रेरेवर्देन yes, that is so, just so: रेयके के सन truth, reality, substance. essentiality (Ja.). 34344(5) daily, per day, 34 mom nage id. : 34 ? mag finter his daily doings; वदेश अभिर्वाहेम द्वारे प n. of a fabulous mountain said to be situated at a distance of five hundred yojana (K. d. 5, 289).

यवैद अ hehin-ma embroidered cloth, cloth of gold: देर व्यवस्व भेता स्ववस्था के स्वाप्त कर के it, with cloth overlaid with gold, as a present (A. 131).

पदीपस bshibs, pf. of बरेवय hjil-pa: हाव वदेवस (Situ. 76).

াৰ behn burnt, v. তাৰ্পাল berege-pa; ৰুম এই বৌৰ্ধাৰ কৰা মান বাবান বিশ্বমান কৰিব বিশ্বমান কৰিব কৰা কুমান the Buddhist monks built a chorten on the burnt relies of Thab-zang (Pag. 304), প্ৰত্যুৱ behn-hdul defined as: ইপামন্ত্ৰীপাল্য প্ৰত্যুৱ behn-hdul defined to ashes by burning (Hissi.).

and he beha-sed a kind of pebble or crystal (Jig. 19).

पतु प hehu-ica, v. १व shu-ica and वहव to melt, to digest.

सुन्तिम please to sit; क्रान्य त्रकृष seated on the rug (Sits. 76); व्यवस्थान्त has been seated, व्यवस्था seated, व्यवस्थान्त do sit. 2. to dwell, reside; व्यवस्थान्त सुन्य castle for residence; व्यवस्थान्त सुन्य small temple in which a deity resides (Dsl.); व्यवस्थान्त fellow-lodger. 3. to remain, stay, exist, live: व्यवस्थान्त प्रकृत प्रवृत्यस्थ to be in the world, to live on earth. 4. (of books) to be recorded in, to be contained; is always annexed to book titles: है व्यवस्थान स्थापन स्यापन स्थापन
वश्याहरण हैshugs-stasts manner of sitting : इंश्वाची वश्याहरण the manner of sitting of the gods.

पितृ पित्रोधने-pa resp. of बर्डा o to start, depart, go away; जस; ब्याइंट्राइट gone away on a journey (Situ. 76), go away: बर्द्धान् क्रिक्ट्राइट क्रिक्ट्राइट क्रिक्ट्राइट क्रिक्ट्राइट क्राइट क्रिक्ट्राइट क्रिक्ट्राइट क्रिक्ट्राइट क्रिक्ट्राइट क्रिक्ट्राइट क्राइट क्र

বিশুন টান্দালন 1. to strain, filter:
আন্দ্রেক্স he strained the melted butter
(Situ. 76); পুরুষান্দ্রেক্স take the broth
after straining it (Nag. 76). 2. = বর্ণ ল
and ব্যায়

agara bahuş-pa, v. 6.4 shu-wa.

Take to raise, erect, set up, to manufacture, compose: 474754333434444 having ere oted 108 temples.

तक्षण behens-pa resp. of बाज to rise, to get up: सु, सुन्देश्यक्ष pray, get up (from bed, etc.); अवक्षणक्ष ma shan, ma shan don't get up, please; इन्यावक्षण rises from the seat (Situ. 76).

पिति पा 1: bahed-pa = नश्याय gouhs-pa, २-५ सर्वे देर श्राद विश्व विष्युप्त (A. 27). विदे हुन्स् bahed-tahut = नश्याय विषय manner of speaking: प्रवास हुन्य स्थाय समय प्रवास प्रवास (Yasel. 38).

বিশ্ব II: (ব্ৰহ্মণ ব্ৰক্ষণ থা 1. vb., resp. ব্রদ্ধনী, অনিজ্ঞান, অনিজন to wish, desire: ব্ৰহ্মণানী, অনিজন কৰিছিল কৰিছিল। কৰিছিল বিশ্ব কৰিছিল কৰিছিল। কৰিছিল বিশ্ব কৰিছিল কৰিছিল। কৰিছিল বিশ্ব কৰিছিল। কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল।

444 baher = 4544 wie wet.

বৰ্ণ বি bebes-gro cakes; বৰ্ণ বি bebes-gro resp. of গাঁৱ lso আন বি বৰ্ণ কলা bebes-chail ৰাণ্ড দু bebes-chail ৰাণ্ড দু bebes-khrun beer: বৰ্ণ কলা বৰ্ণ ইংলাৱ বৰ্ণ হৈ বাৰু কি bebes-ldan col. = আন ব্ৰুদ্ধ কি bebes-ldan the kind of sweet prepared on new-year's day in Tibet with molasses, cream, butter malt-bear, etc. (Risii.). বৰ্ণ বু bebes-gro ("she-to") cakes, biscuit, etc. আন bebes-a, pt. আন bebes-pa to milk (a cow), also = আন milch cow.

A super to out at, to chip: A super to out, hew, make wood smooth with the hatchet, split wood (Situ. 76):

DAK" behos used for MK gehos.

Syn. Haw khyogs; an Alam lam-hdegs; and theg-pa; and theg-pa; and the symbol and

and a second (Moon.).

The behon-mer cow, ewe, or she-goat, that is yielding milk; a gen. term for such cattle.



Is a is the twenty-second letter of the Tibetan alphabet; no letter corresponding to it exists in Sanskrit, and according to the Tibetan grammarians it is peculiar to the Tibetan language. In olden times and in the frontier-provinces to the present day it was and is sounded like the English z; but in Lhass and Tsang it is now pronounced like the English z, but always low-toned.

* sa-rkoft, v. W rkoft.

pm: za-khan an cating-house, restaurant: 內有 pm: n. of a large restaurant in Lhasa of some note.

PA za-khu or PARAS the morbid discharge of sominal fluid, semen pruriens. PARA za-hphrug itching.

1959 sa-hkhrug = 1959.

দেশ্বৰ sa-grogs a woman; (in the dialect of Amdo called ৭১৭ শ্বৰ) wife, mistress: মুণ্টে দেশ্বৰ মুহজন মুদ্ধ কৰি spans-pa-min the mistress of happier days should not be foreaken (Khrig. 51).

*** sa-hgram-pa = *** the cheeks (Maon.).

** sa-chag nettle.

3.53 Za-dam n. of a place in Tibet (Deb. 4.33).

ুৰ্হ্ sa-hdod=জ্বাৰ (togs-pa 1. hunger, greed; hungry. 2. extortion: এইং বুশ্ৰার প্রথম সুমুদ্ধিক প্রতিষ্ঠিত not any kind of extortion or false accusation or deception should be used against the tenants (Rtsii). **455*4* very corrupt; corruption, bribery.

a'g www zi-phyi a-ya n. of a medicinal drug: મેવે જાયાલ દ્વારા સાથા જાય.

3' a-wa 1. or sage food, meat, victuals. 2. vb., rf. ann, fa, imp. उँभ, to eat अयर ९६५ भो ऋगुक्त क desire for eating; मनुभावर क्षेत्र शक्तिमित भोक्षम is able to eat: *44 the time of eating, the hour of taking meals; #5 45 974 to cause to eat, begin to eat; to entertain with food; * 44 54 34 one who takes his meal at a fixed hour, in the case of a Buddhist monk before noon; समडे भी जास अव व वेष्ण हैं दा-स्ता haog-bucd = an saa sa sa-wahi-risab = 34 बबुदाव, बद्धक्षेत्राच sa-wa sel-wet=वर्षेत्र्य, (K. ko. 4. 235). A SA za-rlom esting unfairly and cheating others of their share also ARREN hehah-rlom (Khrid. 125). AREK 24-Abor, abbr. #9 and aga 9 (Risii.).

*\$5. sa-byed 1.=A fire. 2. P mouth.
3. \$55 srin-po cannibal demon, n. of a fish. 4. \$2 rdo-rie was Indra's chief weapon (Moon.).

ম' A sa-ma 1.= ম্প food, victuals: মুল মুল্পুৰাৰ কৰি will go after taking food 2. পুংলৈ woman (প্ৰদিল.); acc. to S. Lec. ক্ষম a hermaphrodite. 3.= ১৯৯১ time, মুল্পুৰাৰ ইন্ত্ৰ ইন্ত্ৰ ক্ষমিন ক

books, but also used in connection with mysticism. *** You sa-ma-toy, www., www., www., area, a basket or casket: *** Young a basket or casket: *** Young and a casket ca-ma-toy bhod-pahi-mdo wrungs, n. of a religious treatise describing the good services done by Avalokites vara to all living beings, including the account of Balahaka the miraculous cloud-horse and of the significations of the mystic formula om mani padame him; besides an enumeration of the names of Bodhisattras, Nagas, Gundharas, Kinnaras, etc. (K. d. 3, 313).

sa-sa-mo, चच्चा.

3'X sa-ra, the latter part of the afternoon, v. Ex pdsa-ra (Ja.).

3.5 sq-ru= Ac for cih-skyogs a wooden ladle.

মাইবা sa-hog glossy silk cloth: "ম্পুণী প্ৰ a garment made of silk; মুখ্যু আইবান ট্লিছ্ডhog-dgu brinegs-khri a seat formed of nine silk cushions piled one upon another.

Figs. Za-lust n. of a place in Tibet;

t 3.5% sa-hor 1. prob. a corrupt form of the word Sahor signifying a city or town. Acc. to some, the present Mandi, a smai principality under British protection in the Panjab between the rivers

ৰ zeen nettle, stinging nettle; frq. in Mil.; শুদ্ধ seen-khu nettle-soup. শুদ্ধান্ত zeen-phys a-yi, a species of nettle used in medicine: শুদ্ধান্ত বিশ্বাসন্ত ক্ষাৰ্থন

Syn. THERE ba-spu eno-ldan; 345 ga reg-bya-etsub; Index han tsher-nahi sputon; 185 aba-tshog (Afron.).

अन् इस sag-rasas == पन्द नहें forces and urine (Sman, 33%)

हण य zag-pa 1.=अद्वय impure, stained, deriled: sin. अन्यभ वेषा अधः (colloq.) do not accumulate sin. अनुवासेद्विषम zag-pa med-pahi-las works spotless or without sin. 2. shet, depravity = the asava. In Budh, the four kinds of = 4 are:-(1) AKKUAMPU sins produced from desires and passion: (2) \$5,42 mq 4 the worldly sins; (3) # रेज्य के and transgressions through Aridva: (4) \$ 42 squ transgressions caused by false doctrine or religion (K. d. 4, 451). 3. sometimes for menu from atomu. 4. wire misery, affliction, sorrow : अव वरुभ दर अव शेद देशय दे परेश हैन प्रदेश । बहुत्रा हैन लगान्त्या एवं हूंन देश मा बेच पर वर्षेत्र (Ubum. 9 94-97). 1935 bliss, ease: अवाकेर ने वरे 4 exhaustless blies, happiness which never terminatee; sequent burdened with misery and sin; square grave the three sinful works; अव्यवस्थ ने अदिन्य ने अप fore-knowledge about worldly affairs.

sequesta sag-pa med-pa, खनावद that does not flow out, is not exhausted [pas-sion]ess]S.

aq 35,2 sag-byed-pa to make water.

as onth-easternly province of Tibet.

se say an one of the 37 holy places of the Bom. (G. Bom. 38). 2 = মেটাল or ইম্মিল কৰিবলৈ লাভিক বুলোনাল

as he san-sin= is or en 1. matter, object: as he set sing he seem for the most triting matter (Sty.): he had been for the most triting matter (Sty.): he had been some some some to the most serific possessions (opp. to internal, spiritual girls) (Dzl.); निषेत्र कि आसि wiffer meat, fish, animal feod; also का he by itself = आसि or animal food (S. Lex.). as he had a meal or food which partly consists of animal food; a fix he had for fish parely vegetable food, a meal in which there is nothing of meat or fish. 2. mlj. disarranged, confused.

হা অল ±al-nay আনুদ্ধা: n. of a fabulous numerical figure : ই অন্যাহ্ম অল্পন্ম ট্রাইন (Yaal. 57).

国に利 zuńs 1: 1. aru, あとばお、 叫る。 THE copper - pure unalloyed copper being considered very valuable; images of Buddha and Bodhnatter made of pure copper are called \$55 (24 nor-bu dehaik-in= पौचिम मचि; also a compound of gold, silver, copper, zinc, or of mica, quicksilver. tin and lead is also called बॉडिंग : विमेर ५5व SEN CE BUN CHE CE | \$ 50 4 3 5 CHE SO CE CEO B वहर दे वन बहुव कुंब वर्ड म में हूं हुम देश सु प्रवास (अतिनार.). que sen ger-sans = copper gilded with gold : san grasa verdigris. 2, a kettle ; san That to boil in a kettle; marfan a boiling kettle; apa san bronze or brass kettle, seams iron kettle; mag small pot Ja. KNAMK zańs-nigar = KNAMK copper smith : MAISA zahs-can (MAIDE) a water not or vessel made of copper; and sadechun a small cooking vessel of copper, a small degchi; scaren zans-thal armus copper oxidized; see 30 zans-thib copper

बद्दशासुन द्वारीह-short malten copper: ५सुथाददे स्वत्रभ सुभ्रम्भ हे बदल सुन्निक्ष स (Khrid, 32).

নিম্প II: ইব্যাল কর্ম unhindered; unobstructed; হল্মাল কর্মাল বিশ্ব সম্পন্তি কর্মাল ইনাইন্স unseen by the robbers he escaped unobstructed, being blessed by the goddess.

มะพริมะพริมะพระจะ 25 Zuhs-kyi mulog-ces hya-nahi ri-20 a fabulous mountain situated on the southern bank of the river S'ita and containing numberless rock-caverns (A. 38)

ara 3 afa 35 zhas-kyi gtong-phud or san 1-3 zohs-z-un (Māon.) and domestic fowl, the cock with its crest of glowing copper (A. 121).

NEWS TR Zang-dkar, n. of a district in Nga-ri (situated to the South-west of Leelak) (Lon. । 16); अस्य न्यास्य ज्यान विकास कर्मान्त्र का native of Zangs-kar; अस्यान्त्र के विकास करिया के स्थान कर्मान्त्र के विकास करिया के स्थान कर्मान्त्र के स्थान कर्मान्त्र के स्थान कर्मान्त्र के स्थान कर्मान्त्र के स्थान कर्मान्त्र के स्थान कर्मान्त्र के स्थान कर्मान्त्र के स्थान कर्मान्त्र कर्मान्त्र के स्थान कर्मान्त्र कर्मान्य कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्य कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्य कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्य कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्य कर्मान्त्र कर्मान्त्र करिया करिया कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र कर्मान्त्र करिया

ж भ के र 2068-916 स अपने के र 1. copper musical pipe (ध flor.). 2. तावडी प n. of an island, prob. Java or, perhaps, the island of Ceylon.



ARWER sass-ldss a species of juniper the leaves of which when dry become of copper colour and are used as incense in temples. This tree grows abundantly in Recagress (Radong) (Risii.).

MAN Saft safts-mar copper-red.

MAS zonz-risi = 5 a teha-la or 55 & dartehar (mystic) (Min-rila.).

MATES zang-ze-can = BAS khyim-bya the domestic fowl (Moon.).

Many Zuhg-ri lit. copper bill; n. of a district in Ishokha, with a monastery called Zangz-ri Kha-mar visited by the compiler of this dictionary in the year 1888.

MANY REPORT OF TAMES OF SURGET DESCRIPTION OF TANGEN.

শ্র 2nd-po=শ্রম্ম gos-rāin-pa old cloth, rags (Mhon.).

"\" zad-ma, faqui [1. a thrower, archer. 2. night]S.

মন হলঃ 1. আহল, আল cooked food; food in gen.: শালন to take food, to eat; কাইন warm food, শালন ment and drink; হানুত্ৰীয় boiled food; শালন has eaten his meal; fig. শালন to take unlawful interest (Sch.). 2. also শালন porridge of flour and water, made thick, boiled or not, warm or cold; in C. this pap is generally

made of parched barley flour if possible with tea; *\$\frac{4}{2}\text{W} \text{ fice pap, } \frac{4}{2}\text{ milk-pap.}

*** En san-khru; a cup in which doughballs are made of barley flour with tea or whey (**Rtsii.*). 2. fodder, provender, v. 4. 3. subst. cater, as second part of a compound: 4. 4. meat-cater; 3. fish-cater; 44. pork-cater (**Jā.).

अक्षेण व्या-इक्षांत भूग a mistake.

মন্ব zan-pa, (ৰ্মানাংশ্রূ'র) নজিন, বসান advice, suggestions.

≇ងុធ san-po, v. 🕬ងុធ gsan-po.

sim zan-ma 1.= 5^{mq} parched barley ground into flour, the staple food of the Tibetaus. 2. a cook.

ME san-rdsa cooking pan, pot.

Syn. 44 phru-wa; Cu rdsa-ma; han mi-tha-ra (Uhon.).

মান্ত্র zan-za yan the time of taking food, i.e., gen. breakfast: মান্ত্রীপ্রস্থা ধ্রাইপ্রস্থাত বিষ্
ত্র বিশ্বিকাশের বিশ্ব বিশ্ব বিশ্ব বিশ্ব কি the river (or to yonder place) at breakfast time (A. 47).

ANIM zan-sos a meal in general: ANIM
ANIMUM zan zos-nas khrus byas having
taken the meal, he washed (K. du. 5, 261).

হা আনি san-yań (Chinese) = ব্ৰণ ন্থুল triple style of architecture; the monastery of Sam-yo is called Zan-yang because built in Chinese, Indian and Tibetan styles: লুমে তেন্তুৰ বুই বুইল্বানাল আন মান্তুৰ, বুইন্দ্রিক্তি লুইল্বানাল আন এইমে (Lon. ৭ 7).

য় ab silk, fine Chinese satin, v. ১ শঞ্চ ক্ষাধ্য silk cord; প্রবাধ silk covering for a bolster; প্রবাদ rich figured silk dress.

manager sub-local (Arm) n. of a number:

মান sub-pa 1. pf. কাৰ sabs to make deep, to deepen. 2. adj. and sbst., বজাৰ, বাদাৰ dense, deep, deeph. ই কাৰ profound mind or understanding; কাৰ্যনি

মান ab-po or gen. মন্ত্রী ab-mo adj. deep in all its significations actual or fig.; accomplished, profound in learning and wisdom, deep. অনুষ্ঠি ab-phyor well fitting, complete cotume; মন্ত্রী মানু করি মুখ্য করি মুখ্য মানু করিছে লাকি করিছে

20 49 34 zab-lag-can = 68 aquatio grass (mystic) (Min. rda. 3).

Buddhism as explained in the Tantras.
আমি মুন্দি হ term of Buddhist mysticism;
also = মুন্দি বুল the Madhyamika or the middle-path doctrine.

মান sabs 1.= শহুপুৰ বাৰ thick, thickness. 2. depth: জনস্বৰ্গন্ত হৈ a pit ten fathoms in depth.

3अ sam 1.= कुँ rgynd line, continuity, succession: कुंश्यासमञ्जूष्य स्थानकुर्य स्थानसम्बद्धाः सद्य a sign which has come down uninterruptedly from the lamas and Buddhas (A. 35.). 2. velvet cushion, gen. woollen rug: শ্রেপার্থ ব্যাপার্থ বিশ্বনি বি

ষ্ট্ৰমান zam-pa ইনু, বন্ধান a bridge, of various kinde: খুপ্ৰাজ kagy-zam iron bridge; শুপ্ৰাজ (ag-zam auspension-bridge of twisted canes; বুন্ধান draw-bridge; মুজ্জাল document rock-bridge; মুজ্জাল document rock-bridge bridge; মুজ্জাল document rock-bridge arch of a bridge; মুজ্জাল bridge over a stream. প্রশাস geularge bridge; মুজ্জাল dilthe one.

ANG OF Zam-bu last n. of a holy place consocrated to Pudma Sambhawa in the district of Shang in Tsang (K. thus. 168).

sa (IKA) zam-zim a number.

and cameo soft cushion of velvet-like oloth: মন্ত্রুমান্ত্র্যাশ্রুম (Risii).

AT 2n 1. n. of a district in Tibet about fifteen miles to the north of Tashirah-ga, the latter being the first Tibetan outpost beyond the Kangla-chon-mo pass. There is a Jong-pon over the two distribution of Zar and Ting-ke (Loft. *, 3). 2. supine of Pa and and Ting-ke (Loft. *, 3). 2. supine of Pa and Ting-ke (Loft. *, 3). 2. supine of Pa and Ting-ke (Loft. *, 4). 2. supine of Pa and Ting-ke (Loft. *, 4). 2. supine of Pa and Ting-ke (Loft. *, 4).

সংশ্বিম zar-baby acc. to Sch.: tassel, gold-brocade. সত্ত্ব sar-bu Glr., Mil. a tassel.



ৰং ম sar-ma 1. খননী, খনখা, খন, খন, খনা sesame : সংগ্ৰহণ কৰিছা কেংকু আনুকাই (Maon.). 2. fibres; সংগ্ৰহণ জীলন sar-ma fibres, a kind of muslin manufactured from সংগ্ৰহণ ar-mahi gos জীল: robe made of sar-ma linen.

म्योद sar-s:r सत्तवं n. of a number: वृत्र देव दुवाहर प्रशास्त्र (*Ya-sel.* 56).

अर्थ कर दे दार-ri zir ri adj. unimportant, not significant, confused: ई व्यवस्थित करिया an unconnected or confused dream.

ৰথ zat 1.= চুমাৰ্থ spec-madog colour of hair: ৪ চুমাৰ্থ the rod colour of an ox. 2. in Ld. any small uninhabited river island. তথ তি zat-thon= ইপাৰ্থৰ (Vig.).

Mar Zal-mo sguff one of the six districts of Kham included in #F%¶ (Jig.).

. व्याह्मप्राप्त अ. sal-sug n. of a number: मुभाष्ट्रिक व्याह्मप्राप्त अ. (Ya-sel. 57).

এই sas আছাৰ, আৰু, ভাবৰ food, nourishment, provender; swsq zag-flan bad food; ** 15 zas-spyod food and exercise; ** 255 quin give food to whoever is in need of it: अधावायों व सामोदेशक distributor of food; अमञ्जूदभय चयवास fasting; अमद्देशी उच्च भोज warm food; म्थलईवृहरण to treat with the best food, to entertain with dainties; अधावेष्णाय भीता a good cater; swy3's what does it eat as food (Dal.). In Budh, there are four kinds of food: (1) FHAT AN WATER THE TRACE THE food (के व) necessary for sustaining the body, including www.waqu mest and drink, pseuser in the finer foods, such as nectar, sweet smell, etc., which are enjoyed by the gods of the Kamaloka. and also the food which the child in the womb assimilates, etc.; (2) व्यविश्वाद : मेमम प्रदः सेमम एक रहेर देर ने जम रामनान

यम:ब्रेर्'यर् । दवेन ब्रेर्'ब्रेस स्थर संपर्ध स्था ब्रेस के सुद्ध सं विन रेट पु. व्यवस्था (LoA. a, 25.) : (3) विद्रास वेशमायवे तम समःसंवेशमाचार: (4) इश्रायः श्रेषायवे तथ familier. Here is an aphorism on food: अस अकेशन दे से बात करता । के बात है सान दे साम अहसान दे केश Danue was at (K. d. a. 331) food sustains life, life existing the body will remain and if the body exists the way to religion will also exist. Manager one who is destitute, has nothing to subsist upon. ser 2 as पद्मप्रद्रम्य केम क्षाचित्रके कार्र a Sotra in which the good of taking one meal a day, clean and well prepared food, etc., and giving such to the clergy, are set forth (K. d. a. 153). su's zas-tshod the due measure or proportion of food: sava the portion was not the measure of one's usual allowance. su'n'au'a cas sa fies-pa = su'n'auwa'au or m sh And not knowing how to eat properly (D. 4, 10). 24 dagarun sa mis-leas-par sa-wa to take meals, the manner of doing so properly, esp. for the guidance of priests (K. d. 5, 33). swams sas-bood good food, rich pastry; suga zas-thau residue of food: क्षा भूति sas-akan scarcity, dearth, अवादमान zes-dker units white food, milk, cards, etc. : an epithet of Buddha's uncle. ANIM zus-skom meat and drink, solid and liquid food: अम्भूमिनवादर्वाकेच one very fond of dainty dishes and drink.

भ्याम्भेन sas-gñer cook; superintendent of the department of cooking.

Syn. 6124 ma-chen; 4474 thab-kha-pa (Maon.).

sweet 5 gr. a sas-phul-du byuh-wa cornucopia; abundance of food and drink.

Syn. IIn'a gya-nom-pa; gaigu Equia phun-sum tshogs-pa (Mhon.).

Migh zus-byed=N24 ma-chen cook (MAon.).



su कृदिन Zas-glean-ma श्रहोदन lit. clean or pure food, the name of Buddha Gautama's father (अर्थाता). व्युप्त केला badd-tisinas च्याहोदन, में ने का bre-bo-sas मोचोदन, क्याप्त कर-बीक्ट श्रहोदन, क्याप्त कर प्रकारन were the names of Buddha's three uncles.

at 1. num. fig.: 52. 2. in W. something of a very small size or quantity.

I'm si-ma green soum, floating matter on water.

क्षेत्रके हान्हार for अरे केर or केराजय : सर्वाका क्षात्रके केराद्यायका जेदारवाका देवाला क्षेत्रका कुमा (Soriy.).

3 Z zi-ra caraway seed of Central Asia.

त्रेश्यक्षय केत्रजीरा the white species of caraway: त्रेश्यक्ष्य विश्वकेष

সংখ্যা স্থান্তলীয়া the black species of caraway which looks like পাঁই common caraway: সংখ্যান্তলীয়া নাইল; সংখ্যা the black species of caraway.

PRR zi-ri-ri droning of bees, the wind, etc.; & PRR zi-ui-ri the howling or whizzing of the wind.

À5 zi-ru col. for चौराषु gzer-bu.

3

લેવી zi-la જેવાર જેમકેમ ફુવરે વિશ્વસ a composition metal, generally of gold and silver. જેવામાન તુરેલામુલ વર્ષ્યા પ્ર

A DE Zi-ba n. of a Chinese town in Kausu situated about 80 miles to the E. of lake Kokonor, and usually known as Sining. It is a great emporium for the exchange of merchandise between China and Tibet: Mr. as a kind of thick velvet-like cotton cloth manufactured at Sining (Resid.).

The year a province of Ston-hkhor in lower Kham (Lon. 4, 24).

*34 (Chinese) a kind of Chirese satin of palc white colour (Jig. 20).

IC IC sid-sid bristle-like : Iswik ik, and in Ic it the bristle-like hair; acc. to Ja sid-sid = Kik sad-sid.

মন্ট্ৰণ Zin-tig a kind of gentian: মন্ট্ৰণ লাগুৰ ভূমা আমন মন্ট্ৰিয় আমন,

+ भेत दूर ain-thus = भेत भेष or स्थादन rough draft; also note, memorandum: भेत्रहरूत द्वित्तु स्थायसभ्या drafts which are fit to be adopted or approved (A. 155).

बैद्र'य zin-pa 1. निष्टित, निष्टम to commit to memory, retain in the memory, to learn; subst. a retentive memory. 2.= 4654 esp. in pf. tense, to terminate, to be at the end, to conclude, be exhausted, be consumed; স্বিত্ত perishable mortal body. 3 .= 924 with, while to be finished, terminated: \$ 23 44 as the playing has ceased, or; as he has done playing (Dz/.); Managua and endless working, unceasing labour (Mil_i) , 4, is used in older writings as a perfect affix like state, denoting that the action is completo and finished: हैन्याय देखा इस के the wall has been beaten down. 35 475 zinla-khad = Fan ares (Mhon.).

भा भुद्र अन्य zin-phus nan-po n. of a malignant spirit or Sa-bdag monster.

भि प्रेम zin-zis = रेन भि a receipt, quittance; bond (of obligation), bill of debt (Jü.).

ইম'ই zim-bu finely-divided, minute, fine, thin, slender: এম'লিল্পাইৰ্থাই বিশ্বৰ a fine drizzling rain was falling; কি জি ত ম'ম very fine, hair-like.

zir-mo a slide, glissade; also sliding motion.

প্ৰথা *zul-pa* dew, dew-drop = বিশ্বান হ'ব। প্ৰথা কৰ্মান dew-drops on grass (blades); প্ৰথা ধৰ্মনাই hoar-frost.

भिष्यक्ष्य sil-pu nag-po dew-drop.

3 su num. fig.: 82.

्री sug or देव sug-pa काश, ध्रक, सावक disease, affliction, pain, torment, physical and mental; distemper, illness, complaint: है द्वार distemper in dogs.

इन्हें sug-१मेंध=कुर इन शका, बजीक, शलाक, fam, vie pair, aching, uneasiness: धर्वक्रियाकालाझ्यान दुव दावदे देन नेन हास यन प्रेडन g 39 45 45 if I did not promise (to go to Tibet) this king would be greatly afflicted with sorrow (Hbrom. 112.); 94 म्बाजिद्वासुक के इबाह the three sufferings of the body, speech, and heart :-- AMEN'S gorage mental sufferings, 54 954 defective speech. and quases bodily diseases. SEARMENT paraga 35 afflicted by the grief of sorrow; क् के कार्य कार्य sufferings from disease; हुन apa 3 waq a affliction from sorrow (Yig. k. 98); Regusta sug-thu quar-wa one laid up with disease, tormented by sufferings; इल'हर्वे ते देव वीवाश विवाद (दार्व केदाय) untouched or unaffected by the pains of diseases, free from illness (*Yig. k. 98*); angular sug-fitte bral-sea free from illness, fully recovered from disease.

89'व sug-pa 1.= वह्निया 2. v. श्रेष. 3. sbet. a building, erection. १४ है sug-physis समास्त्रक tuak, a bracket projecting from a wall.

If sun gran, un, un two, a pair, couple: \$5.7 man not occurring in pairs (Vai. sh.). \$5.7 man sun-gi sgra-grog; (Mhon.), lit. that jointly crow, the domestic fowl, the cock and the hen; \$5.5 suh-ha pair of doors; \$5.439 suh-gaig one pair.

Syn. 494 phruys; 494 gñis; 4444 cha dgrig-pa.

and suffiche or and (Chinese) meaning: an a province, & or & a local governor.

हा आर्थन sud-quehog the model pair, the two principal disciples of Buddha, i.e., Saribu आरियन and Maugal-gyi-bu (और-प्रधायन); हर पुरेश sud-du-skyes lit. that grows in pairs, an orange; हर पुरेश sud-dbred connection, junction, or union: हर पुरेश प्रधा-dbred if one wishes both things to be united (Glr.); हर पुरेश इस्त-bbred-du adv. one with the other, jointly; unitedly; कुनिइस-वृत्य पुश्च-bod sud-abred China and Tibet united; कुनिइस-वृत्य the church and the state jointly, or priest and devotee jointly.

85 पान धान-प्रधान = चेन प्रधान सुन, सुन, सङ्घा technical term of practical mysticism, the forcing of the mind (केन्स) into the principal artery, in order to prevent distraction (of mind) $(J\bar{a}_i)$.

हरण suns, imperat. of बहुरण: श्वयाहरण hold or bear on the person! विद्याहरण bear in mind, remember!

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ৰূপি sum-pa 1. অসুনীৰ, ধৰীৰ, প্ৰাম to close, shut up: শ্বাৰৰ to shut the mouth; মিলুৱৰত্বৰ নিছিললীয়ন his eye being closed; মাণুলুৱনৰ the flower closes. 2. in W. for লয়ং ল, ৮. বছন ল; বুলালৰ a pin, brooch.

35 zur 1. side, margin, corner, edge: 4535 edge of a steep river-bank or precipice: \$35 margin of a river; \$354 one that lives on the bank of a river; १ के ledge of a hill : नव उर वर्दा । octangular pillar; 3544 four corners; \$55444 to stow in a corner, fig. to save, hoard; बदेव बेंड्र बड़ेश के written on the margin of the register; 3 954 gone to a corner, retired: 3x 259w4 one who has refired from public life; 35.48474 or 35.84 wun'n having a broken edge, damaged by being knocked about : 35 #47# faulty words and grammatical forms, corrupted word. 35 54 (新型领导的 private property or things. 355. 3594 indirectly, incidentally: 3x5 aaa to speak indirectly or by hints; 3 3 a s 4 a to note, point out by hints or insinuations (S.M.). 2. outline: 955935 स्मित्र क भेद देश this is merely a brief outline. extract, sketch (Ja.). 3 = 55 as a woman (S. Lor.): 35 24 PS'4 zur-gyis ston-put 95 AS Brown age (Million.) a gesticulation of a woman dancing, etc.; 3 2 m zur-lta-ma term signifying women in general (Mñou.). उप्तिन ने to sit in a bent posture: हैन्देशन हर अर बुर ब्रेंग वे यहर बद्वा (Ribit, 14). बुर के अर्रेड with shape.

3 ব corner-stone of a building : আ এক; ইয়াৰ ব্যক্ত the old or elder mason laid the cornerstone (Jiy. ?).

3x'q zur-yu = 3x'a3qqu u zur-bshugs-pa one out of office, a non-official; a private individual.

any thing not brought to prominence,

shelved; thrown into a corner. and bent angular.

Raja: १ म्हेलुक्क कुरुष्य का क्षेत्र के स्थान का स्थान कि हिंद के स्थान का स्थान कि स्थान का स्थान कि स्थान कि स्थान का स्थान कि

3X Q Zur-wa to push.

हर वह व sur hint (ये ने इ.स. इ. वह बार) स private note.

型料 Mer-ma = 型 2nr.

রংগীল *sur-mig* = শ্লীল গ্লাছ র হান্ত্রিন, জরাজ র side-look; slight attention: রুম গ্লীল এক রক্তরজ্ঞ with side long look, looking side-ways; রুম গ্লাছ ব to look askance, og:o. রুম গ্লাছ ব to look askance a sly woman, she with looks east side-ways, a handsome woman (ইনিলা).

ৰংগ zur-mo pain, for an zug vuig. (Ja.). ৰংগি zur-tsam মাজুৰ slight mention, a hint: ৰংগি ইব মাজুৰ one who perceives from a slight hint or sign; ৰংগি মুধ্ to abridge, to shorten; ৰংগিব্যুগ compendium, abridgment (S. Lex.).

\$5.454 zur-geos privately nursed or brought up, educated by strangers.

37' N zul-ma in W. cornered, angular.

3N zig=39 zug.

3 ze 1. num. fig. : 12.

3.7 ze-ka 3 zehu 1. hump. 2. decorated pad or cushion (Ja.)

के व ac-un च्यानों a precious stone.

1489 ze-hlug the maw or fourth stomach of ruminating animals (Jä.).



ो बहु se-hbru or नेऽ बहु sehu-hbru चेतर, विश्वास the anthers of a flower; नेऽ बहुड्स sehu-bbru-can a flower having anthers; used also in letters as a term of endearment to women, especially to me's wife.

I'm ze-mu the eve-lashes.

In incorrectly for \$ Mr. sre-mon the weasel (Rdsa. 29).

ই gc-tshwa saltpetre S.g.; ইবুৰ ge-tshwa-can containing saltpetre, nitrous: ই মুখ্য বুলি বুল বুছ চাtre absorbs stone and fetid matter in the bladder. ইবুছ ই se-tshwahi skyur-rtsi nitric acid.

ীৰ্ডাই টু'ৰ zey-mahi (tc-wa = 5 ° বিশ্ a whirlpool, eddy (MAon.).

ইবাৰ সি ২০০৪-তাৰ সৰ্বৰ, বিশ্বী particles of water, spray; the term is also applied to গৈৰ on grass blades. অনুদ্ৰী বৃদ্ধ drops of nectar.

∄C° 20 A in वृद्य कृष्णभाक्ष कृष्णिकृष्ण the skirts of the coat on the right and left side fold al back or tucked up (Mil.).

35 206 1. shet. a brush; 30 35 dustbrush (C_5) . 2. edge in C. 3. adj. brokenoff, damaged, injured; 35 32 34 chink, crack, rent.

ইম cm 1. awe, fear; মুগ্রেষণ awe with respect, to regard one with cheerfulness and respect: ইয়ুগ্রেষণ বিষয়ে মুখ্রেষণ করিব করে ১ এ. ce.k, a piece of a willow tree hollowed to hold liquids; মুগ্রেষণ হলা-লাটা/ the bottom of such vessel.

ৰুষ্ট হল 1. খালু a shaft of light, beam, ray; বিংটৰ or বিংটৰ ইবাই = glare (*Vig.* 72) v. ব্ৰহ. 2. talk. 3. for বিংশ n. of a small animal.

ix 'Azer-we to be named, called; to say; common in later literature, and colloq.;

 $\exists X' \exists I \text{ zer-ma} = \exists q u \mapsto a \text{ drop } (A. K. IV-11).$

ोर केर भूत ser-ser-skad = वर्षेट भूत (Mhon.).

बेपास क्रांनाम small chip; ने भ wood-shaving (Ja.).

अर में र अर्थे बाप, गवास [quick, swiftly going or passing]S.

ৰ zo, 1. imp. of * a za-wa 2. sbst. resp.

ৰূপ ৰূপ সুম্পৰ physical constitution, ৰূপিন্দ্ৰ
ক্ষমৰ good appearance, fair complexion;
মুক্তৰ one of good complexion. Also
figure, delineation, representation. 3.
mould: মুক্তৰ sb-wing mouldy spots;
মূল old, mouldy butter; মূল mouldy meat
(Jā.).

ৰ্ভিন্ত 20-chim, also ৰঙ্ক, water-mill to pump out water for irrigating fields: এইব এইবাছ অই প্ৰথম টু গদ্ম বিষয়। ইত্তৰ দুল্লেইবন (Khrid. 33).

For zo-wa pitcher for milk, a pail, bucket. For pitcher or vessel holding milk at milking; also a vessel for porridge (Rstii.).

III zog 1.= BNO khram-pa or IN phrama (Māon.) doceit, fraud, falsehood; II III gyyu-zog religious deceit; INI chop-zog

মৃত্য sog-po or মৃত্য sog-ma adj. deceitful, false, diesimulating: অধ্যান স্থান কি this deceitful lady; অবাইন মৃত্যান মানু সাধা my lord do not play the hypocrite (Hbrom. শ. 19, 43, 112).

sofi=19 sog ufunus described as #2:49-5244 (Milon.) articles of merchandize, goods; It As at not goods but ready money; and goods taken by travellers to be bartered for provisions : IN TE. drugs : TE IE merchandise (Cs.); IE ANNIAN UPFORM goods of all kinds; It quata zon-yis bisho-wa = Ex u tshon-pu merchant, trader, lit. one who exists by trade (Mnon.); Is बच्चेश व्यव soft-hyrem-quas warehouse or shop (Mison.). Is als son-mehon lit. the chief of all merchandise, as met. gold (Mñou.). 14:454 goods as compensation paid for one's life: It 45 mot game it act it 45 ms. द्वाराम (Rtsii) : ब्राय son-pa trader : ब्राय zoff-dpon = \$5.554 a chief merchant, a leader of a caravan (Minon.); In You soft-sou merchandise : ब्रेट में बर् बाब के ब्रेट में ब्रेट में बर में ब्रेट हेट. (Btaik) : समाबायामध्येत्रेयान्नायदिः मापूर्यः । इट In this place called Varauasi abound a variety of people and of articles of merchandise (Hbrom P. 37).

મેં 300, also દ્વામાં દ્વામાં caution; heed, care; મિલ્લુદ્ધા to be cautious, to take heed, to mind: મિલ્લુદ્ધા છે. એ તેમ not knowing how to leave off sin take heed of it; મિલ્લુદ્ધા precaution, preventive measure (Sch.). A Tibetan proverb says લા સુવામાં સ્વામાં માને મિલ્લુદ્ધા તેમાં ક્લેક્સિયા in conversation one takes care of his tongue; if one knows how to walk, one guards the feet. મિલ્લુ that which guards the foot, i.e., shoes.

ৰা som I. worn out, decrepit, wormeaten, damaged by use; জিল্পু কা rotten
and cast out (Riesi.); জিল্পু কা without
anything left out as damaged (Riesi.);
জিল্পু dull-witted; জিল্পু som-skyon of
books, records, etc., spoiled, old and
worm-eaten: ইমানুম্বিল ক্ষ্মিন্ত্র বিশাসি বুলি
জিল্পু বাং ক্ষ্মেন সম্বাচন ক্ষ্মিন্ত্র ক্ষ্মিন ক্ষ্মিন্ত্র ক্ষ্মিন ক্ষমিন ক্ষমিন ক্ষ্মিন ক্ষমিন ক্

ইন II: 1. বিষয় point, top, peak: বুলি মূল point of the dorse; ইংঘাণুটাল the summit of the Rirab; ইংগাণুটাল কি to the south of the peak of the black mountain; ইংগানু কা going to the top of the hill (A. 11.); দুৰ ইন্তান্ত কা কুছা কাৰ্য্য they buried the corpse on the summit of Tang-mo Tang-chung of Hphyon ryyns (Yig. 65.). 2. a cave;

III: a wooden cask or cylindrical vessel in which milk is kept; is a large barrel (Jig. 28.)

IX 2011, also IX a 2011-10 1 1 supine of IX or aIX a. 2. sbst. reaping-hook, a sickle, a knife, esp. the weapons employed in combating the evil spirits in the aIX word, aling, bow and arrows; IX aIX to shear with a knife or sickle; IX a sickle-blade; IX a chopper.

ইম্ম zor-ma 1. wide, spacious, roomy.
2. প্ৰান: (ইম্মেইড্রুম্ছেম) hymns, religious songs: ইম্ট্রিক্তিক্রমানীয়াইম্মেইড্রুম্মেই the wiser ministers sung songs of a religious character (A. 146).

ইয়া sol=আনু নতুন বৃ, খুন, আবেম, আন, লিল cunning, fake. প্রথাই লি ইন মুন্নাথয়েলই having decided the battle cunningly. তিনি লীভিক [an impostor; a rogue] S. ইনছ



ক্ৰিছিলৰ; ইণ্টাই আৰু [protext]S.; ইণ্টাইণ ক্ৰিছিলা, বাৰুছ [a protender]S.; ইণ্টাই ব্যু ইং ক্ৰিছিল without pretext; ইণ্টাইল solzog = পুন্ত deceit, fraud, imposture, falsehood.

101 8 zol-tsho, v. ales hasol-ica.

Tu sos. v. 19 sa-wa.

प्रवाह: 108-7मीत (मेदावायाँमापवाह) (Hbrom F, 107).

19 zla-pkyes 1.= শংশার্থ আছমিষ্ট্ the constellation called Mryacira (Maon.). 2. সুম্ব = পুল্ব the planet Budha; lit. the moon-born. 3. an epithet of the river Sindhu (Maon.).

semi-circular disk, the appearance of the eighth phase of the moon. 2. the cloak which the monk of the Gelug-pa sect wears at a religious service only (Risii.)

15 sla-dum = 1 4 wi 4 (S. Lex.).

মুন্দ্ৰ sla-hdres composite or mixed friends, a company of different countries: মান ক্ষেত্ৰ মুখ্য ক্ষেত্ৰ ক্ষেত্ৰ হৈ ক্ষেত্ৰ হৈ ক্ষেত্ৰ হৈ ক্ষেত্ৰ হৈ ক্ষেত্ৰ হৈ কিছে প্ৰতিষ্ঠান কৰিছে (D. sci. 3).

as sla-sdud or reduplication of a verbal termination, same as and slar-badu (Situ.).

juice; semen. 3.=starq handsome, beautiful (Yig. k. 1).

 and water at the expiration of those months (Jä.). Is often in letter-dates shortened to 2 sia.

AG III: we the moon; and grant the heavenly moon; I'm the full moon; I'm zla-nay the new moon, thus defined : ***** बार न्या के प्राची अन्यके के दान विक. Note: at this time no works for the dead or for the living should be undertaken. #43534464 zla-wahi dkyil-hkor the orb of the moon. #4 moon, i.c., the first or the last quarter; semicircle. It FRI 4 9 4 4 4 4 4 they are placed cound in a circle; 5804 7 94 9 9 ₹5 it is semi-circular in shape. 173 sla-sca-ña पौरंत्रासी the full moon; अप अप श्रीत-मत्त na-va or 3 95 10 the full moon (Yia, k. 26.) : # 4 24 sla-un hasin the eclipse of the moon.

Syn. 2 de se ri-bon-can; ant can ravamtsho-gyah; \$ 559 tshe-bday; and 35 bsilburd: वमेव देश हां ser-can; क्वाम कुर्देश द्वार chaus-bued hod-dkar; 455 8 %5 bdud-rtsihod : इन्देवे न्द्रन के drag-pohi glaug-rayan ; Marala ga-bur adsin : ufta Ba ak 35 beil-ldan htsho-byed; 4. M. In rgya-htsho-skues; asta क्रीरेक्ट्यूम mishan-mohi bdag-po; श्रेष्ट्रास्त्राहरू mig-gsum hdein ; श्रेष् वसुअध्ये वह व के दा miggnum-pahi glaug-gi nor : BE HR USATA BUUTmahi bdag-po; & 544 usa ri-dicage mishun; Landa wi-bon mtshan-ma; 1435 sgribbyed; 34 3 34 4 5 Tall-gui thig-le dkarpo; 4 9 aq a car-gyı thiy-le; ahuguan gnis-skyes rgyal; an was gaab-yi makhyud; Lakara ri-won bdain; gurung rgyu-dkar mu-khyud; a wa rgyu-dkargiso; and my gya-notso mur-genr; F Ba as kha-bahi hod; ASBS spid-byed; REMN Paka ri-dwags sna-hdsin; 455 8 1 bdud-rtsispro ; gant an grib-mahi lus ; \$595.6 guitt. क्ष rta-dkar chu-skyes nafi-cau; क्षेत्र प्रकृत



क्षतेत्र व steft-phur gçer-ldan pi-ku-çra; प्र अदेख pad-mahi dgra (Mhon.).

्रविषय sla-uca gcig-pa=क्ष्रीवृष्य met. a foot-stool.

279 En St. sla-wa habum-byed as met. a sword (Mhon.).

্রাট শান্ত gla-ica gshon-nu, v. শাৰ্প আ ka-kola (Mhon.).

क्षण्यां zlu-ua hjoms राष्ट्र the planet Rahu, इन्डर sgra-gean (Mon.).

श्राच प्रकार है देश-wa yar-yyi ho or श्राच पर दे स्वापन [enlightened half of the month]S.

्रायक्ष्मिक sla-wa chu-çel चन्द्रकानामृति the finest crystal gem.

Syn. ब्रॉड, ala-hod; ब्रावर्ड्ड ala-va norbu; भेक्षभाग mig-la-phan; द्विच वर्ड-४ कृत bailkah: char-ldan; र्जुमन्भाग्डेक diens-nas-hdsay; भग्नेच man-çel; ब्राव्ड्डन्ट्ड nor-bu dkar-po (भ्रतक.)

4 zla-sca-col intercalary mouth.

Syn. The zla-theb; Tym zla-thag.

মুখ্য শ্ৰাম zla-naḥi-grogs as met, the great ocean (Māon.).

ह्न विशेष्ट्र sta-teahi-glin प्रवासीय a small island in the delta of the Ganges where Chandra Gomi the Buddhist sage and grammarian was exiled by order of a king of Varendra; it now forms a part of the district of Bakerganj in Bengal.

and the moon = # 984 squagran (Mhon.).

102 15,43 Ziu-nahi cod-pan an epithet of Sambhara the chief Tautrik god of the northern Buddhists (Mion.).

्रावरेक्ष zla-scali that क्योग (one who has only the dust of the moon; a plagiarist) 8.

क्षण के देव अप sla-wahi thoy-ma विकास मुद्द अप क्षण the constellation Chitra (Risii.). श्रुवेदे sla-vahi-dri = ३६८ ku-mu-da (Moon.) कोसमञ्ज (water-lily) S.

्रा विके के sla-waḥi bye-ma, v. न भें व (Mhon.).

162 Sec. E sla-scahi decah-po Somendra the son of the great Kashmirian poet Ksemendra who added the 108th Pollava to the Avadána kalpalatá.

ৰুপ্ৰক্ৰম zla-wahi ma-ma (lit. the mother of the moon), = ৰুপ্ৰক্ৰিম the ocean (Yig. k 63)

3.49 85 34 zla-wahi tsah-kun u. of a Sa-bdag mouster or evil spirit.

াৰ্থপূৰ্ব হাৰ-wahi gisug-phud lit. the moon-creet = ও তাৰ-

हु वर्ष १ दिय-wahi ri-bo n. of a fabulous mountain equal in glory and height to Sumeru situated beyond the mountains called भेजवहम्मय Miy-bisums-pa (K. d. s., 291).

III and zla-nahi-lag = 990 & hbab-chu (Mhon.) river, stream.

্বানি আৰু u zlu-wahi sa-ryyal are a class of (Sa-hdag) spirits.

a sac and a separation of the moon, an epithet of Sarasvati (Maon.).

্রাবদ বৃথ্য : :la-was-dgah = শুস্তার মাছিদিয়, কুরুর (Mhon.) [water-lily]S.

a sweet starner-hphel, v. gwf. 14 Tryya-mucho-chen-po (lit. that is increased or heaved by the moon), met. the ocean (Mnon.).

अस्य parterre of lily plants (Minon.).

I'S zla-bu gu the son of the moon = 894.

assistant, co-operator, friend; husband,



wife, concubine, mistress; also, help, assistance: ATSTA to accompany, assis; MA FRINTAGA a thief's accomplice; MA "kunda" resp. husband and wife; ATTA rival, competitor; ATTA a woman whose husband is dead (lit. who has eaten him). ATTA single, single-handed; ATTA slama ATTA a female friend, concubine (Min.); ATTA slama ATTA comple, combination, viz., of a thing and its raverse, hence ATTA class physical

ম hs zlu-med 1. ভইন, অহিনীয় matchless. 2. friendless, without help, single, celibate; alone: কইন্পুল্ব-মুক্তিন্ত্ৰ in a strange country (I) was left alone, friendless (Rdsn. ≳J).

Syn. Ada geigelm; Juge ykyak-ykyak (Mion.).

ৰূপৰ zla-ptshan জে:, ঋপু menstruation, monthly course of women; ৰূপ্তিন ইণ্ড zla-ptshan med-pa আনীছিনী one without menses.

Syn. 3ª rdul; & 3ª me-tog (Mnon.).

A MEN sla-mass an epithet of Sarasvati; the Kunda flower.

Syn. 5354 54 dbyahs-can-ma; AFT 545 me-tog kun-da (Mhon.)

कृत्रकारिक sla-shal malsas-ma term for a beautiful woman (Moon.).

#3' shi hu संखा - ईवाम व colleg. रवम व.

क्ष्य के sla-ral yyi-dpe अत्युदास्त्रव [counter example]S.

नुष sla-çun कस्पीक.

and to pour into, to cast, put in:

pot or vessel. 2. pf. and baluge to send word, report, inform.

स्य adj. round, circular, र्वेश्वयाम-po विक्र, स्य adj. round, circular, र्वेश्वयाम-po विक्र, स्य adj. round, circular, र्वेश्वयाम-po विक्र, स्थाप-po rtsig-pa to creet a round, oylindrical wall, e.g., for a monument. र्वेश्वर्द्वश्चायम्बद्ध clerics bare-foot, and with their heads shaven and threeby looking globular; स्थाप-स्याप-स्थाप-स्याप-स्थाप-स्याप-स्थाप

Syn. 20th ril-po ; 35 M sur-med.

AND ale slum-no hasin= I'm the sun.

 3^{n-2} slum-phu-se a mole-like animal (Ja_i) .

हैं प zlo-un to summon, call; v. 43.

विषा u slog-pa pf. ब्रिम slogs, fut. व्या belog (is tra. vb. to aqu [dog-pa) 1. fagra: निरमण, बाम, to cause to return, to drive back. repulse, expel, to send back; esp. to send to fetch something. 2. to cause to turn, divert, to turn was the mind or intention; Figure to alter the mind; 9343 मुद्र सेमस ब्रेग दुन्द it is hard to give up the love of kindred (Mil.); देवे अन्य सुर ब्रेन मुल्लमंब we beg you to dismiss the thought of it (Dsl.); iq ana sa as sloy-thabs-can beu the ten means of turning aside or diverting others such as :-(1) 3 % (2) 44 44 64; (2) 44 हुन बर्चम डन् sla-wa slog-thabs-can ; (3) शे हुन व्याप 54 me-slog thabs-can; (4) & Ta and s4 chu zlog thaby-can, etc.

ত্ৰি clos = প্ৰথম আৰু খাৰোী a charm, spell (S. Lex.); মুখাৰ to repeat such; মুখাৰুগুল recitation.

AN'UN slot-gar or \$5.40 slod-gar non, नाडच drama, dramatic performance, dance, one of the four branches of Sabda Vidya. the science of external expression. Iwas. alog-gar-mkhan ween an actor, daucer [also a mistress]S. Zlog-gar is divided into five parts :- (1) at aliqu sutradhara; (2) Kan rol-mo music; (3) an gan chaşshugs dressing in different and fantastic ways; (4) क्य क bshad-gad comic representations, laughing, etc.; (5) Inque zios-yaithe dance itself. The term awas zlos-gar properly, however, signifies the interlude when songs, etc., are repeated, after each kind of dance has been performed : 49 % वहेंद द मार्बिय बेट जार केद वमान के भागार (Lon. a, 6). Is at \$ per slos-gar-ym khan stage, theatre ; ब्रेस कर ने दहर दूस zlos-gar-gyi भारक्षाक dramatic works ; अभावर वेद य slos-gar byed-pa to dance, an magau to teach or learn dancing.

वास्त्र प्रमुक्त, v. वस्त्र htshug-pa and वस्त्र hdsag-pa.

प्रश्निक प्रिक प्रश्निक प्रिक प्रश्निक प्रश्निक प्रतिक प्

मुक्रासारिकः ganhs-rih - द्वेरासार अर्थे tsher-met ra-nggo.

1

935 gand n. of a district in Lhokha (Deb. 7, 14).

াইই ganh 1. বছ a planet, the name being usually restricted to the following viz., ইণ আহিল the Sun, মূল নাম the Moon, মূল্পন আলুবেল Mars, পুল'ৰ বুধ Moreury, বেমনে মূল Venus, ইন্দু বুধুখনি Jupiter and ইন্দু মন্দুৰ্ঘ C Saturn; the ascending node শুরুল্ব (মৃত্যু) and the descending node শুরুল্ব (মৃত্যু) are added to make nine planets শুন্ত বুধু (মৃত্যু) are added to make nine planets শুন্ত বুধু (মৃত্যু) are specified days of the week thus

enumerated :- and an grap hi-ma the Sunday; and gran sla-wa win Monday; कृष्ण मेक्द्रभद grah-mig dmar सक्त Tuesday; वान अन्य grah thag-pa सम Wednesday; वान 4x 9 grah phur-bu armfa Thursday ; ma u men grah-pa-sads um Friday; and Bein genh spen-pa वनि Saturday. 3. जनात dangers. troubles, gen. attributed to the influence of malignant stars or planets. planetary disturbances are of different kinds :- Ban bla-gzah, Mana stoy-gzak. ननेर नाव good-ganh, अनाव ग्रेंटअनाव ma-ganh gron-genh, gan bu-genh, 59 an dyra-genh. श्रुक दर्भाव glun-si dar-gzah (Vai. kar.). मार Ti gaah-gdon uv, w unforeseen danger, evil, trouble. नाम 15 epilepsy : नाम वेन id

ৰাজ্য প্ৰান্ত gzaḥ-skar-nkhan astronomerand astrologers.

Syn. In this pa; MESYS a skar-dpyadpa (Maon.).

 \P a grab-khyim 'the place,' or more correctly the house, of a planet, the constellation in which a planet stands (C_{N_i}) .

ৰাজ 5ৰা বৰ্ষ grah-duy nag-po an officinal plant used in apoplexy.

ৰাজ কৰে genh-bdag= গৈ ৰাখ্যনি, আৰ্ম্ম the chief of the planets, the sun.

or valley or plain filled with boulders.

প্ৰথমিক gzahi-rna-wa an epithet of Rahu or শ্বৰুষৰ syra-gean (Mslon.).

कारी पुत्र yahi yam बन्नाची a religious work treating of planets (Rtsii.).

ৰাজ্য নিষ্কুৰ ganh-yi-rien শ্বনাৰা the fixed star, the polar star: ৰাজ্য কালতে টুকুৰ ব্ৰহ্ম ক্ষাত্ৰ ব্ৰহ্ম বা is called Dhruva or the fixed, because it remains steady above all the planets (Mion.).

નાગ એ સ ઉડ grah-yi mu-khyud as met. = the moon (Moon.).

a plain shawl gen. of liver or orange colour which a Buddhist monk wraps round his hody.

প্রায় gsan-pa 1. food in general, but most frq. hay etc., food of cattle. 4545 454 gran-du skuur-wa (lit. to deliver over for food, i.e., a body to demons), to scorn, slight, despise; and provender for animals and provisions for men. 984 Ac. gran-cif grass for horse and donkeys and fuel for men: 435 Ac w Ru & au Bau (D. cel. 40). 2. to devour, consume, pick out; to worry, mostly in fig. sense: XX HANN 444 tsher-ma shabs-la-quan the thorn worries the foot (Mil.); adi. 9279 gzan-pa and and gan-vo worn-out, thread-bare; केम्बाबाबाइ sems-lu-gran it gnaws at the heart (Mil.); ₹ arog-la it preys upon life: 4 3 4 4 5 rna-za la-azan in C. it deafens the ears = 45'aB4'a sun-huin-pa.

হাটা gzab 1. careful, well-behaved, attentive and polite: ৪ মুট্র বাল ব্যৱহাণ bya-ua spyod-lam gzab-pa in behaviour and work careful; কাৰ্ট্য মান্ত বাল ক্ষিত্র ক্ষাৰ্থ কিছিল বাল ক্ষাৰ্থ কিছে বাল বাল ক্ষাৰ্থ কিছে বাল কিছে

ৰ্থান geab-ma or ব্যামীৰ (elegant writing), Tibetan capital or printing letters (Grub. ৭, ই.)

ৰাজ্যান বি gaubs-pa (also ব্যাহাণ and ব্যাহাণ)
imp. ব্যাহাণ gaubs, to use care, diligence:
ব্ৰহ্ম ক্ষান্ত ব্যাহাণ বাধ lo-gety-zas spyod-gzabspas by a careful diet continued for a year

সূত্ৰম gaar 1. a rug to spread on the floor (Yig. 23). প্ৰহাটন a broad rug. 2. peg, hook, wooden unil, for hanging up things; বুমুম্বাই id. প্ৰমাণৰ gear-thag=ব্যুম্বাই প্ৰায় বিশ্ব হৈ কৰা a Situ. 76), a string or rope that is stretched on walls, &c., to hang clothes on.

बार ं gear-po or बार व gear-wa adj. steep, rugged, precipitous: १ व्यवस्थ steep and rugged hill; व्यवस्थ precipitous rock; १ व्यवस्थ हे व steep declivity or cliff; १ व्यवस्थ क्ष waterfall, cascade on rocks.

ৰামন্ত্ৰ gzar-bu আম্মন, আৰু, colloq. "saru" a ladle, gen. of wood: ব্যাহন্ত্ৰ gzar-bu ক্ৰিন্দ্ৰা lifting up a ladle for a blow (Mil.); ব্ৰংক্ষম and মুৰ্ক্ষণ্ডম blugs-gzar two long spoons or ladles used at barnt-offerings (Schl. 294). পুৰুষ skyogs or বৰ্ষ্ট্ৰ্ক lagskyogs are used as synonyms of ব্যাহন্ত্ৰ but generally a ladle made of metal is called পুৰুষ skyogs.

वाकाय qual-pu=वन्याय पाकक a rent or split; anything split.

ব্যৱস্থা gzas-pa 1. to set about, to be on the point, to propare for; generally used with termin. case of infin. mood. শ্রম্মুখ propared, began to dig out.
2. to brandish, = বইৰ ব্যৱস্থাৰ to begin to wave.

gsi 1. আছৰ shine, brightness, clearness, splendour; in W. looming in mist, a mirage. 2. ইবজ n. of a precious stone—onyx—variously coloured, brown, gray, streaked with three, five or seven lines. 3. v. under ল্বীমন gsir-wa-ps. 4. = ল্বী ঠুsi. প্ৰীট্ৰম gsi-khyim a corrupt form of the word জিছা; প্ৰীমন gsir-can shining bright, প্ৰীক্ষেত্ৰ red sunset, afterglow.

ৰুণ্ডীৰ gsi-brjid ফলাৰ, খলাঘ, নীজ: 1. brightness, beauty, a fair healthy complexion;=জন্ম or joined with it, frq.; majesty, e.g., of deities, etc. (Dzl.). 2. honour, esteem, celebrity. প্ৰথমিটি প্ৰভাইন্টো skyes নীজন as met. =gold. প্ৰথমিটি ক্ষানি ক্ষানি চানুনাৰ ক্ষানি চানুনাৰ ক্ষানি ক্ষানি ক্ষানি ক্ষানি ক্ষানি ক্ষানি চানুনাৰ ক্ষানি ক্ষ

মুখ্য ক্লেক the yellow loopard.
ক্ষম্ম gzig-gos he who wears a leopard's skin, an epithet of Mahādeva. ক্ষম্মজ্য gzig-majug=ক্ষম্মজ্য n. of a Su-hday monster. ক্ষম্ম gzig-mo 1. female leopard; 2. acc. to Jū. porcupine, prob. for ক্ষম্ম gzig-moā. ক্ষম্ম gzig-gubs leopard-skin case for a bow (filisii.) ক্ষমম্মজ্য gzig-stoted leopard's colour; a kind of spotted chintz resembling a leopard's skin. ক্ষম্মজ্য gzig-stoy=ক্ষমম্মজ্য gzig-mjug.

Syn. Bang khyi-gçed; an ala thiy-lehi-lus (Maon.).

यात्रेयास'य azias-pa 1. अवशेषन hon. form of Mis 4 and #4, to see; also, to see to, regard: KENUK allanu seeing that he had come; True qual seeing him coming; बीज्यानिज प्रका behold! दव हु जीज्ञा रम महिन्म पर काताम् behold carefully. fewier observing well, observation : अधिकारपर के please to look (Gir.); अधिकारपर A age when he looked (for it), there was nothing to be seen; अ. अ. अ. अ. अ. अ. अ. अ. अ. अ. your honour's life must be regarded (Dzl.). 2. equivalent to: to give, grant; 4144 तुन्ध है न देन पर्ति have the goodness to give some seed, prob only breviloquence for भावत देव वादद वर प्रवास वहे वर वाधिवस नेव (Ja.). 3. = \$74 mercy, grace. 4. to accept, to take; to buy.

ৰীপ্ৰান্ত gaigs-rica = এইবাৰ কৰি a token or object for acceptance, as an enclosure in a letter, house resp. for present, gift: ৰাইবাৰ ইণ্ডুইবাৰকাৰ অনুষ্ঠান হ'ব আৰু কি বিশ্ব কৰি লগতে কৰি লগতে কৰি কৰিছে কৰ

ৰীৰ্মজুম grips-stans lit. manner of socing; gon. looking with eyes fixed steadily on an object.

পুরবাধ \$5 gzigs-byed as met, the eye (Maon.).

ৰীৰ্ম*ল gzigs-mo* rosp. for % মূম ৰ view, apectacle, sight: এ গুৰু বিৰাধীৰ সমিন বুধ এ ৰ as he came for a look at the flower (*Pth.*).

4 3L' gain for aken a halsing-pa (Glr.).

ৰ বিষয়ে প্ৰথমি a ship; প্ৰথম ইন্ত large sea-going vessel; প্ৰথম ইন্ত ক্ষিত্ৰ having equipped a large vessel; (G/r.): প্ৰথম হ' = শ্ব প্ৰথম a small vessel; a boat; প্ৰথম shipmastor, captain (Cs.).

Thungs gains-rhyon, resp. for hed thyon-the candle, lamp (Id.).

chuń re-p. a dwelling, a house for retirement: জুইলুইজন্ম অন্তর্গন I will attend at your abode; লুইজনুমে gzim-chuń-pa chamberlain of the Dalai Lama's abode; লুইজনুম gzim-thul sheep-skins for night quarters; লুইজনুম gzim-gnus lodging, place for spending the night; লুইজনু gzim-phug page, boy-servant of a great man; লুইজনুম gzim-mal — লুইজনুম gzim-sa, bedstead with লুইজনু or ক্ষম bedding on it; সুধুমই or ক্ষম চি deding on it; সুধুমই or ক্ষম চি deding on it; সুধুমই

মুখ্য বি gair-aca = শ্বংব to suffer, to be afflicted; to be harassed, troubled: ব্যক্তির troubled by disease; ব্যুগ্রাক্তির করানুত্র overpowered by lust, overcome by brutal passion: ল্যুগ্রাক্তির gdah-pas gzir tormented by longings (A. K. 1-14).
পুরুগ্রাক্তির (pain, transgression)8.

म्ब्रिय god in मन्यद्वरण= भुः के द्वरण कृत-रांत्र byed-pa (dia.).

48.548 gzu-dpoń witness, mediator (S:h); an honest and truthful witness.

note to which an animal for sacrifice is tied; a lever, bar; \$\figstyle z^n - \text{rfine} a prop \$(Cs.).

ৰাষ্ট্ৰ gen-pc straightforward, upright, honest: মুৰ্থ ৰাষ্ট্ৰ honest mind; ৰাষ্ট্ৰমৰ্থয় to be impartial and straightforward, to be on the side of honesty (Cs.).

মুখ্য gzug 1. the tenth part of the careass of a slaughtered sheep. 2. pain, v. 39. 3. peak, point, pinacle: এই য়ণ top of a mountain pass $(J\bar{a})$.

বাৰুণাৰ gang-pa to be able to bear, to sustain (Ja.).

বার্থাথ grugs হয় 1. symbol for 1. (Bisii.) 2. चाकति, च्या, तस्त, विस्व, प्रतिमा the body, the outward form of snything: भे रेव में वात्रवास हमस external forms, the forms of the sensible world, the impressions that are made on the eye (Vai-sh.) केन विभागवन्त्रभ www.te the forms (of things) are seen with the eves : अभागातम lus-grays shape of body, stature, frq. : नहमाभ हैभ व के प्रतानुह-kui hi sho-ua (MY afr. 4) that makes her body the means of livelihood, a prostitute, harlot: 9398 12 8 gzuge-kui sne-ma wort: n. of celestial courtezan (Milon.). Other forms of same import, v. below. नामान्य arnos-dkah करें। "difficult, tortuous body," met. ब frog. In metaphysics : form, body, as one of the five ekandhas, v. 355. In letters and in polite enquiries after health 9394 and # 939w are always employed: 35 W वृत्रवाभ वरे केर वृत्रवाभ भभ are you (is your body) quite well? so, too, in conversation, the collog. term नाजना "suk-po" being used: अर्थ ना अप का का कि में भी कि का अप getting better? 3. in physics : body, matter, substance: नाउनभावत, नाउनभास् प्रदान composed of matter, material, substantial; 4344 84 84 धेवय, बद्रवस सुधे पूर व, बद्दवस केर immeterial, unaubstantial: बाबाबा के पूर्व कर chost-like voice (Mil.); 4344 FAN EQUITY the range of the material world; व्यवस्था बहुव हु दुश्र व मायाक् तिमिवविष्य ; माइक्श व हुँ प gungs-na spyodpa water [walking in the world of form] S. बाब्ध-चेंद्व quuy yod-pa having form. Motaphysically 4344 1 als gauge-kui skuemched "the sense of form" is possessed of



nganes it a Gauge-con shift-po the earliest patron and friend of Buddha who ruled over Magadha when he had renounced the world for the life of an anchorite; being the son of king Mahapadma by his queen Bimbá he was called Bimbisara. (K. du. 7, 5).

ৰ্মুণ্য ক্ষম gauge-can-ma 1. ভূমৰণী the fair sex, a general term for women; also ইয়া prostitute (প্রতিন). 2. মৃণ্টা মান্তব্য (প্রতিন) [the Indian fig tree] S.

ন্ধুন্ধবৃধ হুল্লু-পুন্নিল 1.=খুং-বৃধ জানা-চুন্নাল দ্বিস্থানি, সনিল, মানি, স্বিনিমি, সনিবিন্দ: image, reflected image, reflection. 2.=ম্ব্রু ম ফুল্ট-লন আব্ব shadow.

વારુવામ પ પુરાલુક-pa v. વિદ્વામાં મૃતિમાનુક-pa : વારેવ વિદ્વામાં પાત્રવાનુ પુષ્ટન-મૃતિમાનુક-pas gzungs (Nag. U2).

43443 gaugs-bu, squ simile, metaphor (S. Lex.)

बहुब्बास gangs-ma, इव [1. graceful. 2 silver]S.

shapes, one of various shapes. 2.—Av many shapes, one of various shapes. 2.—Av many shapes, one of various shapes. 2.—Av many shapes, one of various shapes. 2.—Av many shapes, one of the gum of which a resinous incense is made burnt both by Brahmans and by Buddhists in performing religious ceremonies (#400n).

ৰাষ্ণ্যকৈ gauge-med shapeless, without form; etherial, spiritual: ৰাষ্ট্ৰপালি বেই পাৰী the four spiritual stages of existence: (1) ব্যালাল spiritual stages of existence: (1) ব্যালাল spiritual stages of the sky]S. (2) মুখনীয়া গলাটি কম্panse of the sky]S. (2) মুখনীয়া গলাটি কম্panse of the sky]S. (3) ইংগ্রালাল spiritual stages of knowledge]S. (3) ইংগ্রালাল মান্তি ক্ষিত্র

quawa gruqq-mo a species of antelope said to live on the higher regions of the Himalayan range between 9 to 18 thousand feet above the level of the sea.

Syn. 明显可以新语言:gsugs-mo byi-thur or **è** 5x byi-dur; 著章: sgro-byed; 喜x 5% rtlukhehon; 笔写叫其中 ri-dhags rna-wa (**A**fion.).

nunge-htshon-nun = Kaka u a harlot, prostitute (Mon.)

न्युन्ध*भाषे भय gzugs-mdsss-pa स्था*े, स्र्र one of handsome body, one who has personal accomplishments.

Syn, अद्र व्यामार्केण कृत yan-lag mehog-ldan ; स्त्रमाभ वत्रद्रव uzuas-bzuñ-wa; कुमाओं भाग थिड malses-pa; अभागेत्व अत् lus mehog-lain; ह्व प्र sdug-gu ; Be S gar snif-du gdug-pa ; Qc KE: nid-hoft; as say yid-dgab; BE E RA shift-potelan; wengen medses-solug; with gen mitsharsdug : annu legs-pa ; Et 5 ann snift-du bbab ; विद् द वह yid-du bthad; नेत् हु अर्थ çin-tu mdses; 445 gq çin-tu şdug; wax & msharto; भेद बर्बेण yid-hphrog; भेद दुन्त देह. yiddkar hon; Angulu mig-tu mases; with द्वार mithon-nu dgab; अवसम्बन्धिक lla-was mehog mi-ces; wown Eun Ita-was mi Rome; magge ga he Agu gahen dan thun-mon minpa; Amaques mig-gi baud-risi; Annuncs mist-la mhar; Qu Burn yid tshim-pa (Mson.)

वाबुद्ध व gaun-wa 1. a form of the perf. of बहुद : बहुद का अनुष्य having seized.

2. interest, inclination, bias: ब्युट व्हेंस्ट्व being free from interest unbiased, apathetic; (3) धारवा, भी, सुब attribute, capacity. ब्युट विशेषा capacious mind.

नद्गर है २५ न gand-ste hdug = वर्षे र है २५ न held, surrounding, embraced.

माइर इन्ह्र पुटाती (dan-ma, धारवावती (retontive)S.

Mak Mak gand-gar peg on a wall.

पाइटिंग gzuñs थारची, मच्च that which seizes or holds; and hence, a spell, a mystic charm. चाइट्याइंड gzuñs-rien a prop, support (Ja.). चाइट्याइट gzuñs-shan loose, weak, without a hold.

ap. of women by loss of blood (Cs.).

मात्र भावनाभ asufis-shous सम्बः भारकी the well-known dharunt or magic sentences, lit. "spell-holders," a sentence written in Sanskrit the possession or recitation of which secures: 55443444 unimpaired memory. र्जापक अपेर अप undiverted or uninterrupted reflection, अ व्यासम्बद्धाय unobsoured intellect, and Austral 354 great intelligence (K. d. 中, 381). 明珠明 引用方本 gaufis-kyi-gter n. of a dhirum called more fully: अभागकामा ठर गुन्त है वहिन यश महर मा के महेर (K. d. P. 322). ALLE gruhs-grea-laa or बादमादेव हैं थे n. of a work on the five classes of Buddhist charms contained in the Tantra Section of the Kah-gyur; these five classes being (1) It 34 to 4 to 4-chen rab-hjoms; (2) #BBAN rmu-bya chen-mo; (3) अञ्चल्यास 80-80r hbrah-ma; (4) वमेव वरे हेव देव to bail-wahi tshal chen-po ; (5) नवर हनक ANN ARTH QSaft-shays ries-su hasin-pa. महरू अर्थेव a gsufis thob-pa, चारचीप्रतिसम्भ ; one who has obtained spells.

न्द्र-भवन grafis-thay, भारतीक्षण a string made of five coloured threads and attached to a Dorje (Risii.). मुद्रसम्बद्दे व gzuñs bde-wa, सम्बद

वाद्रभाव्यम gruns-bedus= भर्भः a collection of Buddhist religious works.

ৰ্ষ্ শন্ত grafts-phyl সন্ধ্ৰ n. of a number (S. Lex.). ৰ্ষ্ শন্ত grafts-yas বিজ্ঞ another number (S. Lex.).

मात्रास देह: ganhe-rin = ह्यास देह: 8hage-rin : १ के होते बाइर सार्थेट देवास देह: (A. 32).

4354 gsud-pa fut. of aggu.

«Зы и дин-ра v. «бы и hdsum-ра.

শ্বী ব শ্বী ম ganr-gnaş a witness. Syn. লয় ব gzn-bo; ব্ৰুমে dpah-po; লাগুৰ gnah-tco (Mhon.): ৭ই থ্ৰিং এমন মুঁ ইম্ম এই লায়ং লাগুল প্ৰতি অ ব্ৰুম্বানিক (D. çcl. 13).

বৃটাৰ gze-wa 1. abode, nest, dwellingplace. 2. quick.

বাই ঠা gze-ma, more fully ৰাইনং কৰি বিষয়ক, মুখ্যকা, বাল, a thorny plant, the thorn of which resembles the horns of goats: বাইনংক্ৰিয়াবুৰিয়া বুলবু ক্ষেত্ৰ বৃদ্ধিয়া

Byn. रेबायर प्राप्त reg-por-dkah; e A ja chu-nud-skyes; रेबाइम्ब reg-bya-fan; 5.35 m fu-byed-nua; gaith mar 24 rgya-mtshohi mthah-can; mar 35.5 प्राप्त mthah-rhed-dkah; प्राप्त ya-sa (例fon.).

als greers for als a little nail (Ja.).

मावे दे gae-re weak, reduced.

মাইবা gzeg or কাইবা gzegs= গ্ৰ'ল আহম little grain, atom, particle; বুইবা ৯ কুম' a small particle.

कृषेण अ gzeg-zan कथाद n. of the founder of the Vaiseeika philosphy, eater of particles of grain gen. of rice; व्येष अत्य gzeg-zan-pa followers of the Kanada school.

ala Ki greg-mo-byi the hedghog.

्र प्रोटेस प्रकार greats-pa or कोरणकार height, loftiness, sublimity, gloriousness, wide-spread, spacious.

Syn. agra hrkyak-wa; alla gsi-byin; alakila gvi-brjid che-wa (Mhon.)

ৰাজ্য বাদু ব gashs-bitod-put 1.= ৰ্বন (প্ৰিনিতা.) gift, blessing. 2. belauding, praise, panegyric, encomium. 3. vb. to praise, extol, glorify.

Syn. Mars o mtho.car bya.ca; dais che-briod; apquuals, bshags-pu-briod; mis; da mehod-tshig; dang leys-smra; danals, legs-briod; as, da bstod-tshig (Mhon.).

ৰাই (I gacd-pa 1. to carry: ৰাহায়ৰ বং ৰাই gan-phrag-par gard carries one's shawl on the shoulders. 2. to spit on a stake or spike.

नोद म gred-ma gen. नोदम greb-ma, also नोदम grebs any small wicker-work basket or wicker enclosure.

मानेप gaeb 1. a tent. 2. पिकार a cage, aviary.

মাইসাম grem-pa = এইনাম hdsem-pa to do a thing gently ($J\ddot{a}$.).

বাইন gree কাল মঞ্জ, a nail small or large, spike: বিন্তুৰ wooden nail, গুৰুষ-কৃত্যি wooden nail, গুৰুষ-কৃত্যি iron nail; গুৰুষ-কৃত্যি thunderbolt, lightning; গুৰুত্য-কৃত্যে চিন্তুৰ কিন্তুৰ
(Cs.); ৰ্টাংক্তমান মূল colic, feeling severe pain or aching as if caused by driving a nail in the body. ৰ্টাংসুৰ কাম প্ৰতিষ্ঠিত কৰিছে (Sman.).

ৰাম্ব geer-wa 1 to bore into, drive or knock in, e.g., ম a nail. 2 to feel pain, to be suffering: ২ম্বুম বুটা beer-tippling produces pain (Jä.).

alttle nail, a tack.

明末 gzer-ma = *質素 cha-phra-mo a minute particle.

ন্ত্ৰি gro-ua to remember, keep in mind = the col. ইন্থন্থয়ে drin-low hjalwa to show gratitude: ইন্থান্তি প্ৰেট্ছই from remembrance taken of their kindness: ভ্ৰম্মন্ত্ৰ byas-mi-gro ungratefulness; ইন্থান্ত্ৰ drin-gro-ucaji-sems gratitude হ্ৰমন্ত্ৰ drin mi-gro-ucaji-sems gratitude হ্ৰমন্ত্ৰ drin-gro-can grateful (Ja.).

The good, or which good-bu chisel, engraving-tool, puncheon (Ja.).

+ শূর্ম good 1. = the first, the earliest (time): প্রথমন্দ = ব্যাহ্ম দিলো the first : প্রথমন্দ earliest time: প্রয়মন্দ্র = মান্ত Cunyata, that which has been existing from the first or the beginning, প্রায়মন্দ্র মান্ত বিশ্বাহ্ম এ. now, this moment (opp. to বুই before, a little time ago) (/ā.).

ৰাই, বা guon-pa to attend to, to take in, listen to: অইবেশ্বেইন্থ a precept wasted in the ear, it entered at one ear and went out at the other; ঃব্ৰাষ্থ্য to attend to, listen to; আইবেল্টান্থান to stend to the course of moral discipline.

ৰ্মব্যুত্ত geob-ps quick, sharp, clever; ব্যব্যুত্ত very nice (A. 156).



Description of the six drugs of medicinal spices, 2.= 4. an ox unifer (Man.).

3. whatever is good. 3. an agreement, treaty: unifer bank-grig an agreement of peace.

ax 4 bzań-po good in every respect, fine, nice, right, of good quality; but is considered rather a bookish and formal term, the collog, words being usually ward yay-po and in W. 42 aor 422 though ass & occurs in many collocations. Que brast-wa is another form. The latter also occurs as a verb: to be good, esp. in colloq. of certain classes of society: बदे बेदेनभद्धः भेवत्व this is botter than that. AME & bran-nen good and bad, good and ill : The Eggs all boun-fan hbris-gsum good, bad and middling: an Kaaga a bean-han aboud-pa to discern between good and evil: ASK-855 bank-helod self-complacency : का येवे बर्ज कुरू म bran-pohi hdug-stans the manner of sitting of the good and great. पार वेदे हें चूंच = हे पार समात good-hearted, generous, noble-hearted; बाद यदि ह्या समीति good morals, good behaviour.

an B both-khyt the Tibetan lap-dog.

+ ব্যক্ত কৃষ্ণ চূলন কৃষ্ণকৃষ্ণ ব প্ৰকাশন প্ৰকাশন প্ৰকাশন ব ব্যক্ত কৃষ্ণ Chinese satin of the measure of a gentleman's robe (Yig. k. 4); বুলুক্ কৃষ্ণকৃষ্ণ (Chinese satin displaying the figures of water jars (Yig. k. 3).

बाद श्रृत n. of an Indian king of ancient time (Yig. 12).

ask to 59 brak-po-drag v. sub. ask brak.

чили bzad-po-ma n. of a Yaksini queen (K. g. 5, 130).

कार विदेश beaf-pohi-nas= 5 व में हर शे ब्युध पु (Maon.). सम्बद्ध विदेशक सहची, केनक्यन white sandal

cent bean-mo লয় 1. an address of politoness to a lady = good lady or noble lady! (Mhon.). 2.= চুণ্ড (S. Lex.).

DEC 1854 brah-bison v. 284 bison.

Use beans only in proper which Vai-sh. explains by: proper a storeyed house, but applied only to the abodes of gods; in W, also the cubical part of a chorten is so called $(J\ddot{a})$.

口号、'N bud-pa for a至 4, A an irresistible, which term comprises 5年章 d_Lag-po, 5年日 d_Lag-çad, 和智可 mi-şduy-pa, 年氏 she-sdaß, 所な音 khoh-khro, etc.

an bean for se san food of animals.

प्रवास bsab-pa, v. बाबाब gsab-pa.

ান্ত্ৰ ক্ষ্যান ক্ষ্যান কৰিছ abundance, plenty: ক্ষ্যান্ত্ৰণ ক্ষ্যান ক্ষ্যান্ত্ৰণ ক্ষ্যান ক্ষ্যান্ত্ৰণ ক্ষ্যান ক্ষ্যান্ত্ৰণ ক্ষ্যান ক্

and brah fut, of #4 to eat; is used to indicate members of a family as eaters or fellow-boarders : and Fac 22 4 a parents that have a large family (Mil.); and 50 bruhdrug a family, a company at table, of six persons; an sta beah-dpon the head of a family: AMAKA SE'S beah-mans nan-na among a numerous house-hold $(J\ddot{a}.)$. Also = spouse, wife, as "fellow-eater"; but in old literature = princess, queen : * * and rava-mo-back (commonly que rayabrah) Chinese queen of king Sron-btsan saam-po; an Kan bal-mo-baah the Nepalese queen of the same king. and brah-sla partner, wife; and bank-cha=and and or Ray ries household business or affairs.



का भूत sah-glad, का की भूत में brah-wahi glad-so store of provisions; का भूत के प brah-glad med-pa not having such a store.

रामः 🎉 रस्य व bach -ston-dman-pa हीन भोजन [bed food]S.

वश्य bad-ed = व्य चापार, भोजन (Milon.) वश्यकुर: abbr. of वश्यवद्ग्यकुर o food and drink, eating and drinking.

ৰক্ষম ঠুনাঠ-mi a house-holder with family, gen কৰানী husband and wife; বন্ধ মুখ্য to become husband and wife, to marry each other. উপ্তেশ্ব সমান মুখ্য we will marry each other; বন্ধ মুখ্য মুখ্য ব্য ঠুনাঠুনা byin-byis rlob-pu to give the nuptial benediction, to unito in wedlock, to marry; বুৰুষ্ট বৃষ্ট মুখ্য মু

Syn. **E 99** khyo-çug; **L**wa² dsā-yā pari; **B**wa khyin-thab; an **š** bsah-tsho; an &: bsah-tshak (Akon.).

and an beah-med ill-fed, lean (Mil.).

an * bah-tshan = an beah-mi; also an * bbah-tsho.

इ.स. वेंद्र openh-tshod curry, any condiment to eat with rice.

am As beah-cid fruit-tree.

पान-नेद नेदाप banh-cift-gi ra-wa कवाराम orchard, a grove of fruit-trees.

Byn. २२ भक्ष ३ मण hbras-laan-nays; रतः इत्यान्द्रस्य rab-dhahs blun-va; अर्धनां में क्रिक्ट इत्यान्द्रस्य rab-dhahs blun-va; अर्धनां में क्रिक्ट इत्यान्द्रस्य क्रिक्ट इति प्राप्त क्रिक्ट इति स्थानिक क्रिक इति स्थानिक क्रिक इत

प्रश्न क्षेत्रके-cug = विश्न में प्रकार-cug.

বাস bear sometimes for সং হল তা অসংব bear-wa ss in আহ্বাস্থ্য hduur-wa phragpar-bear (Situ. 76).

बार क्ष bear-thag कान्नारिका [a kind of bee]S.

प्रमास haar-bu दिनेस [a ladle, a spoon]S.

geas-pa: sugan zas-beas (Situ. 76).

กราง bzi-wa to become drunken, to get stupified: intoxicated. 444, \$44,43,441 विराय केवाद्य कर बीधायणहाले । यद्य अधिव देशका वया हिंगा क्षायम। यो देर मुनाम है तर वे बहुन में because the others were looking on, having filled a large bowl with beer and fearing not to finish drinking it, they gulped it down. whence being intoxicated, they vemited and poured away (the rest of) the boor (Glr.) MANAGE 44 not having become intoxicated, not got drunk; 4944 354 hzi-war bued-pa to intoxicate, to make drunk. In C. collog. * ra is usually prefixed to 434; "ra si duk" he is drunk.

ম্বুম'বিশ্ব hand-thags = এক্ষণ shags-pa string with a noose (Minon.).

बुद्धा I: कृष्णकं कर pf. of बहुद्ध and also used as primary or present tense: to lay hold, to take, to capture: बहुद्ध अप, सम्बद्ध स्थाना, having taken, seized.

Syn. akau hakin-pa; aku len-pa; aka hlah-wa; akaungka mhon-par-shyor; akaun aka mhon-par-hakin; Pikauska khu-tshurheihs; ukaungka yah-day-hzah (Mhon.).

THE is used as an adv. in the form of agent, e.g., the safenagent from that evening (prop. beginning with that evening), even since that ovening (Mil); Incarragent from the 8th to the date of full moon.

বৰুম bzur 1. v. ৭ছম hdsur-ua. 2. in ৭ৰম অধ্যয়ম hphrah-lag-bsur. 3. = ৰথ প্ৰায় lag-ka-la byol (Nag. 68).

प्रकार, also को कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain; कोरेड्स के कुछ, pain;

বাই beed in comp.: অধ্যানত a handbasin শ্ৰুমেন (Situ. 76) basin, bowel; সুমানত hun-based beggar's bowl, alms-pot carried by Buddhist monks.

altem br.d-shal 1. (or maids Cs.) spittoon, 2. acc. to Ja:: cup into which people skim off grease from tea.

Syn. Fasch Ishol-zafis; Mrana if famichilmahi-snog. (Mhon.).

디트 bzo=역약, 및 5억 sgyn-rixal (Mñon.). 1. work, labour, occupation; trade, handieraft ; workmanship : वा व्याप है देवय mechanical art; रेन्द्रके वर्ष jeweller's art, जैम all trade of a tailor; and rope making; as all trade of a shoe-maker also a shoemaker; after a worker, actizan; affect workshop. 2. also I zo, = 5994 figure, image, picture, resemblance, appearance (Ja.). 414 bzo-rgys working materials (Glr.); ayan bro-blta form, fashion, e.g., style of a house, its architecture; look, shape, make. all (zo-pa artist, mechanic; 459 all a silver-smith. al 424 bao-dion overseer, foreman. In art acc. to Budh. there are three classes: ANDY art in reference to the body; art in reference to speech; art in reference to the mind; the first comprising writings, drawing, painting and all that comes under handicraft, the second the art of reading and composing works including the labours of study, and the third the work of the

intellect, i.e., In ann In any thos-beamsgom-gsum what is heard, what has been thought and what has been contemplated. Of arts ten kinds have been econierated in Buddhist books. :- (1) weaving, the art of making cloth; (2) the art of trafficking; (3) state-eraft; (4) the art of letters: (5) the art of figures, that is counting, palmistry, divination and drawing from omens; (6) a and blo-greskyi bso the art of designing; (7) making statues, figures in relief, sculpture, engraving etc.; (8) sys us us bekyed-pahi bao the work of growing or rearing etc.; (9) guggaaa manufacturing woollens &c. ; (10) Karaf the art of mixing up or compounding. a and bzo-bkod a design: also directions to workmen : 47 475 35 35 B5 4 (Rtsni.).

ৰাৰ გაত-দত্ৰ, pf. ৰাজ to make, to manufacture C. টুই-অই-বাৰী ৭৪ল what are you making? আজন ৯০০-৮০ income, earnings, proceeds: ইন্তেইজ made of wood (Sta. 7%). বাৰ্ত্তিক হৈত-দত্ৰ কৰে, কিবলী a craftsman, manufacturer. বাৰ্ত্তিক স্থাতি হৈত-দত্ৰ কৰে, কিবলী কৰা কৰিছে কৰ

मंद्रिय brod-pa 1. यह to suffer, bear, endure; to resist: अव १० अ

মান্ত্ৰপ্ৰমান bzod-dkas-rañs or মান্ত্ৰিক ক্ষম কুষ্মাৰণ an epithet of Indra. (Minn.)

वाँद अद्भव | head-maah-uu वश्चम [enduring much; n. of a Buddha]S.

पर्के इंड्रम hzod-ldan-ma=पर्के म सम्। the earth (MAon.).

वर्षेत्रवर वेदाव वासूस bzod-par phyth-la gsum the Ksanti paramita which are three: --(1) व्यवस्थित पानेत पान है में इमाय : (2) यह के कृत व हुन ष्ट्रक प्रदास व दर दु:बेदाय ; (3) इस व देस यह सेम्म पाव क्रम य नेत्र तु वात्रम वर्षे (K. d. 4, 68). में वर्षेद्र व mibzod-pu want of patience and forgiveness or vindictiveness is productive of five troubles:--(1) 59 05 5 225 0 increase in enemies; (2) increase in sufferings and uneasiness of the mind; (3) again 5 aga multiplication in breaches and increase in misunderstandings; (4) = 35,00545 5455 45.432 a causing one to weep according to one's repentance; (5) And square 54 as 4354 after death it takes one to the state of damuation (K. d. 3, 68).

uf and brod-bran one who is able to meditate upon or exercise himself in the virtue of forgiveness or patience (Ray. 76).

বাহিন্দ ১৯০৮-pa 1. assiduity: মাত্ৰেল প্ৰবিশ্ব he was assiduous in religious observances (A. 156). 2. v. প্ৰথম geob-pa.

DEN'U beom-pa or seems chu-beom-pa portable water-cask.

্ৰত্ব প্ৰধান কৰিছে কৰা কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰথম কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰথম কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব প্ৰধান কৰিছে বিশ্ব বিশ্

after bzos-pa um fed, snything eaten up.

Al A bela-wa, v 10 zla-wa.

4 Dan C Lings-pa sea or head or inquire, to ask of: earnagene a partial the ear, i.e., to ask (Site. 76).

प्रतिस्थ belum-pa, पिक्यित, वर्णत made globular, rounded, v. कुष्य elum-pa.

নির্মাণ belums-pa = এইগম ও bedums-pa;

A palo-wa = # a man, v. #a slo-wa.

বাৰ্থী baloy the opposite, the reverse:

মুন্ত আমন্ত্ৰী আনি phra-wa-las balog shom-po the contrary of thin is thick, of fine is stout (Lex., Ja.). আৰু a balog-pa = জ্বৰ আমনিত্ৰ, লিংকা, 

tshogs বাবিৰ কম্ম [full of hindrances]S.
মূলপুৰৰ bslog-phyogs অধ্যাদ [carrying away, substraction]S.

1-12) [unobstructible]S.

ala bzlos, v. Ta zlo-wa.

ৰ্মণ দুহত *চুহাত্য-na byok-na* to challenge enemies and thereby commence quarrels and feuds: ভ্রমণ দুহত বিশ্বত্ব বহু ভ্রমণ কাৰ্য্য কৰি বুল (দ).
নাম স্থান কিন্তু চুহাত্য-দুহত্য-চুহত চহত্য কৰি feuds, quarrels and fighting: ইম্মণ টু ত্রম স্থান ক্রমণ কর্মণ করি কুমান্ত্র ক্রমণ করি ক্রমণ করি কুমান্ত্র ক্রমণ করি ক্রমণ ক

Q ha is the twenty-third letter of the Tibetan alphabet. It does not correspond to any letter either in English or in Sanskrit. Csoma transliterated it by h and so, too, has the author of this dictionary; but colloquially as an initial it often takes the sound of w. It is phonetically different from the vowel which is regarded by the Tibetans as a consonant. Grammarians have, however, utilized it in denoting the prolonged quantity of the three short vowels a, i, and u by subjoining it to them, especially in transcribing Sanskrit words in Tibetan; thus the Sanskrit ma-ya is written www. num. fig. := 23.
 a phonetical form of a, thus a sq ha-cay = a sq we; v. also 3'84 hu-cag.

Q'A ha-na for \$5 ho-na.

a a we ha-na-yan although.

Q'A ha-ma but, yet, well: awwitsign but do not forget!

व अन्य किनेत् Ha-la gri-chen n. of a learned lama (Deb. न, 9).

25 bas like at and 54 described as 2544 and 558 ornamental and conjunctive terms corresponding to the English ever, soever. Properly ax occurs only after vowels, but colloq. also after consonants, e.g., 444x nam-hafi.

QE'À han-ke a mystical character, frq. occuring in certain finial ornaments or flourishes called and strut-pgo.

पूर्व प्रकारक का prob. = हवा अंता-bu: ववा प्रकार का अंता-bu: an ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-bu: ain-b

বে ব hab-pu (ইছ'ই) to bark, to make at a person or animal.

QQ'3Q 5...b.-bub not definite, nothing conclusive, not in shape: 5.2.2 and ac 32.2 the present business has been something indefinite and undigested (Itdsa. 26).

QA ham at or, else, or else (A. K.).

QX'U har-wa C. a lot; nx 30'4 harrgyab-po = 34'30'4 to cast lots, to lay wager.

QX'A har-po or in Tsang: as as angry.

azuz har-yan also, too, likewise (Sch.).

ৰৰ পুৰ হ'ল har-lhun-du ma-ryyag = ব্ৰী ৰৰ্ম শ্ৰাম having just not fallen into the hands of the enemy, had very nearly fallen into the hands of the enemy; another example: ব্যাস্থান আৰু we are still lingering, not quite dead yet (Yig. 98).

QUI देवी hal-hol= का येव or बाधाय confused, unconnected, irregular: रेड्याय क्या विश्व का व्याप्त क्या का all those there was nothing irregular (A. 156). Also= वर्षित halfun-min.



\$'54| hu-cag 1.= ইণ্ড' pers. pron. we; also ব'ডব, ব'রব, গুরুডব, 2. chimney W. (Jā.).

\$ \$ \$ | hu-thug = *** resourceless, helpless, ill, one in straitened circumstances, destitute.

રુપ્ત bu-dum or ૧૧માં bu-dum-me edge cut, blunt; a bald head, also a beardless face: અદ્વાર પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્રાથમિક દા which from an earthen vessel (came out the rat named) Ser ક્ષ્મ્પુલ દ્વાર પ્લામ છેયા-dum-me with edge-cut ears (Rdsa. 14). જીપમાં મા-dum-bisan a name of king Langdarma who was beardless and bald-headed (Loft. *, 8).

3 9 ku-bu or 3 9 89 = 3 89.

3.3 hu-zi n. of a kind of tea (Risii.).

(Deb. 4, 29).

\$355 hu-ru-ru a whizzing sound: \$5355 me flux hu-ru-ru the noise of wind, \$355 me hu-ru-ru that of fire under a breeze.

‡ 3 'U' N' A Bu-yug sa-nag one of the thirty-seven sacred places of the Bon (G. Bon. 38).

S'Ala bu-lay [compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden, sometimes of water, fire-wood and cooks, to help travellers proceeding under official authority or road-bill: Aragingura to impose such services by exacting porters, etc. 3-444-44 or 3-441-41 to forward by 3-441-45.

3 The hu-can rdo-rje lha-khan n. of a large Buddhist monastery (Lon. a, 8).

3 अ bu-su coriander seed: % समाधितः वर्षम् अस्य coriander removes phlegm and disorders of the stomach.

বৃদ্ধি hug-pa 1. in Sikk. দৈশক বৈদ্ধান, দিমাৰ, ৰীমিৰ the owl. এৰ্মৰ an albino. এৰ্ম hur-ryyan the great horned owl; এৰ্ম্মৰ hug-gu-chua the little owl. 2. occurs for পুৰুষ oats.

Byn. of 1. ভংশগ্র bya-rog-dgra; কৈই এইল্ম নি:n-mo-hjigs; ছ'ং. ma-rifi; ছ'েইল yna-hhhyog; এইলাইংমিল Iphrop-bycd-mig; মাধ্যমূহ্য নাম্পাল-mo-ppyod; এইট্রা বন্দ brgyabyin-bçad; মাধ্যমিল mo na-roa; ছং ক্ষ্যুত্ত কিন্তু yna-can; ভূইল্ এইল্ম ইন্ড্যুত্ত bjigs-bycd (Minon.)

ষ্ট্ৰপ্ত Hug-pa lun-pa a celebrated Răin-ma who was also called পুইস্ফেই (Deb. ব, 5). He was born in a place called মুখ্যমূহ

3म बेट्स hug-sin बेट्स है डांग्ड-po (Ja.).

35 hud=93 in provincial colloq. so

\$\int_{\text{ind}}\$ 1. \(\pi_1^{\text{\ti}\text{\texi{\text{\texi{\text{\text{\text{\text{\texi}\text{\text{\text{\texi}\text{\text{\text{\texi{\texi{\texi{\texi{\texi{\texi{\texi}\tin\texi{\tinz}\tint{\texi}\texi{\texi{\texi}}\tint{\texitit{\texi{\texi{\ti

39.41 hub-pa=a5a, acc. to Jä. to collect, to sweep or take up together in one's hands: ac awaa hagay with the arms gathering all into one heap. The pf. 3awa hubs-pa=a5wa hdus-pa in modern Tib. 3awa was collected all together; wholesale collection; joined with the doer the expression should be in the present form. 3a hagay (he) collected them all together.

3#3 hum-bu or K#S hom-bu a bush of the tamarisk species.

3#5 M. Max. Hum-bu glah-mkhar also called Krank hom-bu gla-gan n. of the

Q

earliest historical palace in Yarlung built by the Tibetans for the residence of their first king Gnab-khri btsan-po. It was visit keld by the compiler of this Dictionary in 1882.

33 hur any noise, whether loud or low, gen. a prolonged sound not a sharp report: इ.वरे.प. स वामाना परे. हे बर बर नेना परे हा the humming in the ears produced by blocking them (Vai. 18.); 4443x484 there is a buzzing in my ear; 3x s/49 hur ma rgyab don't make a noise! 3x 44 burrayag = 19 glo-bur or 19 49 thag-rayag or a 35 Ma la-hur-khol. 35 M hur-sora = 35 noise especially of a tempest, sound in the air: इदायावर्षेत्याक्षेत् गुरायर पूर पुर श्वस बदा though the wind has no wings yet it fills the sky with sound: 33 2 34 hur-sara-can arrow that flies buzzing (Maon.). 35%5 hur-tiff a brase basin, used to make a noise by striking on it. 3x \ bur-rdo a sling: 3. (4344 hur-rdo bphen-pa to throw with a sling.

 3^{-q} bur-wa $1.=5q^{-q}$ dbur-wa shet. a humming insect, beetle (8ch.). 2. vb., to be noisy, chattering: $5q^{-q}$ q^{-q} shouting with joy (Mil.).

रे १० 1. sbet. a kies भूजन; दे कुर्य to kies, म्या दे कुर्य to kies the mouth, दे बहुद य id. 2. ए. देश. 3. pers. pron. we, ए. ५ उन्. 4. dem. pron. =this. 5. interj. दे oh, yes! दे अवश्व के oh very well! दे जिल्हा . C. well! it is all right.

र्केष ho-skol= र उन्, रह उन्, वर्ष्डम pers. pron. we: संबंधियनिक्स सर्वेष्ठम त्रेस व्यक्षित्व वर्ष रैमहम what have we not done in respect of sin in the cycle of transmigration which has no beginning (Behu. 132).

a. ness, trouble, want, any kind of hardship;

संबद्धणाँक स्थाप getting into difficulties. More frq. as vb.: ४ वद्धणा to be fatigued, क्षेत्र क्षणां भावकृषांचाम are you not fatigued? (Ja.). ४ रे वद्धणां ho-re-bryyal=४ वद्धणांचा hobryyal-na or बर रे कर्

birch-tree.

for help: *ξςκάς a to lament loudly, to call for help: *ξςκάς a to lament loudly, to call for help; *ξς a ho-dod-pa one that seeks help, a client, a plaintiff, more in pop. language (Jā.).

As ho-na or As 2. now then, well; As; and against ho and na combined become hon (Situ. 125). Is used esp. to introduce a new thought or proposition in speech; now, what shall you do in that case?

Ž'¼¾ Ho-phran n. of a place in Tibet (Deb. ¶, 32).

श्रद्धभाष ho-byams-pa to be loving : बरे वर वर्ष्ट्र देश व कुमाप (Kāni kahi sprik yig.).

Z'A ho-ma milk (in colleg. wo-ma): Twaters the milk trickles down Twat a homa hio-wa to milk; as a ho-ma shol-wa to let milk curdle THEGO ho-ma syub-pa to churn milk (Ca.); * ac ho-than milkmeadow, the plain on which Lhasa now stands, in former times said to have been a bougy and sedgy lake; * 19 ho-thug milk soup, rice and milk cooked together as porridge; *15 ho-thud cheese; *aga: hohthun = "age" sucking-child, baby; "age ho-hdod water the woman's breast, the teats : The ho-spi or The ho-sri cream. all ho-ma-hchist an met = cow (Maon.) AT ho-so a milk-bucket. Taka sam ho-hdxin can-ma women in general (Maon.).

ાંગરમાં દ્વારા વ્યવસાય વાત વેષણ વિશ્વ n. of a continent beyond the sea of milky water (K. d. ર, 293).



Turka ho-ma-hphel or Taka oow (Mhon.)

व अव्यक्ति ho-ma-hdein प्रयोगर; 1. the udder, teat. 2. एक्ट the sugarcane plant.

TWIN ho-ma si-si the seeds of Abrus precatorius used as beads for resaries.

इस नेर ho-ma-çin milk-fruit tree. Syn. इस इत ho-ma-can; बच्च वस्त्र के bbru-yi bdagpo; कुष के अस rgyal-pohi-san (Moon.).

रक्षत्र क्षेत्र एउन् bo-mahi mgrin-pa-can a new-born child. Syn. वर्डस म बन्य bisas mathag-pa; क्षेत्र क्षेत्र क्षेत्र क्षेत्र ma-thag-pa (अतिका.).

ৰ অবৈ ক্ৰমত কৰি কুলা n. of a fabulous sea the water of which is white like milk, situated beyond the ocean to the north of Rirab or Meru (K.d. ২, 293).

ই এই ব্ৰেক্ষণ ho-mahi dbynys-pa কো plantain, banana.

A'M'SE' Wo-mathann. of an extensive table land at the foot of Kharula pass on the road from Ralung to Nangar-tee Jong.

ম্পর ho-mtsho 1. milky sea or lake. used fig. for sincerity, true heart (ইনমা বিশ্ব (Yiy. k. 1).

A ho-co with gau to laugh at, to jeer.

THE ho-yug for SHE hu-yug.

X'₩ ho-yo, also * A ha-yo, a puppy.

ম'বল্ম ho-lags 1. a leader in conversation or in a deputation to a great man, mouth piece. 2. yes sir, just-so. অংশবংশ মন্ত্ৰাপ্ত not inclining to any party or showing attachment in reply (he said) yes, sir! (A. 129).

A ho-se in collog. wose, a mulberry.

fying below or with reference to time,

after, opp. to ৰ্ক্: ব্ৰুত্ব or বৰ্ণ (colloq. so'-is or wak-is) postp. under, below, beneath; ব্ৰুত্বৰ under that. 2. adv., down, underneath; ব্ৰুত্বৰ fallen down, ব্ৰুত্ব possessed of what is beneath, i.e., not castrated; ব্ৰুত্ব castrated; ব্ৰুত্ব castrated; ব্ৰুত্ব castrated; ব্ৰুত্ব castrated; ব্ৰুত্ব castrated; ব্ৰুত্ব or ব্ৰুত্ব বিজ্ঞান out, taken out; ব্ৰুত্বৰ or ব্ৰুত্ব বুল্ল o put underneath; ব্ৰুত্বৰ dish-bog the division of soldiers under a Dish-pon or captain; ব্ৰুত্ব ben-bog a body of ten men under a corporal.

ৰ্থ নী পুৰুষ্ট Hog-yi phyogs-skyon = খণ্ড খু মন্ত্ৰণ the goddess of earth called Bytanma (Mon.).

ৰ কুম hog-grab immediate arrangement or preparation (Yig. 83).

देन हैं Hog-rau n. of a place in Khams.

Antip Jawa hog-tu kha-phyogs-pa 1. one looking downward. 2. www a hump-back.

Syn. **¶\$\$¶ bog-tu-phyogs; \$\forall \text{\$\forall har-bub;} \text{\$\forall g \text{\$\forall hop-tu-\text{\$\forall a (M\$\forall hon.).}}

বৰ চৰু bog-tu-rgyu a thief. Syn. কুই rkun-po; কুইম rkun-ma (Mhon.).

₹ hog-rdo an anvil (&h.).

ৰপুথৰ hog-ldan 1.= মন্তৰ hog-can an uncastrated animal. 2. n. of the tree otherwise called বৃশ্ব প্রস্কানিক dyah-bycd-cin (Mon.).

মূল্ৰ hoy-na (in W. yok-na) 1. adv. underneath, below. 2. postp. c. gen. under, after. মূল্যম hoy-nas adv. from under, from below: মূল্যমানুত্ৰ আৰম্ভিছ to embrace below and not by the neck; মূল্যমানুত্ৰ মান্ত্ৰীয় আৰম্ভিছ বৰ্ষামূল come from below.

মৃদ্ধ hoy-ma খখ: adj. the lower, later, following one. Said to = 5²⁴⁵, a, i.e. દેવિધા the one following after that, the second in turn, one below or under another person, subordinate, inferior (Maon.).



Rape Hog-min 1. Tuffer otherwise to Rape. The sates that is the eastern heaven wherein the astral body of the Bodhisattva Dorje Chhang resides and which region is presided over by the Dhyani Buddha Akshobbya (Agra) who is enthroned there in the Ogmin heaven on a white lotus-blossom. Rapengar unfarm; a resident of the Ogmin or Akanishta heaven. 2. The world; that which is not inferior or under any.

শ্ৰণী hog-gehi বছৰ the lower stratum, substratum: (শ্ৰণীপুৰণ্ডিৰ hog-gi risa-wa gisug-sa; শ্ৰণীপুৰণ্ডিৰ hog-gehi chuhigkyil-hkhor (Ya-sel. 39).

दब्रम्भिः १ क्ष hog-gshi mi-rig = ६ जीर अव प chu-gtin sab-pa deep-water (Mhon.).

to tan hog-rol-tu=ton hog-tu.

द्रवाचम bog-las= द्रवानम

स्कृतेष्य hog-len-pa explained as के कर वहन्। वह अन्य a term or expression by which to ascertain what one is about to say (Mon.).

** nog-çal crop, craw of birds (Ja.).

are in the six upper rows on the left side: Butter they came to bring, they brought them; Ryak came leading, conducting, they brought hither. With reference to time: warm not yet come, i.e., future, warming for the benefit of those not yet come, i.e., of posterity; TK a garac al and a asa a son might come to her. 2. to be suitable, practicable, to do: क्षान्य महिन्य मिन्य की माने बेंद्र सामक as two teachers for one doctrine will not do : अव-5-वेंब-पाम-बर-वस as a journey home will not do : ब जिंद देव : बकाब बंद वरे बद द अ long as he was fit for work. 3. when connected with verbs, it serves to indicate futurity, like the English auxiliaries "shall" and "will," and is then usually spelt and sounded as Mr. you; frq. as fut. aux. in C.: aff a 和 Ke ax a5 a I am not about to go, shall not go, there any more. Also with the supine : # 475 94 94 94 95 5 it will even come to his dving, it will be his death; Iwayar he will even get so far as to eat ; Aux & he will die ; still more free are those forms in which the gerund or the bare root is used: MAR THE he will assent to it, allow it; नहेन भेद कुर नहेन भेद हैं बंद it is not the one. it will be the other; Mark sleb-uost he will come (Mil.), and in C. is always annexed to more root of vb. : अर डेम A जह they will not believe it ; K'AK'MK 34' F'MK' I shall buy it to-morrow; also the subjunctive mood नेभान र व्यवस्थित तथ as I should be killed if she heard of it.

बहुत्र कुलीह-pa समानत sbst. the arrival, advent (A. K. 1-14).

प्रश्रीय hon-mol occurs in Ld. for ध्वाम hol-mo (Jā.).

र्दे bod भग, चंद्र, नरीचि, सुनि, तेजः, विरव light, shine, brightness, glow; also as



adj. 47 bod-spro light, the ordinary term esp. in the C. collog. and is pronounced wo-tro: "tanda lamsang nam wo-tro won" it will soon be light. "The hod-spro-ses to emit light; 45 23 a bod-bkyesed to spread forth light; 3% sun-light, # 45 moon-light, # 45 star-light (Co.); 44'4 (A. K. 1-4) [one bright like the Jins or Buddha: n. of a Bodhisattva]S. 45'25 or 45'25'454 without brightness; 45 Ma Bod-kor or 45 skor a luminous circle, a lantern : 4551 hod-dkra Awaits of variogated lustre [an epithet of fire S: 45 444 hod-shage bright: 45 14 a ray of light, v. post. 453 at bod-kyi char rain of the light, sun light; also occurs as an epithet of the sun (Maon.).

May bod-kyi tog from in [1. the flag of light; 2. the sun]8.

To 32 hod-ky: sde as met the domestic fowl (Maon.)

Tygalisa hod-kyi hphren-can as met. = the sun (Maon.)

ৰ্থিক bod-dkar 1. মুখায় white light. 2. syn. num.=1.

४९९७९८६ hod-dkar-can द्वाबाद्ध, विकास 1. =≝व the moon. 2. वृद्ध ga-bur comphor (Mon.).

द््रोज्ञ hod-skyes-ma an epithet of the wife of the sun.

Byn. বুশার rgyal-mo; ক্রমান্ত্রন legs-bdod-ma; মুশার্ত্রন skrag-byed-ma (Mhon.).

acaga aga and bod-bryyahi bbyuh-gnas met. = 3 a sla-we the moon (Yig. k. 19).

ৰণ্ড pod-fla-pa that with five colours, the rainbow. ৰণ্ড আৰ্থিক কুলাৰিক pod-flas yods-su dekor-wa= স্থাৰ্ড fi-mahi gurkhhad the tent-like mansion of the sun (#Aon.). Syn. are hash or are mily head-mishon (Maon.).

equal to the heavens occupied by the Asuras (Bon. ch. 5). 2. symbol for 12 (Ya-sel. 5).

र्वा च hod-bdun-pa an epithet of the god of fire (के ब्र), who is described as possessed of seven fiery tongues or attributes:—(1) क्षण nag-po; (2) कोब्याच्य कृत त्र ते हांबु-par byed-pa; (3) किंद्य-क्ष yid-ngyogs; (4) केब्याच्य best han; (5) काल स्वा व्याप्त du-mahi mdog-bash; (6) केब्य-क ne-stag-oan; (7) हा बेब्या क्र sna-tshogs bod.

संस्था hod-idan 1. चंद्रानात, हानान, आचान the sun (Maon.). 2. n. of the chief city of the Anura the city of Rahu (Sorig. 30). 3. बासूब, कुडाइ a passionate person, one very lustful.

ৰ্ভ্ৰেন্ট্ৰনি hog-ldan hhhri-çin বৰ, বিজ n. of an officinal plant [Cardiospermum halcacabum]S.

Syn. #57 a-ru-ņa, \$5 pi-ņya, \$15 gri-ṣṇa (Māon.).

ACTE of hod-man-wa= T met. the sun (Maon.).

ৰংশ্ৰেশুক্ৰা ক্ৰিন্ত ক্ৰিন্ত কৰি the Sutra on the plan of the mansion of Amitabha (K. ko. শ, 334).

মৃত্যুক্ত Hod-dpag-med আনিবাল immeasurable light, the Nirmana-kaya (ছুৰ্ভেইছু) manifestation of the 4th Dhyani Buddha. This is his form, also, in the heaven of Dewachan.

\[
\text{Sign of bod-phuθ-po} = \text{the heap or accumulation of light or lustre; the sun (Mθon.).}
\]

No wife hod-glass as met. the sun (Moon.).

No wife hod-glass 1. We n. of one of the kings descended from Mahasammata the first monarch of this world. 2. were n. of a number (Yig. 13).



TT gam hod-shugs = TT [the sun]S.

मंद देर hod-ser किरण, रामा, की मिण, वार्थि:, बरीवि ray of light (A. K. 1-10). व्हेडर Bill hod-zer gyi phrefi-wa n. of a submarine volcano situated in the eastern ocean (K. d. 4, 370). 45 35 4 hod-zer dgu-pa नवाचित्र an epithet of नावः भेगादभर sweet or the planet Mars. 45 32 65 M hod-ser can-ma मरोचि, n. of a goddess. विद्रावेदासवै सहस्य bod-ser can-mahi gzuhs a dharans the recitation of which saves one from the dangers of snake-bite, wild beasts, etc. (K. gu. 4, 144). 4524 2544 bodser bdun-pa अनेकर, सप्ताचित an epithet of the planet Saturn (Maon.); 45 12 45 hod-ser Idan = You the sun (Mhon.). To Bringard hod-zer-begrub-pa or बेर् केर यह हु वहे देश पर्वे अर्थ n. of a Satra containing, besides other matters, a description of the different rays which issue forth from the person of a Buddha (K. ko. P. 304). 3535 9394 hodser gauge an epithet of the sun (Mion.).

बर्ध्यक्रवार्थ Hod-yang tsha-ho a n. of Vais'rayana (Mhon.)

hod-srun Man yapa Buddha, he who immediately preceded Buddha S'akyamuni, being the temporal Buddha who prosided over the preceding ago or kalpa. He is the Kassapa of Pali Buddhim and the Gashib or Gerel of the Mongols.

द्युप्त विश्व bod-srufs skyes काञ्चपात्रक an epithet of Garuda or the khyung bird (Maon.). द्युप्त विश्व bod-srufs-pa the charicteer of the sun (Maon.).

द्वास hod-gsal दिन् ; सामाचार 1. a celestial region, also the name of a heaven in the . Bon mythology. 2. supernatural enlightening of the saints: द्वास हर्म स्वीति क्षेत्र हे कि कि . दिन्या कि . दिन्या कि . दिन्या कि . दिन्या कि . दिन्या कि . दिन्या कि . दिन्या कि . दिन्या कि . दिन्या कि . दिन्या कि . जिल्ला कि . ज

दे प्रधान हा पान के hod-goal dmu-la hthen = कुर शाम the wind— acc. to Bon mythology the wind being the son of the god धर्म दे पान के कार्यन ने ने of la-hthen (G. Bon. 25).

विश्व के hod-brust byin as mot. = अजने क्षिनों the earth (Moon.).

हर्स hod-ma बेणु बंग; the bamboo, that species used for making arrows, etc.; बंदम के hod-ma tahal बेणुबन bamboo grove.

বিষ্ণার বৃত্তীম hod-mahi dkris বিশা [Piper nigrum]S.

बर्धने मुज hod-mahi myn-gu बरीर the young shoots of bamboo.

Syn. Sügende etsu-yi egyal-meshan; güşü etsu-yi tog; unuuğucü pags-pahi süif-po; grundun çun-pa myregs; unige luş-çil; yuğu smyng-egod; enugunse naşhbraş-can (Meon.).

বৃষ্ঠ hon 1. a small measure. 2. = বন্ or বন্দ. 3. n. of a place in Tibet (S. kar. 200); বন্ধুৰ মুখ্য মুখ্য মান of a celebrated Lama of Hon.

ইব্ৰাম hon-kyan বাবন বাবন কৰে, বনাৰী but, yet, notwithstanding; ইব্রুম দেউৰ্থ বাহ্য के but some; ইব্মম occasionally used for it (Mil.).

4 Qq 89 hog-cig (65 x 4 45 or 35 49 34) give me or fotch me one; also = 54 34.

+ Q3.5K' hon-tan= 438 hon-kyun.

वन hon-te किन्तु, द्वि nevertheless, yet.

दें प hon-ps विषय deaf, also to be deaf; बहुज्य, बनुष्य , बनुष्य a deaf-man; बनुष्य , बनुष्य के deaf man; बनुष्य के a deaf woman; बनुष्य hon-lon deaf and blind.

देन सहस्र है0%-इंद्रहें == देन सेट Bout, spy : सामकास्त्र है देशस देन सेट स्वाप केन ए हुद हिट और (Bisil).

The hon-sea with 35^{-a} by ed-pa to pay attention, to watch, to spy $(J\ddot{a}.)$.

Q

QU hod or वेदम परिचान 1. ditch, trench, pit Dul.; केवंद चारिचान fire pit; also fig. the fire pool of passion (Ja.). वेदमञ्जूनम the fire-pit quarter. 2. v. जेद (Ja.). 3. n. of a holl (B. ch. 5).

QUE hobs or *ansateque described as a wild animal of the bear species; it is of fire colour with a white face (Resii.).

Tibetan tamarisk found growing in most parts of Tibet shundantly, especially in the plains of Yarlung. Acc. to the general belief of the people of Yarlung the name wagger was given to an ancient palace of Tibet built by king Nya-thi-tsan-po on account of the shundance of Hom-bu trees in its neighbourhood.

At I: Horn. of a village in the district of ફેલ્સ ઉત્તર-than near Lhasa where Atis's spent the last days of his life: ફેલ્સ લેક્સ માર્ગ્ય પ્રત્યાલય he resided in the monastery of Nyethang (A. 70).

II: 1. dropey of the skin vescieles.2. an eddy, whirlpool.

+ tarage hor-hgah 1. = tarage someone.

2. adv. seldom, occasionally.

Take hor-cig = Take keep it, put it by; leave it.

Ando equiv. of our: many thanks: 344244 aut 2 (A. 134); 343 = 343, or # First.

हैं। sol चला, the flax plant; clover; lucerne.

ৰিল Hol-kha or বিগ্ৰন্থ n. of a district in Lokha: বিশ্বন্থ মুখ্য নিৰ্মাণ ব্যৱহান মুখ্য নাই (A. 27) he ordained two monks at Holkha. বিশান বুলাইৰ hol-kha çng-cig one of the 37 holy places of the Bon (G. Bon. 38).

the Jong of Holga, where the late Dalai Jama 484 945 was born (Los. 9, 14).

QU'M55 hol-milud = 344 455 ol-milud the fore-part of the larynx.

QU'U hol-pa (a species of kite numerous in Tibet (Mñon.).

ર્વે પૈકુ hol-spyi = રવલ દેશ rags-teham (Yig. 71).

४व र्दे 5 hol-spyod = 45 45 95 व केंबव:, को बुख.

বিএই Hol-mo or আৰু বুল ইন a place in upper Tibet where the Bon dectrine is asserted to have been first epread; n. of the paradise of the Bon.

estimate (Situ. 41).

+ ZJ'WE hol-yun=same die-yun.

A. The bos-par also માં છેલ્લા માં માર કર્યા છે. and adj. to be worthy, suitable; becoming appropriate, with termin. inf. in later times and vulg. with the root: ફ્રેન્પ્યામ it is becoming, it is meet to give; વે વર્ષો માં માર કર્યા છેલ્લા; it is not fit to be seen; એમ ફ્રેન્પ માં to be wished, desirable; ફ્રુન્યુલામ્પ્યામ વર્ષ્ય માં becomes adorable; ફ્રેન્પ to be praised, laudable praiseworthy, વધુમાં માં be becomes adorable; ફ્રેન્પ માં be praised, laudable praiseworthy, વધુમાં માં be praised, laudable praiseworthy, વધુમાં માં be praised, laudable praiseworthy to all; rarely with genit.: ગુન્યુલાનુ પ્રસ્થામ વધુમાં (Mil.) he is deserving of universal honour and respect, ફ્રેન્પ માં માં છેલા was not worthy to be a king. વધુમાં માં માં છેલા the one that is the most deserving of being



mistress, i.e., she that has the gentlest appearance, that is most of a gentle woman; भूषपा भूषपा भूषपा he is worthy to be his colleague si. f. (Mil.). 2. more particularly in colloquial language: right (for the heavy and किन्द्रबाध of earlier literature); किन्द्रबाध and किन्द्रबाध of earlier literature); किन्द्रबाध क्षित्रबाध (Gir.) to entertain illicit

intercourse; 2 wine a lawful, Ains an unlawful or discreditable matter (Schir.); the what other means or way is there? In a so-spyi-sca to finish (a thing) for the most part.] taken from Jä.

विश्वतिकाम hog-hishame, विवाहन or द्वार के विश्वतिकार tolerably fit, just fit (Risii. 13). W ya is the twenty-fourth letter of the Tibetan alphabet corresponding to the English y or Sanskrit w. It is subjoined in certain cases to other letters, its form being then changed.

W ya I: 1. num. fig.: 24. 2. (a) અમે ક્રેમે આ અમ સ્ટ્રેફેલ વર્ષેનું મુક્તિ પ the symbol of w is for the purpose of showing what the nature of all things are (K. d. દ, 821). (b) ખરેક્લ્યુ જ જેડ્યું મેં દ્વેષ્ય જોવ વ્યવસ્થા અર્ધું માં is a symbol of the want of attachment liberating all that is uncovered i.e. naked (K. g. અ, 43). 3. = અર્ધ મેં બું જ જેડ્યું મેં જેડ smallness, littleness (mystic) (K. g. ₹, 179).

W II: an equal: 'आप an equal enemy; रूण a pair; ब्रोन्य a relation, a friend. Often with बरेब goig, one of two things that belong together as forming a pair, also one of two opponents: श्रेब्य्यावेद्याद्य blind of one eye; ब्राम्यवावेद्य one of a pair of boots, an odd boot; ब्राम्यवावेद्याद्य व्याप्त व्याप्त वेद्याद्य क्षेत्र हिन्दे। in one hand holding gold, with the other leading his daughter; इंग्याद्य व्याप्त व्याप्त व्याप्त emptiness and clearness being inseparable from each other; इत्येथ प्रमाण क्ष्य व्याप्त व्याप्त व्याप्त unequalled, matchless; व्याप्त adversary, antagonist; याद्य one-eyed.

W III: is a root signifying: above, up, etc., in contradistinction to ≈ ma which = below, down. অনী ya-yi or আনী অ= up there, yonder, as opposed to কানী অ down there, or গনী আ just there, over there; আনী ক্ৰিয়ে up here: আনী ক্ৰিয়ে ব্যৱস্থাৰ ক্ষেত্ৰৰ ক্ষেত্য ক্ষেত্ৰৰ ক্

is drinking water up here (Snd. Hbk. 146). খাল ya-kha=খাল্ডিব having the upper teeth; খাল= খাল্ডিব having the lower teeth আইন প্রনাধিক প্রকাশ having the lower teeth আইন ya-khyer=খাল্ডিব had-ma remainder, excess; খাল্ডিব ya-mgal=ল্ডিব আ্টিব ya-mgal had one jaw (Rag. 15). খাল্ডিব ya-mga the upper cover of the vessel from which water is poured or sprinkled in making offerings of terma to spirits; খাল্ডিব ma-mga the lower part; also, of a case or box.

wq ya-ga 1. col. the good one, the better one of the two. 2. bad reputation (Co.).

WITH ya-gafe a large numeral:

+ was ya-yad 1.= n = n = n footetool, footstep. 2.= n = n or n = n flight of steps (K. du. 3, 236).

મજુવ ya-gyal 1.=વેમલ or કુર્યાનું alone, single, solitary (Mon.); esp. one of several: દ્વારા ત્રેમ જોવાને જાયા કરે one among many is called yagyal (Situ. ટે.); મગણે બુલ્લ જોવાને જોવાના ત્રેમ જોવાનું દ્વારા પરે ખુલા ત્રેમ જોવાનું દ્વારા ત્રેમ જોવાનું દ્વારા ત્રેમ જોવાનું કર્યા it happened to be one of five members described as existing (Sorig. 3). 2. n. of a place situated towards the north of Lihasa where there is a palace of the Dalai Lama (J. Zak.).

ws ya-na or আছাৰ ya-na-wa 1. repentence. 2. anguish, fright, shuddering, with genit. or accuss of that which is the cause of it; আছাৰ দ্বালাকীয় ক formidable host: আইইবিজ্ঞা terrible danger (Jā.):

u

 $\forall A \in Ya$ -bchaff n. of a place in upper Tibet (Jiq. 7).

W. 3 ya-su a kind of Chinese tea (Rtsii.).

45 ya-ta for wasque when the letter 4 is subjoined to another letter.

W b ya-ti= ६९०६ (वेंद्र सम्बद्ध a mystic circle (K. y. म. 28): बदेर-बृत्युवसम्बद्ध वहें यहें वृत्यः the mystic circle for worshippring Sugata (Buddha), the mystic enchanted circle by means of which Nirvāņa is reached: बद्ध कुरुवर्ष यहें कुष्ण (D.R.).

wy ya-tog w 1. a tower. 2. a market

अ ब्रुट. ya-gdun सताप mental suffering.

was ya-thod the upper part of the forehead (Jig. 31).

wave ya-mthah = In thog-ma the beginning; the first stage: not stage of Bhogavati or the region of the snakes (Ya-sel. 39).

भावदेवम ya-hdegs = भार वदेवभ (Yig. 98).

wa ya-po 1.= and a rival, an adversary (in a law suit). 2. butcher; executioner.

res ya-pad or মুখ্য আপী তাল fig. of lotus flower inscribed on the top of an image; মধ্য ma-pad= ন্যায়ী থ the lower lotus (inscribed or in relief) (Jig. 4).

‡ भाव 🖹 ५ ya-wa kṣa-ra saltpetre.

WO Ya-wa-ti = 4 PA 2 Q 4 PE a strendant of the lord of death.

ખ લુખ ya-bral adv. solitary, separate; not going hand to hand: વ્યવસ્થ નિયા વાલી માર્ચ લેવા કે જિલ્લા ! resources and knowledge are separate, i.e., they do not go hand in hand; ક્ષ્યાર્વ વાલ્ય વાલા વાલા કર્યા તે માર્ચ માર્ચ લેવા માર્ચ માર્ચ લેવા માર્ચ માર્ચ લેવા માર્ચ માર્ચ લેવા માર્ચ માર્ચ લેવા માર્ચ માર્ચ લેવા માર્ચ માર્ચ લેવા માર્ય લેવા માર્ચ લે

મામ વૃષ્ય ya-ma-bral occurs in several combinanations as follows:—મામ વૃષ્ય ya-ma bral-va = મામ વૃષ્ય પ્રયાસ વૃષ્ય પ્રયાસ વિદ્યાસ અને કરતા કરતા અને કરતા

भक्ष ya-mad n. of a great number (Ya-sel. 57); रेजुक, अनु [also n. of a Rishi]S.

भक्षेत् ya-med single; भक्षेत्रवर्धेद व ya-med betoh-wa=र वर्धेद व ro-blook-wa.

the transliterated Sanskrit epithet of Shinje the lord of death. 2. discrepancy in expressions or statements. 3. a term expressive of wonder in the Sikk. dialect.

with ya-tshad opp. to with matishad: with 3 as well and A.

wasa ya-nitshan कोत्यक, विकास, वोत्यक strangeness, curiosity, amazement, wonder; also, a miracle, supernatural occurrence: कुष्यं मान्यत्र हेन् में हुं भन्ने the king greatly wondering; मान्यत्र हुं भन्ने में it is a thing to be wondered at; दे दे अन्यान मान्यत्र हुं भन्ने प्रति का that is not very astonishing; विवाद प्रति हुं भन्ने प्रति हुं भन्न

Syn. Enda'd Ao-mitshar-che; squad dgemishan; msgr gmad-byuh; ms d'd liad-moche; qura's skyo-sahs-hid (Uhon.).



भागत का वे क्षा पाविक्रवदर्शन curious doctrines, also the doctrines of heretical teachers: सर् के जमामाभवेत स्थ है काय रच यह है है वाय नर् व in the Sutran-ta ninety six curious doctrines of philosophical sects have been mentioned (Grub. 7, 6); of these thirty names are mentioned in the Vyutpatti:-(1) 4794 ब्रे९ व तीर्थ कार ; (2) साक्षेत्रमाठन तीर्थिक ; (3) हार्डवा नेम प्रेयु देह दु वसूद कराइ कालाम ; (4) बहम देव प्रेयु धनक्र: (5) र्देश्यव सीमासकः (6) क्रेप्सव वैश्रेषिक : (7) प्रायमाञ्जूष शाक्ता : (8) बहेबाहेबाबुद: विकास की कायत: (9) निविष्य नाम्य सावाद; (10) गुन होत् परिवासका: (15) श्रून य वैद्या: (12) असर्वन ठन पाविकतः (13) मैक्य में वः (14) अवस्थाद्याय पद्मपति : (15) बॅद व उन बायाबिक : (16) वेंभ मेद व **चथेखन**ः (17) महेरादाय निर्याच्याः (18) अराद्रेराय चयवद ; (19) अडॅंद-रॅंश व चार्चत ; (20) वहुव हुव्या हेत् ध्य सङ्ख्या: (21) बह्याचेर के बहुव क्षूमाय राजवती : (22) न 5वे व्यवस्थान समझकती : (23) ₹६व क्राच्यम्ब ; (24) अ.६६ वहुव कुण्य स्व स्वयुवस्ती : (25) ब्रॅंड व दण्य या चरिमच ; (26) देवे व वास्त्रमध चिरकी; (27) ५5 म म निर्म एकरकी; (28) रक्षेत्रणु क्रिमाय हिस्को : (29) हार इवे वहुव हुन्म उन् गीयक्रवती ; (30) हृष्यवा केय्युक्त (M. V.).

ਘ'। বি Ya-bsher a tribe in Tibet : বি ব্যাহ্য ব্যা

Wilni Ya-sigs n. of a large village situated to the west of Kalzang zampa on the high road from Tsang to Lhasa near lake Yamdok.

W'US ya-yud with बरेचस' = इवट कड़र हु to empower, to confer authority (spiritual as well as temporal): म समुद नहेन दट सम्बद्ध । इक्स सम्बद्ध नहेन दूर नहेन व्यक्त

u ব ya-yo in colloq.= প্রত্ন ত বুলু ব্ crooked, awry;= ব্যান হ বছ; u বা বু বিজ্ঞান leaning towards. u বা ভাল ya-yo-med without crookedness, straightforward.

भरतुव ya-ra-lhab in भरतुविष्ट ५ ya-ra lhab-kyi nah-du (A. 127). দৰ্শ *ya-raby* respectable class of persons, high class people: দৰ্শা বিষয় বিষয় (Yig. k. 1).

W'থাই ya-lag অৰম, corselet and helmet, mail, armour: অবং মুখ্য ya-lag-byos ভৰ্মিল equipped with armour; অবং কুল্ put on the coat of mail!

W-9 ya-ça esteem, = 4 w.

W'Ax ya-çer a kind of very fine satin of variegated colours (S. kar. 17:

ध्या 'दा yag-pa small mattock, hoe; अन् ब्या cag-yag iron hoe, अर ध्या çiñ-yag wooden hoe (Jü.).

ध्या यें yay-po in colloq used instead of दक्ष व good, right, nice: अवार्ध वर्ष it is good or nice; sometimes, vul. even like a vb. अवार्ष वर्ष वर्ष

भवा भवा yag-yag n. of a great number : व्यक्त भवा के के क्षेत्र के देश हैं अपने देश हैं। (Ya-sel. 57).

walk yags present made to a bereaved person as a token of condolence: the present of condolence. **ween \$ \$\sin a^2 = ma-yags by a snam-pa la (A. 10).



word); after the final letters 4 5 4 or 4" becomes 3", and after vowels often at had: "" or state want I too; gibat my eldest boy too; वर्षेत्रकार्दर व्याप्तान्य having merit besides; war ... war -- both -and: a we drug hdi-van de-van both this and that, A Karuse are both outside and inside; followed by a negative, neithernor; we singly with a negative = not even : ना ना वा वे बाद में देव में I shall not even give a single cowry for it : was with a comparative (as above) still : #R. 1947 3E. 1947 QR. still then the boy died, REMENTAGUE BUE AND within a short time he was also able to speak; ganger even before this. 3. un. also occurs joined to a verbal root, and then = although : and an an are though all without exception be gathered; asaux with although they were seeking, they did not find.

बहर तुम्ब yah-dkar white-wash = (५११६ है वहर देव the lime used in white-washing (S. Kar. 180).

भद्र वे yast-ge or भद्र वे used in colloq. for भद्र वे yast-po (it is) light.

walk yak-sgos=55'45'5 especially, particularly.

of the Bon-po school.

with yan-tear= in really, in fact (Situ. 182).

wer & yest-lei abbr. of were & a light and heavy=subst. the weight: we & wa to examine the weight.

waraga yash-hjug the second of two final letters, vis., waster w, a sa, w ba, w ma In the archaic words apan betand, yan gmwd, yan steads, h is a yash-hjug but in modern literature is not used; in the words Teu, dau, Fau the letter u is a yaf-hjug and is in general use.

we like here you have je choseky rgyal-po arg the what I (Yig. k. II) a title which one of the early Sakya-pa hierarchs had assumed.

un विष्य yah-tāih = un विद्यास abbr. = real eubstance or principal object, essence.
un वि yah-tig = दिश्वन्य विव exact, true, real (of price, &c.) (Btsii.).

The grant of a monastery—the grant of Bla-bran Yan-sten situated on a rooky precipice in the neighbourhood of Phagri Jong (Lon. 3, 9).

we in yan-thog=allor the highest storey of a house, also=win a dome.

WE'S yan-day or we's a gree sotual. real, the very; also adv. really, verily, in reality, indeed; as adv. occurs either as WE STAT OF 88 simply WE ST. examples follow: -- WK 59599 yan-dag-dgah really glad, indeed delighted (Maon.); we 54 44 yak-day-rgyal lit. one who has been absolutely victorious, wars emperor; WE 34 944 yah-bdag rgyas-pa wart copious, abundant, plenteous, indeed; 45949 nan-dag-raying and that which indeed blows, the wind. " 344 ga a Ta or yan-day hgrub-pa-thob समदागम, thorough accomplishment or attainment; " \ \ yaf-dag-bgro a thoroughfare, free passage in every direction. "59" yan-dag-hgrogs lit. perfect company, i.e. sexual union. 457 yak-dag-sdom, dafa, perfect abstinence or suppression; अद्भावना yan-dag-shage tem very attached, real love or affection; कर द्वा अव yan-dag-mjal मेड full interview; पद द्यायहेद yah-dag-benen सक्रिका, close proximity; we squasque wifs transcendent glorification.

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Syn. 19779 gnam-riog; 2411 of heammuo; ud 2411 muo-heam (Moon.).

क्षा-chud सव्यक्ताचीच perfect comprehension.

we' द्वार्थ व yast-dag-thos-pa परिवृति to be well informed, one who is well informed, who knows much, who has heard much, de. Also=सम्बद्धि promising.

भर ६व वृद्ध yaft-dag-quas stability.

अद्दर्भयवेष्ण्य yandag-pahi nathah=डस वैद्युक्त वर्षामानु the end of religion, the samence of virtue (Ger-phren 47).

बद्धा yan-dag-pahi hbras-bu

ब्बर्स्कवर हुँबाव yan-dag-par sdom-pa धेवन, संबद्गिक to restrain completely, effectually; ब्बर्स्क्यर व्यथम yan-dag-par badam संद्रत [restrained]S.

प्रदान प्रमाणिकार संक्षे yan-dag-par rdsogs-pahi sans-rgyas समाध् चंत्रस the most perfect Buddha (M. V.).

waragar fara og yah-dag-par spoh-wa-gshi the four acts which should be entirely abandoned :- हैनाय भेदने वर्षे अभाग हे अप भेहेर वर्षे ब्रेड वह दापायहें । हैयापानि द्वे वदे हें माहे साव देशस हरः वद् विर वद् व प वहूद र । द्वे वदे हें ब अ हे स प दशस वहूद परे ब्रियाम् इत्यावहेर् दे । द्वे वर्षे द्वाह्म स्पादशमा वदमाय दर ब्रेट ब्रेट राइट वर्ट अम्मावर भे रवेट वर्ट ज्रूटम सं हू बना पर ह वरे धेर वर्ड प वर्ड र (Snift-rgyan, 127). (1) चलतप्रवानां पापकानां चक्यवानां चकांचानत-लादाय कन्दः अनयति; (2) जलज्ञानौ पापका-नामक्रमसानां चर्याचां प्रशासाय दन्दः सनयति; (3) श्रहत्यक्राभां क्रमशानां प्रकाशामहत्यादाय कन्दं व्यवस्ति: (4) क्रमाञ्चानां धकाँचां व्यवस् भावताये चतम्त्रसुखाय परिपृश्ये इन्दं कनयति: (M.V.). [The substance of the Sanskrit expressions is as follows:--(1) exertion to retain meritorious conditions already existing; (2) exertion to produce such not yet in existence; (3) exertion to put away sinful states already existing; (4) exertion to prevent such arising.]S.

धर व yan-na चववा or, either ... or;

अवस्था प्रति-तात् प्रति-तात् प्रति-ताः क्षाप्ति । विद्यास्ति । विद्यासि
eprul-pa the further embodiment of the karna of a lama once recognized as an incarnate being.

U.S. yas-po also we way yas-wa light (i.e., not heavy), lightness, also fig. are at the same and same and easy, weak (Jä.).

णदः अ yast-ma = वर्षे अ mahi-ma grandmother; षद केवार्ष yast-meş-po grandfather's father, i.e., great grandfather; षद केवार्ष yastmeş-mo great grandmother.

yas-po light physical exercise. 2. very high skill, consummate art (Ja.).

ur ga ka yan-risehi kion-chen = un ul ka na mkhah-hgro shin-thig n. of a Bon religious work (D.R.).

we * yak-tsha great grandson: 998=

walk round, to circumambulate (MAon.). 2. to come often.

UC' र Yan-ra 1. n. of a place in Tibet. 2. = अभी विश्व के विश्व religious circumambulation. U

wr'd 45 ya4-le-cod n. of a rock-cavern where the sage Padmakara performed meditation (Dam. 7).

was the yast-so; and the first of the eight hot heils where the soul suffers continually from the torments of heat.

we hay you still a fact transmigratory or recurring existence, the world (Moon.). we have your still need a war emancipation; freedom from transmigratory existence (Moon.).

wa #4 yaf-slob pupil's pupil.

was प्रश्न Yafe-pa-can देशाकी 1. n. of a city in Magadha, acc. to Caoma on the site of modern Allahaba-l. 2. n. of a monastery in northern Tibet called gc: was used in which there is a अ विदेश or reliction of Tsong-khapa (Lost. a, 10).

ખામવર્ષે માં દુવાલ વરેસાર yang-pahi gron-du hjug-pahi-mdo n. of a Sutra on going into the city of Vaisali (K. d. a, 255); and if this Sutra is recited at the threshold of a town or house all evil-spirits frequenting the same will depart.

আমেণ্ড মিল yang-pahi-mig বিভানাতী 1. with large eyes, a handsome woman. 2. n. of a goddess (K. my. ন, 14).

wan what is upperment; अन्यन् man-yan below and above (Ca.); ब्यन् yan-na above, in the beginning, in the first place; ज्यन्य, ज्यन्य, ज्यन्य or ज्यन्य, व्याप्त, ज्यन्य, above, in the upper-part; हैव व्याप्त, व्याप्त, standing in (the water) up to the navel; granustan above the hips; angrustan above eight years' old.

আৰ্ মুক্ত কৰি Yan-dha-çen-huf-shi one of the early emperors of China under whose orders works on medicine were composed (Grub. ৭, 8).

W5'या yun-lag चवयव, परिकर, प्रताक ; 1. member, limb, element : " प्राप्त प्राप्त the five members: arms, legs and head; "4" age as the 7 members or elements of religious service, i.e. : 99 4 44 5 profound salutation, अर्द्र पश्चल व offerings to a deity, worshipping. Para-squa confession of sins, द्वेत्वक्रेशस्भिद्धिद्दाव to delight in virtue, Two fix a fix ax man to exert one's self to preach the Dharma, MEA an Raca at allera activity to dedicate all accumulated moral merits to the attainment of Buddhahood र्ने य है यसक्स पाक्सम स्र् भटम बुधार्में पर्वे में र र्age to pray for not passing to Nirvana. way and age eight subjects treated in the medical works of Tibet are: an body. gwu boy, Mas female disease, ass evil spirits, and symptoms, 54 poison, 44 old age. राई earned desire भन अना हैन उन an injured or defective limb; 44 44 1 yan-lag-skyes = \ was pho-nutshan the

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male organ (Maon.); where weak in the limbs, decrepit = 9.9. 2. appendage, contributory; fig. branch of a river, branch of a tree; also with reference to books: section, appendix, supplement $(J\ddot{u}.)$.

শ্বৰ্থন প্ৰত্যা yan-lag bryyad-ldan = এই শ্বা river Ganges, she that is possessed of eight attributes: অধ্যা coolness ক্ষিণ্ডা sweetness, আন lightness (digestive), নমন ব softness, মুন্দ্র বিভাগিত on drinking soothing to the stomach, প্রার্থান্দ্রে: ব্ৰাৰ্থনান্দ্রিক ক্ষেত্র ক্যা ক্ষেত্র ক্ষেত্

"" aqua yan-lag-kan a pilferer, a thief; lit. one who has a mischief-committing limb, i.e., pilfering hand (Mion.).

আন্তর্নার yan-lag-merhog সম্ভন as met. chief of the limbs, i.e., the head (Minon.).

আমু আৰু মাইলাপুৰ yan-lag mchog-ldan = প্ৰক্ৰম মাইলাথ a handsome person; অমু আৰু মাইলাপুৰ ম a very handsome woman (প্ৰকিল.).

भद्र अव्यक्तिस्य yan-lay name-pa lame decrepit, one who is defective of limbs.

Syn. वर्षे sha-wo; युवार्घ grum-po; वर्डे hphye-wo; पूर्वा gyol-po; पदावाशास्त्र yanlag ma-tshuh-wu; वर्षा hthek-po (Mkon.).

सद्भव्या Yan-lag med-pa वाक्ष an epithet of Kamadeva.

yab पितृ, पिता 1. resp. for a pha father; ryyal-po yab yum denotes the king as father and mother to the country (Glr.); अब बुद मेरे बुक्स व्यवस्थ के कि कि for the purpose of healing the mind of his royal father (Myrin. 122). अब के yab-mes paternal ancestors. 2. yab also specially signifies the male personage in the yidam groups of Tantrik Bodhisattwas each clasping his yum or female helper. अब प्राप्त yab-sras father and son or, in a spiritual sense, master and disciple; अब प्रश्न अवस्थित है.

the chapter on the interview of the Buddha with his father Sudhodana $(K. ko. \, \stackrel{\epsilon}{\sim}\,, \, 80)$.

ब्ब्र वृत्रे yab-gshi 1. the estates granted to the parents of the Grand Lamas of Lhasa and Tashi-lhunpo (S. kar. 181). 2.—व्यक्ते resp. for heritage of landed property.

Wa'a yab-pa or ব্যক্ত ব 1. to lock up, to secure, keep safe: আন things kept securely, under safe keeping; আন আন ব to hide, conceal (৪/৯.); ব্যক্ত or আন u covered place, cache, shelter. 2. in C. colleg. to skim off from the surface of a fluid. 3. in W. to move to and fro, hither and thither, to fan, v. ব্যৱ্থ (Ji.).

war म yub-mo or व्यव्य ते 1. the act of fanning, waving; also, anything waved to and fro, as a fan, punkah, or beaten as a cymbal. विश्व अव्यव्य हुँद्रेश to beckon by waving with one's coat. 2. attracting, provoking: व्युद्ध वृद्धि व्यव्य में द्वेद य to bring on a calamity.

भव रेट द yab-rik-po portico, veranda, $\epsilon.g.$, of a monastery.

অসমেতা Yam-pa-la n. of a great river (K. ny. ন, 68).

www.g Yam-bu n. of the ancient capital of Nepal, the modern capital Khatmandu being also called by this name.

শুরা নি yam-mc-wa = colloq. এর হ পুরুষ 1. moderate, middling, not severe, tolerable; ক্ষা ব্যাল কর্ম ন কর্ম ব্যাল passing a moderate sentence (A. 133-123). 2. adv. blunderingly, coarsely, roughly, roughhown.

আন্তর্জন yam-yom also প্রথমি ya-me-yome or প্রথম doing anything uncertainly, purposelessly or nonsensically: ধ্যুত্বি, ব্যুদ্ধে আন্তর্গনাধানাধ্য he was moving this way and tha (A. 134); আন্তর্গনাধানাধ্য প্রধান Щ

yom-le luy-te falling or remaining in doubt (A. 126); we the hys to totter.

infectious disease, one being called work; and the other square slowly or steadily infecting disease.

WX yar akin to tr. "=upwards, above higher; araq alawa to look upwards; बर वर्षे अर वर्षे केर व to travel up and down; बर at the query reep, to walk up and down: " (45.4) BE # yar-la khyer-cog bring or fetch it up! war awar from top to bottom: was a say to come up again, from a depth : waren to rise, get up; " and to increase; way yar-rays one rising in rank and office, &o. वर् बुन्त्रिया वर्षेत्र भाष्ट्रवृत्त्वेता वर्षेत्र व्यक्ति (Jig. 27) a rising middle class man should (in the order of precedence) get the silk cushions placed one above another on a rug. we've yer-so the part of the month in which the phases of the moon increase: कर देवे द्वारा क्षर क्रिंद वस क्रिंद वसेव नु क्स it increased (in prosperity) like the waxing moon (Sorig. 248). 叫下河中叫下河 yar-shog mar-shog==叫下京 सर वर्षे moving up and down, also वर वर्षे ईर वर्षे walking this way and that way: " " दर्द विरामर क्रिकेट पाव दें अद बहुद में द्वीबावर बद । 🔟 journeying from Geaf-phu to Rwa-sgreat and back they did not require provision for a morning's halt (A. 123). was yerbetod = 343 atqua gyen-du hdegg-pa (Maon.) raising up, extolling; was \$1 warhthud-mar-ris an average account, taking the maximum and minimum figures.

Yar-last) an extensive valley forming the principal district of the province of Liho-kha of which the chief city is Chethang (8 %) on the Tsang-po; is reputed the most fertile district of Tibet and contains many monasteries and residences of some

भराष्ट्रस्थाः कृत्राः कृत्राः कृत्राः प्रतान्ते कृत्राः व्यापाः व्यापाः व्यापाः व्यापाः व्यापाः व्यापाः व्यापा geum gien-geum the three holy receptacles and three sanctuaries of Yarlung (i.e., six) viz.: (1) 4499 Cel-brag a monastery of the Raid-ma sect situated on the top of a high hill over-hanging the Tsanz-po: (2) Tanduk-Dolmai iha-khafi an ancient monastery containing a sacred image of the goddess Dolma founded by king Spoildisan sgam-po; (3) Tag-chen bum-pa s small monastery in the neighbourhood of which are one hundred and eight tombs of former king; and queens, testifying to the existence of the custom of burial of the dead before the introduction of Buddhism into Tibet; (4) 444 Ray-chudplug a small monastery on the site of the cavern where Lama Ras-chust-pa was wont to perform ascetical meditations: (5) MINRIPIGHE Zaha-ri kha-dmar a monastery on the bank of the Tsang-po founded by the celebrated Ma-chig Lab-kyi Donma; (6) \$4'54'938'gpc. Tean-dan yui lha khafi monastery situated in a grove of firs and containing a sandal-wood image of Buddha and a turquoise image of the goddess Dolma; the roof of the temple being painted green. All these places were visited by the author of this Dictionary in 1882.

we's yar-wa=aTe's hther-wa, in collegto disperse, scatter, and adrift; also, to ramble, to be scattered (Sch.).

ecountry of क्या बेल होती हैं क्या (Los. a, 5)

Щ

Yar-sbrog which was included in the Miker noted for religiousness of its denizans.

क्षा yar-ma (बहेदर आर्थित hòri-dan melec-me) a barren yak-oow; also a cross-breed cow (Etsii.).

me Kas. Yar-mo than or a Gyar-mo than n. of a district in the province of lower Amdo and Khams (Lon. 3, 5).

wifigal Yar-mo sna-behi n. of a district in Lhokha (Yig. 62). wigh Yar-lufi in Lhokha (Yig. 62). wigh Yar-lufi in Lhokha (Yig. 62). wigh Yar-lufi Dar-rgyat-dgon n. of a monastery in Yar-lung (Los. 2, 19). wigh Yar-lufi Sog-kha one of the 37 secred places of the Bon (G. Bon. 28). with yar-log a layman when he enters the order of monks late in life, opp. to with mar-log when a monk reverts to the life of a householder (Sorig. 270).

भाषा a branch, bough, twige. अवस्था a branch, bough, twige. अवस्था yal-ga skyur= क्रिकेट star-bubi çiñ (Minn.) walnut tree. अवस्था yal-ga ska प्रधापा the five branches, i.e., the five branches of the tree of the Mahayana doctrine:—(1) हेर्य spyin-pa दाल charity, i.e., giving alms, help and protection; (2) क्रिकेट क्

Syn. accellat mgo-lik; Accellage and cik-gi ertul skugs; eccicies stok-pohi sor-mo Máon.

प्यान्त्रम् yal-ga-oan माचिन् a notable tree.

Syn. Fi^{-A}r leon-çid; ^a54^{eq} ddab-ldan; ^{a54}exis ddam-ma can; et**fe**xis mgo-ldidcan; **b** is tee-mo-can (Mhon.). च्याप्य yal-ga bbrel v. ब्रॅबेन्स: ljon-çik tree (Uhon.)

क्याप्याद yal-ga-bdein v. व्याप्याद ljon-çik tree (Mhon.)

्रंभ a creeping plant (Mon.)

monkey (Maon.)

अवन्यमाञ्चल yal-gaş ihag विकासा.

was se yal-hphyon large numeral.

WIT yal-sea 1. diminution, decrease, lowering; disappearance, suppression.

2. to shrink, subside, cause diminution; to be displaced.

আৰু শৰ্ম কৰি yal ma-yol repentance, regret, and wonder that advantage was not taken of a certain opportunity: সুধ্যম ক্ৰিয়াল ক্ষ্যালয় কৰি even all not appreciating, there was much regret (A. 157).

wal wal yal-yal [Cs. 100,000 octillions] the 47th number enumerated in the अवध्ये phal-chen: बमधेत विद्यालया कर्मार (Yasel. 57). ज्या क्यारेन व yal-yal chen-pa a million (Jā.).

un जीव yal-yol 1. = व्यव ने जीव ने relaxation in attention, carelessness. 2. n. of a number: व्यव जीव क्षा कुत कुत कुत कुत कुत कुत कि । (Ya-sel. 56).

Will yas 1.= चूच or केद devoid of, less than; without: and we without end, end-less; रूप्यूच्य measure-less, unfathomable, चूच्य च्या immeasurable, incomparable. 2. from off, from above: व्याप्त to come down from above: व्याप्त from above C. 3. in Budh. व्याप्त विश्व क्षेत्र क

waves yes hjob the kind of red or brown coloured leather with which wooden boxes or trunks are lined in Tibet (Risi.).

ध्या पुर्व yas-phyin or व्याप्तिय n. of a vertain large estate in Tibet: विशायका विश्व विष्य विष्य विश्व वि

च्या क्ष्या क्ष

wi 1. num. fig.: 54. 2. in some combinations inst. of \mathfrak{A}_5 .

ખેવા yi-ga= ૧૯ વ appetite, taste: લેવા વવવ the appetite is lost; લેવાર ઉદા it is grateful to the tasto; લેવાર હ્યા yi-ga hehuspa repulsion felt in swallowing food: ક્યાપુર્વ સુર્ધ કુંગાલ ૧૫ વર્ષ ૧૫ ક્યાપુર વધા દેવા વહુમા ૧૫ કુંગાલ ૧૫ કુંગાલ ૧૫ કુંગાલ

विने yi-ge खिपि, चचर, बन, पुढार, सुदा 1. any letter of the alphabet; explained 85 शेर अवाविकान के अवदिव प्रदेश के नेवा देव के हूर । #5 9 45 4 1 the representation of sound forming the basis of the composition of both names and words; but such letters do not indicate the meaning of words, बेट केट वं का इस वर्ष and generally show merely their nature (Lon. 4, 17). Acc. to Tshad-ma Rnam-Harri we have another definition: विवेशपर देवे के बद कर्रक मात्राचीताया विशेषकायवे स्थापके द्वानायके देव कराय विदा and, again we read : विकृत्युक्त के विवेधिके विवेधिक letters are the basis of all acquirements. बेचेड्ड the Tibetan printed letters, ५५:बेड् the headless current hand-writing, of which there are again different kinds :-इवेचेन the very carefully-formed character used in copying books, 334 44 hkhyugyig the running hand and often rather illegible writing, and any a formal large hand. 4 4 14 49 gr per yi-ge klog-pahi bran-khaft fefunter; 444 uni-ge haod-

ps किसन, सिपि, सिपिनास the arrangement of letters in a book or letter. Attage vi-qi druq-pa परचारी विका the six-syllable (prayer), the Om-ma-ni-pad-me-hum: 44 ব্যৱস্থ to learn one's letters : অৰ্থ সংগোল and cyphering. 2. written letter or note. any written document; ५वेड्न वेचे register of virtues and iniquities: 444 45 a written answer (Glr.); वि वेदे अवस (in recent years) = an envelope; निविधीय to write a letter. a a to send off a letter. विवेदिय सेस्मा one who has obtained a written order or document, to receive a letter ; भेने बेच yi-qe sleb a letter arrives : भे केर बड़ेव to put into writing; भेकेर देख akara to dictate: and wi-ac-na=scan बेजक, जिपिकार a writer, a copyist; भे दे नैद vi-ue ciñ शिविष्या a writing board : विनेदि वाने vi-achi-ashi the substance on which a letter is written.

भे कर yi-chad = बर क् or बेमम हैं व.

भे द्वास yi-dwags (acc. to Bon=मार्क् arasawa or arasaw those that always think of food) was, a class of spiritual beings of the Buddhist Bharachakra or cycle of existence, condemned to suffer torments of hunger and thirst in the ghost-world, a grade of punishment little less severe than the full torments of hell. They are usually represented as giants with huge bellies and very narrow throats hardly fitted to swallow the tiniest particles. The different kinds of Yi-dag or Preta are: (1) 99'9s gul-bum was; (2) न = ca-za fum ; (3) व्यूट व hbyun-po मृत; (4) अवाध srul-po प्रतमा ; (5) समाज वाध luş-srulpo चडपूतना ; (6) वि95 smyo-bycd चन्नाद ; (7) 1435 skyem-byed www; (8) 45 35 bried-byed चयकार: (9) श्रेय व्यक्त grib-gnon चाया; (10) श्रेद & srin-po राज्य ; (11) क्या खुरे जर्द gnam-grubi

gdon रेवतीयण: (12) क्षेत्वर्द byahi-gdon बाकform. [(1) headless demon; (2) ignisfature: (3) ghost: (4) a female demon causing disease in children; (5) a goblin; (6) insane devil; (7) a leaping demon; (8) a demon causing forgetfulness; (9) the shadow: (10) a malignant spirit; (11) the star Revati; (12) causer of destruction to birds S. Again, these Preta are divided into four classes according to the nature of the torments they are destined to undergo for the expiation of their sins :-- (1) अस ब्रेस व में दे हैव व पेंड व those that are outwardly obstructed from the use of food and drink. When these wretched beings go to springs, lakes, or tanks to drink water they are chased by hosts of demons armed with javelins and spears; and the water appears to them as repulsive and foul as pus. (2) swawast 34 45 4 those that are inwardly obstructed from eating and drinking; although great is their appetite and hunger when they get food and drink they cannot enjoy them on account of their gullet becoming exceedingly contracted. (3) A 3 3 4 3 4 4 5 4484 those that are called fire-flame wreathed Pret: who, as soon as they take food or drink, become changed into flames of fire. (4) \$4\$4 a ljan-ljin zawa those that subsist upon mucous, ordere and urine, etc.; some of them eating their own flesh and blood when they fail to satisfy their hunger by eating filth. Acc. to Mdsod-barel, the Pretas hav.

bode in the interior of this earth five hundred yojana below Rajgriha in Magadha. In reference to giving water to the Preta, Atia's remarked: विश्ववादा विवास के प्रकार के प्रका

ইংৰুম ইয়াম yi-dwags kyi-yul মান্ত্ৰিয়া, ইনাৰ্কি the subject of the Preta, the land of Preta. ইংৰুম্পান্তি স্বীম্ম yi-dwags-kha-hthor-wahignas the places where Pretas live in a scattered manner such as the neighbourhood of human habitation, table-lands, &c. (B. ch. 5).

भे दुवस यद्व yi-dioage hdag-po बेताबिय the lord of the Preta.

भे दश yi-dam 1. or भेददश इस, रह-₹ an tutelary deity, a deity whom a person chooses to be his guide and protector. Of these there are a large number, of varying form, being frequently Tantrik phases or aspects of such well-known gods as Tamdin, Dsambhala, Mi-gyows, and the goddess Panden Lhamo; also there are yi-dum forms of the Bodhisattwas Jampal and Chenraisi, with or without their female or awa companions. Acc. to Ja. a man chooses a tutelary deity either for his whole life or only for some particular undertaking, and with such he enters into an intimate union by meditation. 2.= 5 4484 umam resn. বুৰুত্ব oath, vow, asseveration, promise: भेर रुअ व महेन य इंड सजावान firm adherence to one's word; a swassa to lodge a vow.

એ યુક્ત દે yi-phya dun-he for વેલ્યુક્ત દે = સમયર્થું વ sems-skyo-nor to repent, to regret. વૃષ્ય વધ્ય મુખ્ય મુખ્ય કુષ્ય કુષ્ય કુંદ્ર દે (Khrid. 29).

তাৰ্থ yi-mug-ya for অব্ধ্য ভ্রমণ ভ্রমণ মান্তের scmu-mons-pa to be unhappy, displeased; sorry, sad. dejected: ব্ৰী ব্ৰণ ব্যাধান্ত্ৰ is not a deed so unfortunate as this (Rdsa. ইয়); ধ্ৰমণ অব্ধান্ত্ৰ ক্ষ্টি having become displeased with the daughter-in-law (A. 77).

भे दरमा yi-raht-pa (for भेऽत्यसमा) = ५ वृद्ध व dgah-va (Mhon.) विमोचाम (A. K.) joy, ų

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cheerfulness; to be delighted, pleased:

বুজান্ত্ৰনাথ the attendants being joyful
(Pag. 297).

vio in compounds for any yi-ge; # वेन letter, circular epistle : क वेन contract, मञ्जू address (of a letter); bargain; वकाश वेव dancing-book, rules for religious dances; en a passport, permit to travel; as records, notes; a line of a book or Ms.: इट भेन clerk, copyist; भेनान yigphran = 99 at (Ya-sel, 11) a note, a small letter. alarer was usas 35 24 m. of the keeper of the official records of the Government of Lhasa; also name of a book which contains the abstracts or register of official records (Yig. 3); agala vig-hdsin a receipt in writing; written contract: अन्वद्भावन्य to enter into an agreement. এপ সং yig-lhad interpolation in writing; also mistakes in facts, grammar, &o. : ब्रेंब अवर दल केय देर चेन क्षर अ वृत्या entirely free from defects without any foreign matter inserted in it (Yu-sel. 34).

মৰ্বাৰ্থ yig-bekur correspondence, epistolary guide containing the different addresses and customary phrases used in writing letters; মৰ্বাৰ্থ কৰে yig-bekur rnam-bekag a popular work on correspondence, complete letter-writer. মৰ্বাৰ্থ প্ৰ-bekur-va to correspond.

A way yeg-mkhan one who is versed in the art of reading and writing.

Syn. Kau yi-ge-pa; Auropa bris-pa mkhan; Kaupa yi-gehi mkhan-po; yasa myu-gu-can (Mhon.).

એજફ્રું yig-druy or એ જેફ્રુંગ yi-ge drugma the six letters—Om, ma, ni, pad, me, hūm (Rissi).

I: yid resp. 344 thugs was the intellect, the mind, esp. the powers of

perception and imagination, said to be distinguishable from # blo which indicates rather the heart, mind, will, disposition, than the mental talents; but the two words are often confused and used interchangeably. Thus 95 vid in 955 % = 0 yid-du-hoft-wa agreeable, clearly signifies a centiment or disposition. 45 444 445 4 vid-bshin-avi nor-bu familia a jewel or talisman that grants every wish ; 452 vidkui agreeable, to one's mind : 95 3 widkui misho a pretty lake; saas an ano finhi vid-la mi-hbab it does not please me. I do not like it ; भेद व न्य कुर देश मुद्र though you may fancy it in your mind, yet you do not perceive the taste; भेद बड्ड प vil-la byed-pa, alta a hasin-pa to comprehend, perceive, remember, mind, take to heart: બેર દેખાં કુર yid-kyi byed-pa to do a thing accordant with one's mind or fancy; बेर् है के वह yid-kyi schu hbru anther of the heart, beloved, dearest (Yig. k. 1); 45 2 2 प्रमुख्य yid-kyi sla-ua bsar-po = व्यवस्य friend, beloved friend-lit, the newly risen moon of one's heart ইক্সাই জীং ট্রাই ক্সামন पक्र देवे क्ष- 5 to him who is my dearest friend (Yig. k. 51). 453349 yid-kyi phyag-raya अमोबाहा chief meditation, i.e., the concentration of the mind on the attributes of deity (MAon.). অব ট্রতার yidkyi-las = \$11 fq or aun na imagination, thought, operation of the mind (Mnon.); बेर् में में yid-kyi çif-rta मनोर्थ desire, wish, expectation.

बेद कर देद: yid-kar hoft or बेद कर देद: 1. यहन्य अर्थेय very handsome. 2. without impurity, pellucid; pure water.

Syn. Fair shog-med; ana a sku geal-laduans (Mhon.).

बेद् अं yid-skyo repentance, heart-trouble.

Syn. Ann f'a sems-skyo-ua; Q<-gc. yidbbyuh; f'-94 skyo-çaş (Mhon.).

বিংশস্থান yid-bkhrul-von acc. to Sch. 'mental suffering'; acc. to Jā. tr. be uneasy, troubled, harrassed; বিংশস্থান yid-bkhrul-von to be mistaken.

વિદ્વાર જે મુંદ વ yid-gyur-gyi myoh-ua = વર્ષે મધ્ય મુખ્ય ફેક્ષળ ફેક્ષળ -paḥi nans skycs-pa.

બેલ્ડિક yid-can = જેમલ અ or ખેલ્લ living beings (Yig.).

भेद अद्रव yid-chad-pa = भे अद्रव or दवाब in केशल भद में देह भेद अद्रवद व केश हुए (Rdsat. 21).

भेद्रदेशय yid-chet-pa to believe, to rely. to depend upon; belief, confidence, faith, trust. १६ व्यक्त देवाचेद्रश्रदेशया having become a little distrustful towards you (Mil.); भेद्रदेश यह दुहु प्रस्तवनार्थ for inducing belief.

Syn. of sbet. 154 and gtan-la-phobs; 154 fire gdon-mi-sa; 284 a nes-pa; 244 dogs-med (Mhon.).

विद् हे yid-ñe = केम्भ हे sems-ñe, मध्य व mulsado friend, intimate (Mñon.).

অশ্ৰণীৰ yid-gnis = ইমাইম নিশিকিব্যা doubt, hesitation.

Syn. A***** the-tshom zu-wu; nkn mukes; nn n som-ni (Mnon.).

অংশহ্রণম yid-bengs or অংশহ্রণম yid-gengs
আছি = মাংগ্র friendly, affectionate towards
friends or relatives (Nag.).

ম্বার্থম yid-glufis misery, suffering. Syn. ধ্ৰা মহল sdug-shal; ম্বাৰ্থম yid-nafi-

chud; चेद भेषदे yid-mi-bdc (Minon.).

भेद वज्यम yid-btags for भे द्वाम yi-duags.

એલ્લક્ર confidence, reliance; એલ્લક્ર લગ્ન જ yid-bytan dkab-wa not to be depended upon, hardly to be believed; એલ્લક્રમ વિશ્વાસ trust, faith; એલ્લક્રમ જ્લા confident, confidence; એલ્લક્રમ જલ્લામાં પ્રાત-bytan-par bya-wa ma-yin-pa objects on which no reliance can be reposed and not to be considered as safe. After and a series and a

विद्रश्रद्ध yid-mihun-pa, v. वर्द्ध द्वा

એડ્ડરવજાય yid-dan hthad-pa मानाएं, પાદ્યુપ્ય favourable: કુવાઢેન એડ્ડર વજા વખેત the great king is well-disposed (K. du. ૬, ૨૫૨).

ગેલ્ડિંગ yid-dn-hthad well-favoured,= ગુદ્રવામ કાર્યમાં handsome body (Minon,).

भेद ६ प्रश्न मुद्द yid-dogs-çar-wa = a के अंद्विद्ध the-tshom skyed-pa to doubt (Ya-sel. 31).

ৰিছেৰ yid-Idan humanity, = এৎ ১ৰ; এং ইংল yid-Idan-ma (ৰুম্ব ট্রুল ইটি বুটি হা Yakgini princess (Mñon.).

ખેડ્ડ્રેંડ yid-dpyod સભાવરોથા examination of the mind, investigation into the mental faculties. There are three distinctions in it:—(1) શુ અન્ય એક વર્ષ એક પર્કેડ્ડ (2) શુ અન્ય અદેશવર્ષ ખેડ્ડ્રેડ (3) શુ અન્ય ભૂદ શૃદ લ ભૂદ વધે ખેડ્ડ્રેડ (Lon. 4, 15).

એર્વ્યામ*ા yid-hpham-pa* to be east down, dejected, depressed.

भेद वर्षे yad-hphyo (यह ब) n. of a great number: बद क्या बेद खुन भेद वर्षे दृद्ध (Ya-sel, 57).

আহ এইব yid-hphrog सनोकर very handsome, charming, very beautiful (अतिका.). আহ এইবান yid-hphrog-pa to prepossess, to fascinate, charm. আহ এইবান yid-hphrog-ma a charming woman with both personal and mental accomplishments (अतिका.); also n. of a Yakşa princess (अतिका.).

ম্বৰ্ট্ডিশ্ৰ yid-hbym-pa to be discontented or weary.

নিং বৃদ্ধ yid-byuń সনীমৰ an epithet of Kamadeva (A. K. 1-34). নিং বৃদ্ধন yid dbyuń-ua অধিয়নাৰ to be depressed in mind, anxious, disquieted.

বিং শ্রমণ yid-mos-tehal 1. a grove of lilies=মুখ্য ku-mu da-tehal (শ্রমন). 2. = মুখ্য বিশ্ব fascinating; also = মিংমার agreeable, pleasing to the mind, pleasant (A. 126).

बेद भूज yid-myos fuddled, tipsy (Ja.).

ৰণ্ডাৰ yid-smon wish, desire; বিং গুৰু ব বুৰুবৰ, বৃহ [glad in heart]S. v. ট্ৰুৰ a smonpa. বিং ট্ৰুণ উৰ্ yid smon-can a blessed heart, blessed.

বিং কিলে yid-ishim-pa = পাছপ্ল বাং ব of charming appearance, of form that gives satisfaction to the mind (Mhon.). পিৰ বাইন বা yid-hishim-par hbyur-un to become satisfied, contented.

भेद बहुद yid-gshuh 1.= क्ष्म र्व quam-qtog illusive or unreal thoughts, imaginary thoughts (Moon.). 2. as met. = a parrot (Moon.). भेद बहुद क्ष्म व्यक्त प्रमुख्य deluded.

মংলক্ষম yid-gohuns 1. স্বাধা prudent, acute, perceptive, v. প্রথম geuns. অংক্রমণ yid-gohuns-pu a prudent man, a man of analytic powers (প্রতিত্যা). 2. = ইনমান্ত হ ভল্জ-বিদ্যান po honest, straight-forward, upright: ই ব্যাধান বিশ্ব প্রথম প্রথম প্রথম প্রথম প্রথম প্রথম বিশ্ব প্রধান করিব প্রথম বিশ্ব প্রধান করিব প্রথম বিশ্ব প্রধান করিব প্রথম বিশ্ব প্রধান করিব প্রথম বিশ্ব ব

ગેલ વર્ષ મુંતુ-bahin = વેલ્લમ પાર્ટી, thought. વેલ્લમ પુર્વ-bahin-grub heaven, blise. વેલ્લમ મુન્ય વૃદ્ધ મુંતુ-bahin kun-bbyuk as met. the ocean; also a gem; મુંત્ર વેલ્લલ પુર્વ પુર્વ bahin kun-bbyuk (Yig. k. 35) વેલ્લમ પુર્વ bahin kun-bbyuk (Yig. k. 35) વેલ્લમ પુર્વ પુર્વ-bahin nor-bu પ્રવાણ the wishing gem (A. K. 1, 46); fig. of the fulfilment of one's desires (Yig. k.): વેલ્લામાં પુરુષ પુર્વ bahin hold on the Chintamani gem one's wishes are fulfilled; વેલ્લમ પુષ્ય પુષ્ય bahin dwak-gi gyul-po am unturum the prince of all wish-fulfilling gems (Yig. k. %). વેલ્લ

was yid-bshin ma-ma as met. = the great ocean (Yig. k. 31).

એલ્લિક yid-hoft or એલ્લુક્લ yid-da hoft-toa 1. handsome. 2. charming, delightful, pleasing, agreeable. એલ્લિક yid-hoft-mu a handsome woman, a beauty (Hbrom. #, 13).

विद् भव qud-yal चात्र [a house]S.

એલ્લા yid-rah-wa = એલ્લા, yi-rah-wa ૧૧૧૧ dyah-wa (Mhon.).

विद्यायहूँद्य मनोजन्दना [debate in the mind]S.

Syu. of 1. क्याँचि हासका-होठवु ; वसम भर्ने कृश्यक-कृतक ; मर्ने वसस कृतक-कृशक (क्रींतिका.).

भेद्रवस्त्रेस yid-las-skyes lit. mind-born, an epithet of Kamadeva the god of love.

Syn. એર લમાવદુર yid-las-byun; એર સુવસ yid-sgubs (Maon.).

মিন্ত্ৰিল yid-log-pa to be tired or weary of.

भेद समदाय yid head-pa= हैद सुनाय विचाद, विचानमानन sed in mind 8.

बिद् वसम yid-bsam = बिद् विम yid-bshin.

विद्यालय yid-stubs 1.==५५७ bdod-lha

of love. 2. A square the 3rd month of the Tibetan kalender (Mhon.). 3. a refractory stubborn mind $(J\dot{a})$.

43 4 vin-pa 1.=the vb. to be; and is used to express direct affirmation or with a negative particle direct negation, and also to connect any attribute with its subject. Thus: २९३६ he said, it is, अधित is not; विस्त्वहेन्द्रवाधन he is a layman: Es was who are you? a sample के भेक्की I am a man of Tsang. In books it will be found that as is employed to express both the first and the third persons, sing, and pl., and sometimes, though not so commonly, the second person chiefly indeed interrogatively: हुँद्दं दु भेद्रम are you his son? Colloq. however in C. 44 seems to be rarely if ever used with the second and third persons, 454 being resorted to with the second and (occasionally) third persons and 35 "m" reserved for the third person; thus a Lhasa man would say: ६ इ.स. देशपालेड [am a tailor, but would use Mac Bac \$ to express; he is a tailor, and नुष्डमायवद्व for: you are a tailor. But in books \$4904 would commonly = he has gone. 2. We is often found in the print senie : देव के मूंब छ दे है अद्य क्या ने पुरा पवे मुख वाजे the officer of that period was an emanation of S'akya-thubpa; 4 4 3 4 955 इ. बहुअ केद दे चेद that unsmiling denion was as Ja. points out, this vb. is only used to connect the attribute and not to express prosence or existence, 454 and not 444 being employed in such cases; e.g., "I am in the house" cannot be turned KKK FKW बार्धें but must be rendered with र्षेत्. 4. in addition to its use as substantive vb. as auxiliary vb. joined either to the participle or to a gerund. Joined to the participle it may indicate either the present or past tenses: at a Q4 I am going; # a was I have, or he has, sold; पुरुष के has departed; विद्वासक अन्य केंद्र व के जैन did you have a guide र देवन्द्र न मु जेंद वभेद who is within that? हैप्टबलेद what दे दुध है दुधायाधिक has become of him? what had you been doing just then? Also, may have fut. sense: 4494. I shall die; देश अभयवाज्य व भेद she shall be given to whomsoever knows her; and भेद #5 indeed you will have to go now (Ja) Combined with the gerand in Dor Is it forms in the college a narrative present incresently resorted to, but the As seems here again reserved for the first person: ब्रॅड्ड अर्जेन नै रहन न are you reading now १६ वह जून ने विश्व I am reading. Annexed to the supine in 4 rggu it forms a future tense frequently heard in talk and met with in the later literature : 5533 494 [shall buy that horse; अव वात्रभ का यम्बा भेद will attend at your honour's abode. In the fut. 3rd person 35 red is generally the auxiliary, 5. In metaphysics the terms विद बंब and मेद बंब are hotly discussed; विद वंब signifies भेदवबधर्वेज्य what is contrary to what is is was, and in the same manner what is opposite to श्रेद बेंग, i.e., बेद य वस बेंग य is \$\frac{1}{2}\$ that which is. Besides these, expressions like विद्याचिद्याचेद्य, मे चिद्यामाचेद्रयाचेद्रया अध्येद अध्येद य, etc. also form subjects of discussion in scholastic controversies.

মৃত্যু y . ax এত <u>ছ</u>কত eaves, shelter: ax এত কুম o take shelter from the rain. এবল yib-ma something hidden. Щ

भेव प्राb-pa to hide one's relf.

Syn. 👊 gab-pa; 👊 ya bay-la-ñal (Maon.).

474: yib-qia an officinal plant used for wounds and sores (Sman. 345).

ys 1. num. fig.: 84. 2. in \$\$54 to culminate (Ja.).

yu-go or Th yu-khu oats, or a similar kind of grain.

च पु नेर yu-gu-çisi an officinal tree yielding a remedy for wounds and sores: सुषु नेर नेवाक वर्डर पुन कर्यक

Y'J X Yu-gur, 375 Yu-ge-ra n. of a country and people; the part of Mongolia situated to the north of Amdo.

(Risii.): YE-SA n. of a place in Hphan-yul (Risii.): YE-SA SA E. Yu-Aa Dpal-bbyor glin chief town with fort and monastery in Hphan-yul (Bleii.).

"E yu-ja a kind of Chinese tea.

প্র' Fu-ton an ancient monastery in Nepal: অধ্যাপ্ত অধ্যাপ্ত ক্ষাত্র মান্ত মূল্যীন প্রথমিক্ষা ক্ষাত্র (K. g. ব. 191).

‡ भु थे ग yu-thi-ka पृष्क n. of a sweet scented flower (K. ko. ग, 4) [Jasminum avriculatum]S.

2. a stick; that part of anything which the hand can grasp. प्रवास च्यान one with a stick; तेन pri-yu haft of a knife; देवन deby-yu handle of an awl; भाषा leg of a boot; प्रवास च्यान provided with a handle, प्रवास without a handle (Ja.).

yu-wo an ox or yak having no horns. ¶™ yu-mo 1. any hornless female cattle; also, esp. a hind, female of stag (Pth. 192a). 2. n. of a place in Tibet (Deb. ¶, 36).

+ Y T 39 yu-bu-cag = \tangle ran-re and any bdag-cag we, ourselves; also acc. Cs. = \$ 3 39 bu-bu-cag.

yu-ma or चुरूल weeds. चुल्लाचुल्य-mayu-ma or चुरूलचुरूच to weed out, to remove weeds from a garden or cultivation (Rtsii. 54).

পুৰা yug 1. a piece of cloth or stuff; শ্ৰম ভ্ৰমন্ত্ৰক সম্প্ৰাপ্ত as they had but one cotton cloth for their clothing. মুৰ্ফুল yug-snom piece of serge-cloth. 2. for মুণ in Mil.

with the foot.

সুশ্য yug-po defined as স্বত্ত স্থান ব্রিন্দ্র ক্ষা phub-ma dan-rica shib-hdres-ma chaff and hay-dust mixed together.

(like the tail of a cow); to whirl round.

યુવાલ yugs-pa, 1. = કુવાલ to anoint, rub, daub with; imp. સવલ વેલ yugs-çig. 2. sometimes for સવલ વે.

ল্পম ৰ yugs-pho a widower; খুৰ্ম স্থ yugs-mo a widow. খুৰ্ম yugg-sz mourning for a deceased husband or wife, and the state of uncleanness consequent on it, the duration of which varies according to the circumstances under which the first or second spouse had died, and also in different provinces; খুৰ্মম yugs-sa-ma or খুৰ্মম yugs-sa-ma or খুৰ্মম yugs-sa-ma or খুৰ্মম yugs-sa-mo a widow; খুৰ্মম স্থান্ত আৰু widow.

पुरान अर्थन सामनी, परिद्वा 1. turmeric; भुरान्द्र सर्भ turmeric colour, yellow. In Sikk. it is called क्षा sya-ser. 2. n. of a place in Hphan-yul (Loh. 2, 3).

Syn. of 1. क्वेर-दॉलस geer-hjoms; सर्व कॉन mdog-mchog; कर्न्य क्य mdog-mdespa; केर क ser-mo; क्वेर-धून geer-ldan (Maon).

UK'Al yud-ma=₽'* ñud-ma turnip.

पुर्ति, गाँद yuñs-kur (शुरुषद्वप् सर्वेष) सर्वेष)
पांचिक गौरी white mustard; शुरुषद्व yuñsnug also called यद्वारण yuḍ-guńs black
mustard. शुरुषद्व yuñs-hbru mustard-seod,
grain of mustard: शुरुष व्युक्ति as small as a
grain of mustard. शुरुषम् yuñs-mar
कहका त्रां। of mustard.

W5 gud 1.= ₹5₹ an instant, a very small portion of time stated to be a space of time varying from 8 seconds to 1½ minutes. 2. sec. to Stg. R fol. 53 ₹5 is a space of time of longer duration, 48 minutes; acc. to Schtr. in Bhotan=₹5 24 minutes. 3. a black or coloured stripe on woven fabrics; ₹5₹4 striped black or white in W. (Ja.).

પુત્રે yun बाबाल any certain space or length of time, સ્તર કે સ્પેટ્ડ yun-ci spid-du how long? સત્વેદ્દવ yun-hyor-wa to delay, to take long to do a thing: સત્વેદ્દવ yun-thuń-wa a short time, of short duration; સ્તર કેટ્ડ yun-riń (A. K. 1-34) a long time; સ્તર કેટ્ડ yun-riń por or સત્ર કેટ્ડ yun-riń ga long time. સત્ર કેટ્ડ માન કેટડ જે પ્રાયાનો કેટડ જે કેટડ કેટડ yun-riń por or સત્ર કેટડ gun-rim a long time since or past: સત્ર કેટડ સ્તર કેટડ જે દિવસ કેટડ જ

भूति अन् देव Yun-nen Yunnan, a pro-

wa , 1. resp. for a, and, want mother, वहन में भुल, भुल वहन में the queenmother 2. the swa or "female energy" of a deity or Bodhisattwa, but in Tantrik ceremonial usually thought of and represented as a female companion or concubine of the deified personage. ways the symbolical representation of the procreative and generative faculties: and in Tantrikism a male deity clasping a female deity in his embrace or both standing together. 3. wew a title of the third and latest part of the sacred writings. which contains the Abhidharma, or metaphysical portion of Buddhist Scripture, i.e., the collection of sacred writings colleg. called Bum; they are divided into वत्रभावम्, वत्रभावत्रदः, वत्रभावस्थाय the detailed, the middling, and the abridged compilations: दुशःवसुमः हुः बुधः यः समयः उदः बुदः यः हुदः यदिः सुमः न्द्र अभयद्र (A. 21), he chiefly studied na (the Matrika) that gives birth to all the Buddhas of the three periods. Marks भाद्रियाक्षेत्रभद्भ yum-chen-sa trig-er safis the counterpart of the Prajna Paramita, 🛰 रव ने भ रेव 5 देव प, in the Bon religion सुमामर vum-mdo. = AN ED PE T the Prajnasara. 4. when a copy is made of a sacred or royal writing or edict, the original from which the copy is made is styled the 34.

सुक्ष भारत केंद्र वा बनेन Yum-saks 1906-la bithen the son of Hel-saks yum-la bithen (G. Bon. 23), सुक्ष भारत वा बनेन yum-saks hol-la hithen n. of the son of सुक्ष भारत केंद्र वा बनेन (G. Bon. 21).

n. of the mother of Dalai Lama Kalzang Gya-teho (1914 1915) (Loft. 4, 11).

ya!'I yum-pa only in W. to strew, salt on food, ashes on the snow (Jä.).

W.

yur-wa 1. to irrigate; to arrange irrigation canals: an squares; 198 quick; 1

ya. M. yw. ma the act of weeding, ga. M. act of weeding, ga. M. act of pull out weeds; metaph. to purify the mind, cleanse the heart, e.g., by disburdening one's conscience (Ja.).

Way yel 1. primarily signifies: a country in general, an inhabited land; secondarily, the country districts as opposed to the metropolis, provincial parts. a province: 393'95 provincial dialect, provincialism ; भूष ने अवेष, अवेष chief place, capital; 34 34 5 44 one hundred countries, such as Sing-gala (Ceylon), Thogar (Bactria), Li (Khotan), Balpo (Nepal), Kashmir, Zahor-Urgyan (Udyāna), Magadha, 9 4 3 4 India; 9 4 China (or India) \$5.99 Tibet, \$4.99 Mongolia. 2. a place; and sometimes even a village. Whenever To precedes a word, it is to be understood as relating to the place (situation), 344 374 in Benares. \$534 a happy place, Ray a wretched place; agarga ran-yul country consisting of steppes, where cattle abound or where they are kept. 3. a sphere, region, whether physical or metaphysical; the object or objects of perception by means of the senses; 38. पुष्कृत the provinces of the six senses, i.e., forms (the external appearances of bodies), sounds, etc. पुष्कित्रह्म , क्यत् , विद्याप कार्याप Sepal, China, Tibet, country. 2. habitation.

Syn. na je ui-leons; na pyalkhams; na ja yul-khor; ze ze za rańbyuń skyes; na na wi-gyi gnas (Unon.).

পুৰাৰ্কি yul-hkhor বাৰু আৰু tract of বাজা country, province: মিনুগৰ্পুগৰ্পীৰ ক্ষিত্ৰ এব (প্ৰিন্তিলা) a country which contains about a hundred thousand habitations. পুৰাৰ্কিই বুলা-hkhor skyes অন্তর্জার (প্রিন্তিলা) [several plants such as Solanum jacquimi, etc.]S. পুৰাক্ষি বুলি yul-hkhor skyes বালুবাল met.: a ruler; পুৰাৰ্কিই বুলি কুলাৰ্কিই Sutra in (K. ko. 5, 427) containing an account of Buddha's life, besides the legendary account of prince Punya Prabha.

सुष्य वृद्धिः प्रथा-hkhor idan राष्ट्रिय = (in theatrical language) king's brother-in-law. सुष्य वृद्धिः प्रथा-hkhor dwan = कुण कृत, कुण वृद्धिः वृद्धिः प्रथा-hkhor dwan = कुण कृत, कुण वृद्धिः वृद्धिः वृद्धिः प्रथा-hkhor-hdsin = ८६ वृद्धिः वृद्धिः (Mhon.) king of geese, watte, one of the four guardian kings of the world.

garaga yul-hkhyar immigrant, any people who on account of poverty leave their country and emigrate to other lands (Rtsii.).

and yul-gru a district, place, village, town.

स्वर्युववय yul-dyugs-pn to confiscate property, to resume lands: स्वर्युववरी रेववय वदश्य द्वार्य स्वर्यं हुव रेद प्रदेश्य व्हर देव हुव वद्

and bodily sensation and perception.

THE yul-Rantempest; also public calamities, such as famine, murrain, etc. garaggars yul-Ran-gyi tsub-ms the turmoil of the tempest. garagast yul-Ran block as met. = 3357 bya-skyuh-ka the jackdaw (MRom.), lit. that which invites public calamities.

33.84 yul-can suited, proper, being in its place, fulfilling its purpose (Cs.); acc. to Was. that which is treated objectively.

quam yul-chas=quam or quam a country's usages, the customs or laws of a country.

सुव कृष्ट yul-ljons अनगर an inhabited tract where lands are cultivated.

पुनाबर: yul-than local price: क्रेंब वेंबर्नीर्यर: पुनाबर: अधीरक्षक (Btois.).

94 yul-sde 1. district. 2. a village or groups of villages under circle headman or governor.

स्व व स्थान Yul-phu bla-mkhar ordinarily called स्थान्य स्थान Hom-bu la-sgar the ancient palace of king Ghab-khri blean-po in Yarlung (Yig. 63).

Tage yol-phyun-wa one banished, one exiled.

Syn. <-3q bor-cig; <-5q ma-bdug; min ma-bdog;

ntain ma-bdog; <br/ a yul-phyogs region, neighbourhood.

एवरपुत्र Yul-dbus नवार्त्त the central country, i.e., Magadha. सुवपुत्रके yul-dbus skyes 1. a native of Magadha, one of the middle country. 2. = विकेट pi-pi list (Māon.) piper longum.

Syn. 3 T. Ta rgya-gar yul; 52423x est. dbus-hyyur-hehak (Mhon.).

सुराक्षेत् yuLmed improper, not in its place (Cs.): रूप्यास्त्रेत्वस्त what has no place in my mind, that I beg you to teach me.

Tank yul-tsho a village, a cluster of hamlets; properly a number of villages classed together and placed under a local headman.

खुव वृत्रेम yul-gshis, v. वृत्रेम gshis.

qq'que: yul-bus 1. fair weather (Cs.).
2. country with goodly climate, food and water.

चुव विदय yul-yod-pa = चुव ठद yul-can (Cs.).

পুৰ্বাৰ yul-lugs manners and customs of a country, usage of a country.

Syn. And lugs; And khrims; And rigs-pa (Mhon.).

पुष्टी yes 1. boastfulness, swollen with pride, exultation, fervour; also making the most of things: चुका व yes-che-wa exultant, very proud, one who thinks much of himself: वृत्यदेन वोकाय प्रस्ता (to him) but he being proud (A. 130); चुका कुष्यद्वस्य unable to utter a word, the gullet being choked with exultation; कार्ने प्रस्ता प्रस्ता कुष्य कुष्य प्रस्ता (A. 134). 2. charge, blame, accusation, false accusation: वृद्धि व प्रस्ता कुष्य कुष

as her son returned (from his journey) the old mother laid accusations to her son against his wife.

+ 44.5 yus-te===== it being true, in fact, in truth.

w us from the beginning, from eternity, utterly, perfectly, highly, quite: TEL ye-ston void or empty from the beginning: जेहर धुन बुद अप केर वा जर वा बाद बहैंद केद यहाँब. (Hbrom. F, 32). चेद्रण ye-dag quite clean, clean from the beginning : में हैं न्य quite perfect. भे देश yernas, from the beginning, from eternity: 4 swas 3444 self existent from the beginning, पेदशयाद्य altogether good: पेदशक देवापर बहुन he has not hurt at all : जे नमाने देद दर्जन that is not to be done by any means. ye-hbyams = #5 435 emptiness. वैवर्षेत्र ye-kbrəy accident, danger caused by a gdon-evil spirit. It occurs in 3434 श्रुष्ट वे वर्षेत्र कुट सेवा मे तुम प्रवद्य (Soria. 1.1).

উপপ্রতি ye-ma byed-pu = প্রক্রমণ ব্রংগ does not at all do: ইন্সেইনে স্থান ব্যাল ব্যাল বিশ্ব প্রতি প্রকাশ বিশ্ব প্রতি প

থি yehi = 5 a in the dialect of Lhokha.
কিন্দুমূল্ন = চেই মুম্মুল্ল ক্ষ্মুল্ল হৈ the earliest legendary king of Tibet who was born in a shell: চুচনালু হৈ বিষয়ে আনু আনু কৈ হৈছিল হৈছিল (J. Zah.). কাইন বুলুল তাত of the four earliest tribes of Tibet (J. Zah.).

ऐ'र्द Ye-rañ or Yera क्षितवाम; ब्रह्मित-पणन n. of a city, next in importance to Khobom (Khatmandu), in Nepal.

উপীয় ye-pes স্থান the perfect absolute divine wisdom; also occasionally উন্দৰ্ভন ye-mkhyen. This is inherent to all great saints and divine beings.

के ने में प्र-ए-ए-इ-स्ति the five kinds of divine wisdom: -(1) अंग्रेड्डिय है जैम ने म मंग्रेडा हुए। अंग्रेड हुए। अंग्रे

चेन्या ye-çes-sku and चेन्य अड्ड ye-çes me-lon are epithets of Manju S'ri or Jampal (अर्जाका.).

ক্ষাৰ Ye-çes ryyal-na n. of a great Lama of the Bon (G. Bon. ১৯).

पे नेमहेर में ye-çeş हमांत-po= चानगर्भ.

विकास पुरुद्ध ye-çeş phyag-ryyahi-mda a Sûtra in the Kahgyur vol. (5, 370).

ক্ষমপুর্বাস্থ্য Ye-çes gtsug-pland one of the successors of Gen-rub in the Bon hirearchy of Tibet.

के अध्यक्ष क्षेत्रक Ye-çes tshul-khrims one of the four saints (G. Bon. 35).



শত্তি প্রধান Ye-iver gisug-phud n. of a predecessor of অধ্যাত্তৰ the founder of Bon religion (G. Bon. 12).

ক্ষান্ত Ye-safi dkar-po 1. n. of a tribe in Tibet. 2. n. of a Bon deity. (J. Zafi.).

Will Ye-su asserted to be a Chinese Buddhist teacher said to have been born in a miraculous manner: धुन हुन्य प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्ठ प्रमुख्य परिष्य

भेजां प्रश्न yegs-pa rough, shaggy, hairy.

પોર પોર yeā-yeā disposing things properly, putting those of one size or kind together, those different separately, &c. (Btsii.).

WE'D yeh-wa= TOK'D gyeh-wa.

पोर् में yed-po prov. for पद्ध yag-po.

থার yes amply, plentifully: স্বদ্ধান্তি অলাইন্বাৰ্থান্তিক ভ্লাতি food and exercise should be amply provided for (Jā.).

धोर 'U yer-pa 1. n. of a place. 2. in बुद्ध के प्रमेत की कार्य के कार्य का

MX-U.S. Yer-pa tha-rin of a sacred mountain in Yerpa about ten miles from and to the east of Lhasa (J. Zan.):

MX-U.S. M. Yer-par yan-phyag-phab he also visited Yerpa (A. 27).

The biography of the first Dalai Lama that the people of Yarkand had become his subjects.

प्रेर म yer-wa 1.= बीर अहम not asleep. 2 - और म hthor-pa to sprinkle. पोद 'रे yer-re or करेव yer-re-wa pure, clear, genuine, unadulterated; हें करे इतिyer-re a pure blue; (क्रांकेद dkar-yer-na a pure white, in C. (Jā.).

WX Yer-con n. of a place in Khams (Lon. 1, 19).

ऐपा ऐपा yel-yel = केर केर ; अदर अ केश केश midafis-yel-yel clear, light, bright, said to be equivalent to केश्या द्वार केश केश.

da ağa yel-hphyon = 35.054.

অধানৰ yeş-maş in colloq.≔ খনানৰ ancestors (Sch.).

₩ yo num. fig. : 144.

t আঁ বা yo-ga যান = ধ্ৰ'ণ ব্ৰুত্ত gnal-bbyor aystematic religious meditation; আঁ ন or আঁ ৰ'ব' yo-ga-pa = থানি an ascetic who practices meditation; আঁ ৰ'ল আ yo-ga-ma = আঁ ন বানিনা a female ascetic.

जै. ब. र. yo-ga carya बीगाचाचे = । व व व व व बेर व rnal-blyor spyod-pa a system of Buddhist philosophy developed by Āryāsanga; also n. of a metaphysical work रहा अ रेब ट बेट बेद व रहा। जिल्हा हुन रहा (A. 66.)

ৰ Yo-gur n. of a country (Bon. ch. 4).

W'53 yo-tan the scarf presented as a token of one's consent to any order or proposal or suggestion; the scarf of assent (Yig. 23).

crookedness, deceitful dealings. Also ৰূপ

भें पुरु-byad 1. चपचार, परिदार, बज्ध; भेरा के chattels, household furniture, necessaries; भें प्रश्चित व less furnished; बर्म तथे भें दिन necessaries of life; अर्थ, परे भें 85 requisites for sacrificing; भें प्रश्चित के to procure the needful articles to make preparations (Del.); भें दुई है बहुदा to be in want of the needful (Ja.). 2. often used for भें 35 "nyop-the" articles to buy or for sale.

ৰ 85 ছব yo-bynd-ldan a man of property. Syn. ৰহুৰ এ হব ১৮৮৮-চ্ন-তান; ১৭ ছব gdsag-ldan (ধূৰ্মজন)

ৰ্জ প্ৰত্য yo-hbog n. of a medicinal tree the park of which is taken as a decortion in fevers of all kinds.

पंचार yo-lan or जांचारण ef. as used in दक्ष्याकी वर्षे पुर सेवाय देव दु श्विवाय के प्रदर्भ वृद्वाय वर्ष (Risii.).

yoy for sq below, downstairs:

অনু ই yog-po or অৰ্' কৈ a 1, pole or stick for stirring the fire. 2, v. ক্তৰ্ত্

জন্মৰ yog-ryyal a fruit for all classes; হরমন্ত্রজন কুল bbras-lu yog-ryyal (Kluid. 97).

অৰ্'ৰ্টৰ yog-gein one that wets his hed (Sch.)

ΨC'A yoń-wa 1. to be patient, to be capable for, equal to, to suffice, etc. 2.= \(\frac{2}{3} \) \(

Mark you see colloq. = that will do, that is enough.

बार का you-chad appointed time and place of coming.

তি পূল্প subst. yield, produce; আছে income; আছে ইন পূল্প-deb account book in which is entered the income or receipts; আছে দুৰ্ঘ চিনাল কিন্তু পূল্প-dud collection (of revenue) income, proceeds; আছে পূল্প পূল্প-hint (আছে পূল্প কিন্তু পূল্প), আছে দুৰ্ঘ মুল্ল পূল্প পূল্প-hint (আছে পূল্প), আছে দুৰ্ঘ মুল্ল কিন্তু

प्रकार के प्रकार कर के प्रकार करें। eertainly, surely; defined as के प्रवाह के का बार के बार के बार के किया कर के का बार के किया कर के का बार के का बार के किया कर किया कर किया कर किया कर किया कर किया कि का किया कर किया कि का किया कर किया कि का कि का किया कि का कि

অন্তর্ম yors-dkres प্রিছি | circumference | S.

Ten Ja yons-skyob (***) copper (S. Lea.).

चिर्म कोंच yons-bekor पश्चिष ja full circle]S.

ৰ্জন্ম দুৰ yohs-khul all together, every thing included, inclusive of all (Rtsii.).

क्रमहेवम yone-khebs प्रम (a roof, a cover)S.

जिल्लापुर yong-khyab कोई [surrounded] S.

विस्थायम् क्ष्रि yong-gah snod पृथेयाच [a full vessel]N.

Man and young young for Man and you it is absolute, what is independent and complete in itself (Was. 202). 2. independence, self-sufficiency, one of the three lakeans or characteristics of the deity or of Buddha



according to the Yogacirya school of Buddhists; Kany manifestation is subject to other's influence but the Dharmakdya (the spiritual) is complete in itself (A. 78).

प्रमाद्य yong-hdro समस darkness.

ত্ৰেম লাইন yohs-good আৰ্থি [limit, beginning]S. in the mystic language of the त्री कुष के कि word = स्व वस्य न: whilst ত্ৰেম লাইন বুন 'yohs-good-hbyuh = चौन वुद न हो अभावन khyim-nithah = वर्षन म and इस है समझन स्वतुन्य गायान-day = व्यस (K. ko. न, 36).

অন্তর্গ yons-hjom a term for ব ba cow (Mnon.).

ध्रस्थ प्रकार your परिचात, परिच [an iron beam]S.

प्रधा र्नेष yong-riogs प्रयामित्रका full consideration; exhaustive inquiry, careful discussion on any subject; fully understood.

व्यव्याप्ति, मनाप [great heat, affliction] &

प्रमण्डर your-hand दुम met. a tree.

of a celestial region said to be somewhere to the north where the five kinds of a so and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed and a sed a sed and a sed
क्रम व्यव your-hond v. कर ५६६ भास essential spirit.

ৰ্বাহ্য youe-sbyor = শ্ৰীৰ্থ 4 hgroge-pa friendship, company (Mion.).

The walk profis-bdsin designation given to the tutor or spiritual and philosophical instructor superintending the childhood of the highest incarnate lamas. Thus the instructor of the present Panchhen Lama of Tashi-lhunpo is styled: the Yong-dsin Lho-pa.

আছে। उस पुश्तिक पुश्तिक स्वात 1. a term for दुष्प çug-pu juniper. 2. पारिकात (Mann.) the tree of paradise growing on the lofty peaks of the Himalaya.

উমে মুখ্য মহা yofs-zium-miy lit, the roundeye, as met, the domestic fowl, the cock (Mfon.).

ब्रह्म मु yons-su 1. adv. परि wholly. completely, altogether; जिस्स मु ५व 4 immaculate, fully purified, quite clean; WENT सुध्य परित्याम to give up entirely: बॅदम सु वश्वद quite lost in perverseness. 2. generally, universally: ব্যাস্থ্য বু युवाभा में दति परिकीर्तित so he was universally famed : WEN TON 1 3 3 3 19 four disciples of universal fame. Compounds :-- আন্ধান্ত বুলিন yong-su dkris ensnared, entangled, all round; पॅरभ सुक्ष्मच yofis-su bkag पर्यावरीध wholly forbidden, stopped: অন্ধানুমুখ yofts-an bkrus चन्धीत well washed : पद् 5 252 yons-su brkyañ uftau completely stretched out following S. ; VILW 9 45 uonssu skor uften: [completely surrounded |S. : जिल्ला अ ब्रेंच्या प yong-su-skyohg-pu who'ly protocted, saved; West of yoursen skyo-nu ufcas to repent sincerely, repentance, regret : ऑदश्रम् व्योदः yohr-su hyren चावलन [binding, counting]S.; WENT BET YORK-NO quar-pa परिषत wholly changed [matured S : ब्रांट अ अनुष्य yohs-तम मृत्या-एव परि-तीय to be very joyful ; क्रमासुवनुषाय कामेड-का houl-wa परिकाम, परिमूच to be very much moved [trembling, swimming about] S.

मेंद्र सामु विवेदाय your su backs-pa परिवार, परिवार, ufters, wust to cover completely; Man मु विभव your su bgems समोऽपण [enlightening 8. व्यास स्वामाय yong-su hgog-pa सरीध to stop completely, pull out, take away entirely [obstruction]S .: The HE EN file your-su ryol to dispute hotly. MEN. 8. 44.4 NOUS-811 rgyaş-pa परिचयत [flooded]S.; ब्रिंड अ. ब्रु. प्रजित प्रविश्व महामारा regular series |S.; WENG. succession. #4435 yours-su sgrogs-byed uft-me [resounding S : TENH THE WORK-FIL BEAUT THE THE entirely changed. The grapes won-su bsho-wa to make full prayer basing it on ones merit and faith; TRUST 110fiesu good परिचंद, परिश्रम cut off entirely: कॅटम मु बहुन य you sen hjug-pa परिनिवेश to put in all: जदम अ वहूर प vofis-su briod-pa washa to speak without reserve [abused] S : पॅदश्र-स् नुभवा प yofte-su ñame-pa परिचानि to lose all inherent strength : अवै क्रूबम जिंदम मुख्यम the power of the (local) god is gone; प्रमास अने वार केर्य yong-su mienpar byed-pa uftarala to make very soft, pliable, smooth; WEN HITE WORK-SH gton-un विसर्जन, चववजेन [abandonment]S : प्रमास मामाप yofs-su rlogs-pa = नेमारव हर (Maon.) a wise man, one possessed of divine knowledge. जदम'सुः देवसः पः वसः पुरः व yong-su rtogg-pa lag-byun-wa having arisen from quite reliable information of ufter নমুখি নি [attained to decision] S. : অন্দান্ত বিহ yourses thob ufteru [furniture, shaving]S. र्वेदम सु वहून your u banun परिश्व thoroughly pricked [loosened] S. MEN 4 344 yoffs-nu shyin-pa uften to give, bestow freely, [devotion, exchange, deposit] S.; 英本和 THEN yours mone willes wholly obscured; perplexed. 454 goff-su smin परिपास lit. quite ripe [digestion] S. ; भेंदब Trans yofe-su deoge-par utty the whole completed.

बंदम सुन्तृत you-su dag-ps विद्याप absolute purification, the state of Novelna; also, purification by righteousness, purity of one's doctrine. बंदम सुन्तृत्व व्यक्षा the three perfect purities, vis: ६वे वहे हुन विद्यास पद्मित्र सुन्तृत्व वृद्धिस सुन्तृत्व वृद्धिस पद्मित्र सुन्तृत्व वृद्धिस सुन्तृत्व सुन्तृ

विस्तान क्षेत्र प्रश्निक के dogs-pa विवादन to fasten well [distribution, gift] 8.

क्रम अ.चे. yong-su hdri परिषक [investigation, enquiry]8.

विषय सु बहेन yohe-en hdren = अं; विषय सु बहेन प nohe-en hdren-pa परिचायक [a guide]S.

ত্ৰে সু বুঁ yohs-su-spyod 1. = গুণ ৰ্থাৰ bran gyoy servants, slaves, etc. 2. the honeymoon of a Brahman (Mhon.). ত্ৰেম স্তু বুঁ, ব yohs-su spyod-pa ব্যাম্ভান, ব্যাম্ভান complete enjoyment, also (১১ বস্তু প্রম) showing respect or faith.

चंद्रभाष्ट्रकः yohş-nu dwan प्रीच as met. = the lion.

चित्रशास्त्र पुरुष: yong-su dbul-bya signifies one who makes gifts, lavishes alms on the poor and liberally assists the clergy (Mon.)

विश्व स्ट्रॉड your su-smod = भै अव व परिसाद disrespectful, an infidel (Mon.).

TEN THE YORS-SH telast-wa complete, full in all its parts, not fractional.

Byn. III kun-tu; nide din ma-tohahmed; Ing din dum-bu-min; nau 14 mthahdag (Mhon.).

व्यत्मासुःकोष्टः प्रजीह-शाः द्वारा-प्रतः चपनियोदः [to oppress]S.

Wy yod q. www. all that exists, existing; matter, all that comes within cognition or perception.

Syn. 44'34 gehi-grub; 444'8 gehal-bya; 44'8 çeş-bya; 84'444 choş-rnamş (Mhon.).

অব্দ্য yod-dgu an emphatical expression == everything, all matter without aught left out; প্রশাস অধ্যান সংগ্রহণ করিছেল matter, substance, all that exists, everything (Kag.).

Syn. 44 % 4 yod-do-cog; *** 59 mthah-dag (Mon.).

ৰ্দ্ধ yod-than that existing; acc. to Sch. thoroughly clear; ৰ্দ্ধেৰ্ম ল all that exists.

चंदर दें बि yod-do-cog = चंदर डेंद काम ठर yodtshod thams-cad, as in केम्स ठर चंदर दें दें बाव व डेंट बहे बहुम बम बर वर रे बहुम कुट केंद्र (Khrid. 21).

ऑर्'4 yod-pa विचते, चित्र, चाकिक, भवति 1. to be, to exist; to be present anywhere. As Ja. points out, this vb. may be used always in place of 247 although the latter may not always re-place 454 which is more than the mere connective of the attribute to the subjects. However ब्रुव is in the full sense an auxiliary vb. as well as possessed of its substantive verbal use. ARRANAS where is he?-भेद can not be here employed; द्विव्यव Marais my hands are at leisure, I am unoccupied; aray as who is here? As an auxiliary with gerund: Yarawais he was eating: इसद्वेट ब्रेंच के भेद I am reading a book; 35445 he has gone. The negative form of Wy is any: Mac Maray he is not at leisure. In the C. collog. the interrogative form is generally not ₹55# but व्यत्तिता " 40-00"; बद्दे नवा द्वीन वादे नवा दे दा विदायन "di-ne gompa te tha' rift-po yo-pe" is that monastery far from here? 2. to have,

to be in possession of, to possess (any quality or piece of property); used with dat. of person having or owning: E5 w & ME व वित् you have many dogs; विश्व अवस बॅर्यरेर he has a crafty mind; क्या व वर्द वाहेब धार्म्य, वाबर्ज the king seems to have yet a great wish : क्या अवे क्येंक अनेक वेद प a maid-servant whom the queen had; in a like manner without a case : के देव केंद्र यादे the knife which he had about (him). विकास बहुआ वहु रचु व्यंत a well having depth of 19 fathoms : ज्रुक् ब्यू fut. of ज्रुक shall or will have; वि. नाडनाम अद चेद यद अद देन the throne should also have a canopy; % 44.44. 95'4 to beget, produce, effect; 9'45'48' वैभा देश get her to have a child. In C. ३५७ is very commonly conjoined quite pleanastically to অৰ্ in this sense : প্ৰৰুপ্ৰি হ্ৰু अहर दुस केंद्र प रेंद्र you have seal for the work ; इ.व.इ.व्ह विद्यासदेद "An-la nyop-che yö-a-mare" I have no things to sell.

ত্তি বিশ্ব yod-pa-ñid অভিন existence (Cs.); উত্ নিৰ yod-min আনৰ [I. non-existence. 2. the plant Guilandina]S.; উত্ নিৰ yod-min-ñid non-existence. উত্ নিৰ yod-mid আজি, লাভি being and not being. উত্ নিৰ স্থান yod-mid go-balog-snañ optical illusion when one imagines one sees what is not existing, or the reverse. উত্ ই নিৰ yod-tahod-yin there is probability of its being, existing; acc. to Ja. it has the semblance of being.

প্ৰাপ্ত you ৰ্থিকা (² মান্ত্ৰ) a present given to priests for religious services or as alms. মন্ত্ৰ a gift consisting of fcod; প্ৰ-priest and mendicant friars (Buddhists), প্ৰেৰ্থ দ to bestow a gift, to bring an offering; প্ৰ-ব্ৰথম ৰ্থাৰী, ৰ্থিক worth of a present; প্ৰ-ব্-ব্ৰথম ব্ৰথম to present as a gift; ন্ধ্ৰণ a physician's fee (Cs.).

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Syn. wis a mchod-pa; 464'4 britan-pa; a. ta me-tou. (Maon.)

+ Wa'BX' yon-khar-da = we squadqu profane, not very pure, not holy.

yon-gyi-quas-pa=\$4.944 प्रव. श्री. बादमा थ soun-quas or #35 444 an officer or sacrificer (Maon.).

Hen. Ma Man agg al Ale gon-sog hayednahi min : aun a brims-pa : anu a bkram-pa ; के व्यवकार क्र-scar-haved : ब्लोबस harems-pa : Mis a gtoń-wa ; Ma a sbyin-pa ; Ba a byin-pa (Mñon.).

जब पहें व von-òsfo-wa = बम पर व व (Mfion.) : क्ष महें व मेर् याव महें य महर्य (A. 80), विकास क यहात जानका पूर केंद्र यहूँ व (A. 155) the prayer that one who offers makes that by the virtue of his gifts he may gain the position of a Bodhisattva.

Ma an yon-chab oblation, water that is daily offered in a set of five, seven, or nine small brass cups to Buddhas, saints, and gods.

ৰ্জ্য কৰে yon-bday মজমাৰ 1. a priest who performs a sacrifice. 2. a householder who employs priests to perform sacrifices.

चेंद्र'5द yon-tan चलकार, चात, द्रव ; वेंद 5इ डेइ युक्तम; युक् good quality, excellence : taste, effect, virtue, valuable properties, c.g., the virtues of plants; also accomplishments, attainments: 44.54 \$5.4 you-tan slob-pa to learn something useful; property, quality, in gen., e.g., the different tastes and effects of medicines; also mystic or fantastic properties (Gbr.). र्क् १६४ पुर yon-tan kun-idan सच्चेतुवान्त्रित. सर्वेशानी one possessed of all sorts of accomplishments; आकारा प्रदान्द गुद श्रद है। हुल केशस ac us a ac 50 he who is learned and is possessed of all accomplishments is peaceful, disciplined, and free from boasting. (Lcg.); 44.54 4 ME yon-tan rgyamisho TERIAL the ocean of talents, the most talented, an epithet of Buddha (M. V.); 44'55'84 you-tan can farin learned, wise, talented: 455 A5 you-tan med विधर, निश्चेष not talented; प्राप्त प्राप्त के A Fq 13 5 garan. of a Bodhisatten. (K. ko. ड, ५४१), जब इब केम non-tan-ces talented. one who has useful khowledge.

चैंद य yon-po 1. v. व प yo-na (Jä.). 2. = 5 4 44 4 drain o min-pa also 439 4 hkhyog-pa crooked, not straight (Zam. 11).

Syn. In kyog-po; As In yon-kyog; न्द्र द्वा प्रतान्य ; में द्वा मां-तृतान-प्रत : वक्षय hehus-pa ; IS a syyur-wa ; Sa a hkhyoy-po ; 39 39 kyay-kuog. (Mnon.).

Wa yob= a hob 1. (Aa aa gyohi-yob) the steps at the threshold. 2. stirrup; 49 ब्रि instep of the foot. विवाह कर या का riding on saddle-horse, lit. putting the feet into the stirrups (Hbrom. 30); जव बन yob-thay stirrup-leather; जैव अवेब the footing. 3. trench, ditch.

प्याप nob-va. v. नापव u avob-va.

+ MAMA nob-nob= * the foot (Lic.).

ਪੰਮਾਧ yom-pa vb. to swing, totter, tremble, to be unsteady, swinging, etc.; the swinging; adj. The yom-po. adv. ज्या ज्या yom-yom rolling, swinging.

W3'&K" Yohu-chuft n. of one of the Emperors of China (Grub. 4, 15).

ऑद दा vor-vo, or क्या क्या also का क्या shaking, tottering, trembling; oblique, slanting, in C.

VX'AL' yor-çin = w a hom-bu a species of tamarisk (in mystic talk) (Min. 7da. 4).

વિંચી yoi n. of a place in Tibet: દેવના દ્વે શ્રમું પોલા મુખ્ય સ્થા હતા ફેંદ ફેંદ કે કે વાંચે કું વચ ફેંદ્ર લ ફેંદ્ર (A. 103) (Deb. ન, 19).

ৰণৰ yol-go or অৰণ a cup or vessel of precious stone or metal (Yig.). Acc. to Schtr., earthenware, crockery; বৃদ্ধ অৰ china-ware, porcelain, frq.; অৰ জ cup, owl. অৰ yol-syo = অৰ ল.

র্মিথান yol-wa I: यहनिका, यहानी, युवानी abst. curtain: উপান্ধ নবীৰ ব yol-was abrel-wa to stretch a curtain over; উপান ইন্দ to draw a curtain; উপান নাইন্দ to close the curtain (of a door); সংশ্ৰম silk-curtain; মণ্ডিৰ calico-curtain; ইন্দিৰ sgo-yol doorcurtain.

II: vb. 1. to have past, be done: সুজ বুর mid-day is past; বুর জন চাল- arod-yol son the evening has past; বুল বুল কা has gone by midnight, সুজ বুল the sun is nearly down, has nearly set; সুজ বুজন চাল has passed over the hill-top; মুল বুল বুল চ be past, of time, youth, etc.; কুর্মের মুল্ল বুল আন আন and seasing at the proper time 2. also = প্রবিশ্ব gyol-wa in C.

પૈંચ yos (ત્યાર્થ છે) parched corn, mostly barley and wheat; વલ્લા પૈલા parched rice. પૈલા વલ્લા yos-hthag = દુખાય દાદભાય or દુખા વલ્લા parched barley, rice or wheat made into flour: વદ્દ પ્રાથમ કર્યું પ્રદાસ વલ્લા છે? (A. 119).

Syn. En u phos-pu; asq u bead-pu; Tway yos-bkra; neu a no a predses hi ema-can (Mon.).

પૈંચ or ચંચવ 408-bu = the rabbit or hare, but is found so used only in the calendar or in astronomical calculations: પંચાયલય ্টি, রু-এই- বিই উপায়পু-পেট্র প্রাণ্ট he visited Redorje gelan in the second month of the spring of the hare-year (A. 93).

वाधव byag सर्भि, चनर (8: अ र tea-ma-ra) the Tibetan vak. Bos grunniens : is very abundant throughout Tibet, especially in the north-east, but does not seem to penstrate further north than the Akka Tagh range or the Koko-nor region. In Tibet, the male is called awa avag and the female ৰ বুল hbri-mo ; ৰ কাৰৰ (sometimes called কাৰৰ (*) uncastrated vak-bull which is very wild and fierce; ज्यान कि or age, wild-vak; ज्यान 5 horn of a yak; ज्या रज्या क longhaired shaggy vak. Tugs shat, the tail of the yak : ﴿ वेश द्वीमशा है भद्र वाद्यायाच्या हारादेद द राम्र व (idiomatically) to preserve one's morals as the yak takes care of its tail (A. 150); hence qualta to carefully preserve.

मुख्य है Gyag-sde n. of a place in the district of है संम्थ्य है दिन अग्रिक है कि मुख्य है दिन अग्रिक gyag-sde-gdson (Bitsii.).

मानवाकोर gyag-rmed (रक्षः क्रेम् रक्षः व≝सामवाकीः यहते ? (Blo-sbyoft, 7).

म्पाद gyan 1. बच्ची, ची; syn. ५०० dpal; ३ physica. 2. happiness, blessing, prosperity : व्यव्य and blessing comes (from), growth of prosperity; व्यव्य में prosperity vanishes; quat हो gyan-kkyob, व्यव्य व्यव्य sacrifices and other ceremonies to secure prosperity; व्यव्य मार्ग gyan-khan a house furnished with rich furniture, precious things, and equipped with all accompaniments of prosperity; व्यव्य व gyan-sgro-wa or व्यव्य क्ष्म a chest containing treasures; व्यव्य ६० gyan-gyan-dar kind of white scarf indicative of prosperity, wealth, and long life: व्यव्य ६० gan-squad (Rissi.). 3. gulf, abyss.

+ qual-skyo-wa immodest behaviour, shameless conduct, = I a co-sdri-wa; also, to slight.

न्याद द्वाद gyan-dkar as met. a sheep.

Syn. An lug; nuch gyah-mo; tung bal-idan (Uhon.)

ৰ্থম প্ৰৰ gyan-khug the bag in which auspicious articles (ৰম্বৰ্থমৰ) are kept.

न्याः हु gyaf-spruhu = न्याः है jade: ६ न्यः है। कहुन म न्याः हुद्व नेया हैर if it is white the jade is called yang-du (Jiy. 16).

क्ष्याम gyan-wa गोष्यद, परिगत [a cow's foot or hoof]S.

auspicious pot in which sacred gold ornaments, gold coins, and other precious things are kept. It is generally consecrated by a lama with spells sacred to the gold of wealth (Dsambhala) and the goldess देश कुर म: the top of this pot being covered with a kind of silk searf containing figures of the Dorje: नाम दूस में हैन सम्मान है है नहें करें मान कुनाम नहें नाम है हैन सम्मान है है नहें करें मान कुनाम नहें नाम है हैन सम्मान है है नहें करें मान कुनाम नहें नाम है हैन सम्मान है है नहें करें मान कुनाम नहें नाम है हैन सम्मान है है नहें करें हैं है नहें करें सम्मान है है नहें समान है समान है समान है है नहें समान है

mus & gount-take for must good and &.

mysticism for which a stuffed human skin is said to be required (htsii.). 2. After the whole skin of an antelope on which religious men sit; acc. to Jü. a skin couch, also a covering in general.

quarta: gyaft-roft a precipice descending into a deep ravine (Yig. 67).

ब्युट कुष्रुवर्त-lug the effigy of a sheep made of butter used at religious ceremony of क्यूट कुष्रुवर्त-sgrub 'the calling in of blessings.'

ब्रथद श्रुवस qyan-lugs श्राजिम-श्राम र a mantle; skin of an animal used for clothing.

mun A da = Gyan-cod bon-ra n. of a place in Kham (Lon. 4, 28.)

क्ष्मद अ gyan-sa इरी, त्रवात [a deep cavern, a precipice] S. है ईस अर्थ तदेश क्षमद अ के high as you stand, so deep is the gulf. ज्याद अ अव ৰীৰ a gyan-sa his desin-pa to snatch from the abyse, to save (Thgy.); ৰী ী প্ৰথম কৰি ৰী অভায়েই যুৱ ধাৰ্মি this only rans into rocky precipices (A. K. 2-62).

व्यापा क्षा gyari-tha a deity of the Shamans dispensing happiness (Sch.).

मान्य yyan-pa कर्यु, कर्यु a cutaneous eroption akin to itch, which is said to invade any part of the bedy and to be combined with a copious discharge of matter; asc. to dd. hereditary and not contagious: व्यवस्था प्रवास कर्यु प्रवास कर्यु विश्वस्था है क्या क्ष्य प्रवास कर्यु विश्वस्था है क्या क्ष्य क्ष्

मुख्यान gyal-pa, pf. व्यवस्य gyala, l. to signal, to becken: वर्षः प्रेन्द्र पुत्रक्षात्र to signal for calling one; वर्षः प्रमाणक्षात्र (शिक्षः), waved the hand (to call somebody). 2. projection of a roof, कर्षा प्रमुख्य क्षा projection of roof where birds take shelter; पुत्र व्यवस्य a piece of rock projecting under which people take shelter from rain; व्यवस्य प्रमुख्य कार्याचार कर्षा है प्रमुख्य कार्याचार कर्षा है प्रमुख्य कार्याचार कर्षा है प्रमुख्य कार्याचार क्षा है प्रमुख्य कार्याचार क्षा है प्रमुख्य कार्याचार क्षा है प्रमुख्य कार्याचार क्षा है प्रमुख्य क्षा क्षा है प्रमुख्य क्षा क्षा होता है प्रमुख्य क्षा क्षा क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य क्षा क्षा क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य कार्य क्षा होता है प्रमुख्य क्षा क्षा होता है प्रमुख्य कार्य क्षा होता है प्रमुख्य क्षा होता है प्रमुख्य कार्य कार्य कार्य कार्य कार्य क्षा होता है प्रमुख्य कार्य
বৃদ্ধে ই gyab-mo shot, a call by signal from the hand or by the waving of a scarf.

역사의 gyam= 약 shar; 액따 결국= 약 역

बायसाय gyam-pa slab of stone, roofslate, for बुष्य मुद्द gyah-spañ.

বাদ্ধে gyah smfinn rust, পুৰুষ পুৰুৰ oxide of iron: ক্ৰম শ্বীপুৰুৰ oxide of copper, verdigris. ক্ৰমে বুৰুষ freed from rust; to clear, polish, e.y., a mirror.



Saussures, the flower of which plant is an antibilious medicine.

a slate with a lead-pencil (Ji). 2. a slate-pencil or lead-pencil, also and a slate-pencil or lead-pencil, also and a symptomyte. 3. bolt or bar: and graing grainguaber to bolt, to bar; and grainguaber to bolt, to bar; and grainguaber to unbolt, unbar.

quantage a gyah-hdrul-ua to be mouldy, to get rusty, to get covered with foul extraneous matter (Sch.)

man mr. gyah-span 1. slate. 2. oil of vitriol; in C. verdignis.

ন্দেহ প্রম gyab-spak-skyes one of the generic names of the Sakya-pa hierarchs (Los. *, 30).

বাধাৰ বি gyah-na to shudder, to itch; also defined as সম্পুৰ আমান itching of the skin; লয়ুৰামান ক্ষমন qua'u gyah-pa rusty (Ja.).

Tibet (Los. *, 5).

quantum Rack A Gyah-bash khri-dpen n. of one of the Governors of Tibet under the hierarchy of Hyro-mgon Hphagi-pa of Sakya (Loh. 4, 13).

कृष्य दुष्य gyah-rug-pa = र्दान्य a medicinal herb, Picrorhiza (mystic) (Min. rda.).

que a gyah-çin the maple.

 gyar=n kha, ake gdon and son mun, i.e., mouth, face and front.

and metal gyar-khan and human body,

person.

and person.

gyar-khan gyar-khan or

gyar body, person.

4 ¶UN PQ gyar-kkral=2°, ₹ 94 çogam or 55 dpya (Mhon.) tax, revenue, cent, but generally capitation tax.

4 পৃথাব'ৰ্ম gyor-dam sometimes incorrectly written for ত্রাত্ম to avow, promise, undertake.

Syn. 54.484 dan bers-pu; F4.454.4 khas-blaks-pa.

#4.434.4 gyar-hdren-pa = \$4.43 gyanhdren-pa to invite, to call one to one's place.

পুথাই প্রক্রান্ত 1. anything borrowed, taken as a loan, a loan: বুশ্বইবার্ট্র ব্যাহার্ট্র ব্যাহার্ট্র this is a loan of the four (constituent) elements (Hbrom. F, 108). 2. credit for what has been lent or advanced.

बाधरान pyar-ud to borrow, to hire: क्षेत्रक के व्यक्त है having borrowed a lamp in the eastle; व्यक्त के व्यक्त व to hire night-quarters; क्ष्य व्यक्त का चार के tenant, lodger; व्यक्त है, य = व्यक्त व, व व्यक्त कtep-father, का व्यक्त step-mother, द व्यक्त adopted child (Ja.).

व्यवस्त्री वर्षः य dyar-mo than-pa n. of a modicinal flower: व्यवस्त्री वर्षः यस सुरक्षः वर्षेभभाक्षः वा वद् (Med.).

+ que & gyar-tska = K.4 shame, bashful-

+ नामर वेद gyar-len=|मभावेद promise.

+ न्यार वस gyar-lam 1. = अर्ड front-side or before one's presence. 2. = \hat{n} an rmi-lam dream (K, d, a, 197).

माभाव gyal विकास yawning, gaping.

याधारा qyaş-pa चपस्य', दक्षित the right hand or side, and quara the right hand : quest on the right (hand), quest to the right, quality from the right; As spen the right eye; say spen the right hand: qua gas-phyous-la to or on the right-hand side: क्या देवाशय id.: व्यथम वृद्धि right and left; क्षण्या क्षेत्र व कु व to look all round to the right and the left. One of the two provinces into which Tsang anciently was divided is aways the right-hand division, the other is 7445 the left side division or banner (Loft, 4, 4). away again ASATEM a sitting posture in which the right leg is stretched for. h (@ same 39 55: क्ष्मा वक्षर वक्षर के वक्षण क्षेत्र) (Ya-s:/.), यापन Par and san ayas-khag ayon-dkris one hiding or covering the fault of another, one defending another. Awwaga gyas-hkhuil. charted invariably reverting to the right side (coiling to the right-hand side; as conch shell with rings) reverting to the right hand side. अपना वेद अर्थेद व हैन quas-len gyon-hjog lit. taking by the right hand what the left gives or places into it. i.e., to re-arrange papers, records, etc., also furniture. दे बेल लामभ वेद ल घद व देन केम अर्थेश परि देश के देशम gen. to present or to help a person with things taken as a loan or on credit from another party (Rtsii.).

মৃতি gyi=১৯ dbyi the Tibotan lynx;
মুটা-মুচ্চুবুল lynx and wolf. ক্ষাত্তি
কুটা-মুহ্ন প্ৰথম the flesh of lynx cures
disease caused by evil spirits: ব্যাপ্তি কুটা-মুহ্ন ক্ষাত্তি
মুহ্ন ক্ষাত্তিক কিলে bucklers
(A. 101).

ৰাইবাৰা হা gyigs-pa shet. oructation; also as vb. to belch, eructate: ৰ্থাং ল'ল ল'ল হ'ব to eructate from eating capaicum, etc. (Nag.).

nate feeling. 2. a secondary flavour]S.

याध्य व्याप वेरीका, वेरीज the Ladak and W. Tibet turquoise. Syn. & X 1 pa-ro-dsa; १३ देव बुक्य Trin-chen raud-po; ६ वि बुक्य rdo-yi rgyal-po (Milon.). The finest turquoise are obtained from a mine in the neighbourhood of the Gafis-can mountains of Ngari Khoraum. Those of inferior quality come from India and elsewhere. There are asserted to be at least five varieties of this precious stone called by max ग्रमु ध्रम, ग्रमु श्रु द्रम्प, व्यापु, and मानु अडेब म (Lon. 5, 1). मानु म gyu-kha the turquoise colour: नामाना स्वापान माना माना 38 7 turquoise-colour, iron-colour, skycolour and saffron-colour (Fig. 20). 454 474 the front turquois in the head-dress of females; 3 73 little turquois-stones; नापूर्व ira, for नामु अर्ज turquois-blue; नाम अर्थ a glacial-lake, a blue glittering lake. 49 वरण अ gyu-boul-nut = वार्च ह gyu-khra spotted turquoise : क्लेड क्रू वर्षे ग्राप्त बरुव स ग्राप्त देव गाव वेशास (Rtsii.).

ब्रुश्च व Gyu-thog-pa n. of an ancient noble family in Tibet from which one of the four state ministers or Shape are generally selected by the Government of Lhasa. Their palace stands near the क्यु बेव अभ प Gyu-thoy zam-pa a bridge in Lhasa. बार बेंब चेंब केंद्र अर्बेंद्र & Gun-thou youtan mgon-po n. of a celebrated physician and author of medical works who flourished during the reign of king Thi-work d hubisan. He is said to have thrice visited Magadha from Tibet in order to study Sanskrit medicinal works at Nalanda. A block-print biography of this worthy consisting of 149 leaves exists in the Government library at Lhasa in which work it is stated that he lived to the age of 125 years.

It is also mentioned that the gods and demons presented him with an immense quantity of turquoises and other precious stones heaping them on the roof of his house, hence he was called by the name of an im q.

**TST ** Gyu-drug-stod n. of a place in the district of Nyang in the province of Tsang (Deb. **, 33).

ৰাই gyu-ldan vegetable incense of the colour of turquoise (Risii.).

न्य ६२ प्रथम-तेमा = न्य हा gyn-khra; ५२ म्यः वैभ ६८ विभाव स्थापाद्दः (А. 12).

नश्कि gyu-byil== वस gyu and 9.5 byu-ru turquoise and coral.

THENE Gyu-nutsho one of the names by which lake Yamdok is known in Tibet (J. Zan.).

न्यु अर्थ, ब्रॅड्ड gyu-ndsod sãon-mo n. of a demon (sa-bdag) who presides over time to make it auspicious or inauspicious.

My St. ann-run for My St. anni-denh.

স্থান gyu-lu 1. an epithet of a disciple of Gen-rab who was a counterpart of Maud-galyāyana (Hon.). 2. turquoise leaf; সমু শ্রেষ্ঠ মুখ্য-lo bkod-paḥi bday-no an epithet of the goddess Dolma (Yig. k. 61); সুমুখ্য বাদ্ধি মুখ্য-la bkod-paḥi shiri the celestial mansion of the goddess Dolma (Yig. k. 61).

ayag-pa for any 1599 a lag-pa dhyny-pa to flourish or brandish the hand.

Type gyufi = no maso-gyuf 1. the cross between oow and yak. 2. n. of a place in Tibet (Deb. 7, 22).

माध्यद दूर gyun-drun कविक, बाबन the Sanskrit Syastika or Tibetan 4745 35, the mystic cross 4 " is only a monogrammatic symbol formed by the combination of the two (Pali) syllables | su, and | ti= scasti, which term is a compound of su, "well" and usti, "it is" meaning "it is (fatalistic) well " or "so be it," implying complete resignation under all circumstances, not the meek resignation of the Christian bowing to the chastening of the Almighty." (Cunningham's Bilsa Topes.) Latterly it is thought that the swastika or " derived its shape from A the sun and thus may be connected with sunworship. If that is so, the 4 would help to explain the perambulation of holy objects of the Bongoe which leaves the honoured object to the left not as with the Buddhists to the right.

The Buddhists seem to believe that the sun moves round the top of Sumera leaving it to the right. But in that case the shape of the TTE must originally have been reversed in form. This sign is used by the Bonpo in the place of the Buddhist Vajra (Rdorje): # 54 # 5 mgk stale they found the swastika cross on the lake Manasarowara (Zam. 4). 495 55. affara gyun-drun hkyel-wa = ga ba & gc. king's palace (Mhon.). THE SE STS Quandrun-doon Buddhist monastery, Lama Yurru in Ladak (Cunn.); 485 55 62 gour. druft-can women an epithet of Vishou (Mhon.). THE SE BE AMM QUAR-druh-ltuf beags n. of a Bon religious work on confession; its Buddhist counterpart being gr en gr enqu myr gr u byah-chub lluhbçags gyun-druh-pa the follower of the Gyun-drun or Bon religion.

வருக் தேக் வேடுவன் Gyun-drun tshul-khrims n. of a Bon sage (G. Bon. 35).

and a Bodhisattva in the Bon religion (G. Bon.).

ৃ নামুহ হৈ gyuń-po or ৰাষ্থ্ৰ gyuń-pho
বৰ্ষাক্তৰ, বস্তৰ (S. Lex.) a low caste people
of India.

pa 1. to outcaste; to cast out. 2. one of very ugiy and repulsive appearance, a cadaverous-looking person. 3. sec. to Jü. tame, opp to King yod-pa wild.

গ্ৰহ'ৰ gyuā-mo, (ইণ্ড'ৰেই) 1. ৰাজ্ঞানিনী a woman of the lowest easte in India. 2. acc. to (S. Lex.) তালিনী; and to Jā. ছলিনা a libidinous woman.

gyar or 38 1.=498 sleep, siumber. 2. v. 999 u gyal-wa (Ja.).

That, at [dependence, support]S.; a tree bent under the weight of its flowers or fruits (Rtsii, 17).

पार्चित्र प्रियम् agui-sea or नश्यम द्वेश्य to fight, make battle; also नश्य gyui as subst. नश्यम, रूप्त दिवस battle, fight, war; नश्यम देश्य हुन्य प्रतिक्व battle, fight, war; नश्यम देश्यम gyui-hgyed-pa विश्वस, सम्याय to give battle, नश्यम देश्यम व gyui-hgyed-pa विश्वस, सम्याय to give battle, नश्यम देश्यम व gyui-hgyed-pa विश्वस, सम्याय to give battle, field. नश्यम देश्यम-क्ष्यम व battle, fight; acc. to Jä. an army facing the enemy and ready for battle; नश्यम देश्यम व्यवस्था देश्यम व क्षयम sturdy in fight, a hero (Maon.): THEY Exgqu'u or qua'5'gqu'u to go to battle; And Exist gyul-for son whom sakilful in making war, a hero in battle &. वस्य के अर बद्ध वर्ष द्वा अर के के the different kinds of war cry : ME Tia Sua H glasi-pohi dpah--sgra; ag we'd hbru-man-po; Peiga ang. Aun cih-rtahi bakuod-cuya; BA II sprin-quitura: 5 # 945 HT alta rta-sura usah-mtho htsher-wa: 阿红油叫鱼33明明 a-han skues-buhi dregs-sgra; agatas sant hkhrug-raa pa-ta ha-yi sgra; M Ka & F P 2 zab-mohi fia-ro kha-glift sgra; an an an an a ag ag an allhab-lhahpa dan-bskyod-pahi-sara KN # mar-mar aura : मुल इंब ड वेदेश बदेश q glag-cor-ca-wohisgra-hdres-pa (Mhon.). 434 534 gyul-dkrug, occurs in बाराव राज्याचा पर वार्षर व qual-dkrug pahi hkhor-la (Gyu. 10). 459 935 44 46 4 4 auul bskrad-pahi-bkhor-lo (Gyn. 10).

ब्युवा व gyul-khu बच्चा, बन्नि 1. a threshing-floor. 2. = व्युवा ववव war, a battle. व्युवा व gyul-khhrug-pa विद्य disorder, an up-rising in a country.

প্রথম (৭মুই) gyul-thañ a threshing floor ছাজনী [a multitude of threshing floors; the plant Anthericum tuberasum]S.

and Joseph gyul-du hilsin as met. = a knife or sword.

भाषा भाषीत gyul-na hrjid=५44 व dpah-nc a hero, a champion (Minon).

ब्युवार्भुद्र व gyul-sprod-pa to do battle, to fight, strive, struggle.

Syn. 459'a hkhrug-pa; 472'a hdeiñ-wa; 444'a gyul-gem-pa; 44'a gyol-wa; 44'a gol-wa; 44'a fyol-wa; 44

also, to rout an enemy, to mak. the

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enemy run away or retire: व्युव वृत्र वृत्र व वृत्र व a wheel which can subdue an enemy and bring victory (Gyu. 10).

ब्रुख वस gyul-las = वि वस ston-las (Nag.).

ৰাধাৰ বাধুন gyul-berus a sontinel or military sontry, watch-guard: ৰাধ্য বাধুন বাধ্ ক্ষমে (Gyu. 10).

यापोद'य gyen-wa 1. विचेप, चवल to swing, waft, to flow, agitate, to move a thing softly to and fro: क्ष्म अपेर भा है moved by the waves to and fro.; war push of and a to flow over a country, with floods or hostile armies, etc (Ma.) : 50 sau que a to turn over books. 2. (ASSA 2 3) to agitate the mind, to turn off the attention, to disturb the mind: 49 2 14 99 44 45 the king looking away, directing his attention to something else; बेसस पड्ड प्रेस व्यवस्थ the soul is disturbed by the devil; significant undisturbed. attentive: ६म.पर.भे.बाबेर.व or quite attentive, not to be disturbed by any thing, inexcitable, a character in which Buddha excels and which all must strive to attain to, 3, shet. as व्याप्त diversion, pleasure, recreation : jest, joke: नपेरभावर्त्तिमानस्य मध्ये these are no falsehoods spoken in jest (Mil.).

व्येदभाद्रेत gyens-byed किकि fig. a pig.

বৃত্তি gyen 1. ৰুপন ক্ৰ'ৰ gyen-slyor-ca to caluminate. 2. n. of a royal family: ৰুপন আন্তৰ্ভাৰ Gyen-safts phya-la bthen a son of king Bala safts-gyen-la bthen (G. Bon. 23).

ৰাণীনী য gyem-pa or বৰ্ণৰ্থন 1. = ৭ ব্য বৰ্ hdod-log or ৭ ব্যুণ বৰ্ণৰ প্ৰাৰ্থন ব fornication, incest, adultery. ব্যুণ প্ৰাৰ্থন ব gyembyed-pa to commit adultery, fornication. 2. বিভাৰতাৰ false dealings, acting wrongfully.

bu gyer-kha-mu small bell attached to

the neck of a Lhasa lap-dog as an orna ment.

क्षेत्र कृति gyer-sñom-pa सकी [weary, drowky]S.

प्रापेद 'श्र ggyer-pa = ब्लेट व gyer-ua के कर्ब ब्लेट यह ब्लूबर यह ब्लूबर विशेष की की बंध को बोदाबिक [in the manner of a proud king] S. (A. K. 1-32).

+ क्षेत्र & gyer-po uz an expert, one who is well versed in any subject. Acc. to Ju. adj. wise, prudent, circumspect.

Syn. Maria mkhas-nas; Maria mkhaspa; Maria grims-pa.

প্রাম্পর gyer-wa I. গ. আন্তর gyel-wa. 2. passion, misbehaviour: ভূম্ম নি ক্রম হল (Yig. 48).

विषय विषय gyer-bag = क्रा न्येव अत snafgyel-can light, luminous body or space.

प्रापेर अ gyer-ma बनमरिच guines pepper, Capsicum.

क्षेत्र में क Gyer-mo-than n, of a place in Kham (Yu-sel. 17).

क्षेत्र केर व gyer-çin-pa n. of a medicinal plant: क्षेत्र केर केर विश्व स्कूम परि केरा केव.

বাদীনা gyel 1.= মাৰ্চা ৰাধ নছিন, alumbering; indolence. 2. n. of a place in Kongpo (Deb. ৰ. 45).

र विभेगाय gyel-pa= वर्ग य बैंब hdod-pa geig an urgent wish; a passion.

বৃত্যোগ gyel-wa I. to be idle, lary, slothful; ক্ষাণ ক্ষাণ জ্ঞান কৈ incessantly, continually, busily. 2. in বুৰু ক্ষাণ ক্ষাণ ত forget.

বাদীয়া gyel-ma = এই দ hphyon-ma a harlot, prostitute (Mon.).

वर्षि gyo or वर्ष । gyo-19yu, also वर्ष । gyo-18yu, craft, cunning, deceit (Jā.); वर्ष कर्मन gyo-bbol id.: 8.95, काम 35, 25, हेन वह वर्षे इन्हेंन १५२१ हेन वस से १९५० वस (Khrid. 45). वर्षे हम gyo-khram= वर्षे हुँ ५८ हम gyo-gyyu-dah khram both deceit and cunning.

ক্ষাৰ্থৰ gyo-bgul quaking, trembling, shivering ক্ষাৰ্থৰ ইং বি gyo-bgul chen-po great quaking. Syn. ক্ষাইন ব্যুব gyo-shiñ-bgul; বহুৰ ইং ছব hdar-shiñ-ldeg; গ্লাম্ম yom-yom; ইব ইব বুলু-চালু; মিব ইব প্রান্থ; বহুৰ hkhrugs; মুন্
ইংশ্লেশ kun-tu-bkhrugs (Moon.).

बॉर्प ठें gyo-can भूमें, बड, चारक, निहत crafty, deceitful; a deceiver, cheat: बॉर्प ठेंड, शे-शेश बरेड़ डे बार में डेर (Rdsa.).

Syn. S St dye-byed; 전 St khram-byed;
S34 St gbyen-byed; 및 34 sgyu-can; 대체에 해로 geugs-mkhan; 및 다 Bt phra-ma-byed; 및 당 Hu-byed; 및 대한지 (be-give-pa; 5 % 34 gya-gyu-can; 자동자리 ma-ruks-pa; 및 자체로 sgyu-ma-mkhan; 제작 및 34 gyo-syyu-can (변화on.).

ৰ্জ ৰ্জ yyo-thon = ৯৫ ত ৰ্জ ৰ u what is found in excess (Risii.); also as vb. ৰ্জ ৰিব to be in excess, to exceed; = জিমে or ৰ্জৰ ল hphelus excess.

ৰ্ণ হ্ৰ gyo-ldan 1.= প্ৰ- হৰ. 2. a hillstream, a stream. 3. met. a woman (#Aon.).

ৰ্ক ৰ্ gyo-snod a cooking pot or vessel. Syn. ৰ a phra-wa; শেল rdsa-ma; শিল্প a khog-pa; ম ৰ ম mi-tha-ra (শ্ৰমিকা.).

বৃত্তি বুত্ত-চৰ, pf. প্ৰথম gyog = মি বছৰ খ 1. to move, to remove; to wave, waver, to be unsteady. মিপুৰ mi-gyo-চৰ অন্তৰ not moving, not agitated, as met. = a mountain. প্ৰথ বই মিপু তৰ gyo-চকা mig-can না দৌ, a woman with rolling eyes; প্ৰথম, ব gyo-mid-pa পিন্ত unmoved, steady. 2. abst. moveableness, mobility: অংশ মেপুৰ বুধ

yan-shin gyo-wa-nid being of light or easy mobility.

बर्षे व उद gyo-ka-can (वर्द च्या देवश य hulodpas dregs-pa) an elephant that is mad for coupling (अर्थात)

ৰ্কাশৰ gyo-wa-pa ৰাগ্ৰাল্ক [defeat; intercourse] S.

ৰুষ্ট ত gyo-wahi sdon-po = ৰূপ গ্ৰহ কৈ pos-dkar-çin the Sal tree the gum of which is used as incense (Mnon.)

ৰূপ 35 gyo-byrd 1. কিছে that moves or quakes fig. = কুল rlun the wind (Minon.). 2. আৰু the crow. প্ৰত 5% লগ্ন = কুল grlun-lha the god of wind (Minon.). 3. প্ৰত 5% a gyo-byrd-pa to cheat, to deceive; also one who cheats: প্ৰতি 5% বেট সাইল বিধান কৰে ইন্সাৰ ক্ষিত্ৰ কৰি 5% বেট সাইল বিধান কৰি কুল কৰে কুল্ব (K. d. w. 135).

Syn. 84'4 rtag-pa; 484'4 brtan-pu; A 484'4 mi-hgyur-wa; A 44 mi-shig; A 45 nu-gyo; 444'A, gshom-nwi (Mhon.).

क्षेत्र gyo-mo डोनिनी a low woman.

प्राप्त gyog or gyog-po 1. service, work द ब बर्गब केंद्र = द व वस म केंद्र I have work, I have business, I am busy; अदे ब्येख हुद व to serve, be in men's service, to obey. 2. दाव, अवा := विवास man-servant; द्वेद ; व्याप master and servant, master and attendants; केंद्र विवास service at sick-bed, a nurse, one that attends sick persons; व्याप्त ।

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servant, and the servant again of the latter. মানি বংশ শূর্মণ শূর্মণ লগত who is bound to serve till his death, a life-servant; বা ই বু ব্যা প্রবাদ হ a slave whose son and grandem are bound to serve. ব্ৰীকুলা বন্ধান কৰি কৰি আৰু ক্ষিত্ৰ ক্ষ্মিত্ৰ ক্ষ্মিত ক্ষ্মিত ক্ষ্মিত ক্ষ্মিত ক্ষ্মিত ক্ষমিত্ৰ ক্ষমিত্য ক্ষমিত্ৰ ক্

ৰ্ষ্ণৰ্থ gyoys = দ্ৰম a cover (Mnon.);
বাৰ্থ্যৰে cover, covering; মৰ্থ ৰ্থ্যৰ্থ covering
for the head, cap; also fig. for self-delusion,
self-deception (Mil.); মুন্দ্ৰ্ৰ্ণ্য্য, মুন্দ্ৰ্ৰ্ণ্য
upper-garment, mantle: মুন্দ্ৰ্য্য
upper-garment, mantle: মুন্দ্ৰ্য্য
upper-garment, mantle: মুন্দ্ৰ্য
upper-garment, breeches; ৰ্থ্য্য
upper-garment, breeches; ৰ্থ্য
upper-garment, breeches; experiment, breeches;

বার্মি gyod in C, the large intestine $(J\bar{u}.)$.

মানিই gyon হলে, হল the left hand or side; কুমান on the left, to the left; কুমান হৈ towards the left; কুমান কুমান কেল the left side; কুমান

वर्ष-देश Gyon-gyi tha बामहेश [a sage, author of the fourth Mandala of the Rig-veda] 8.

ৰ্মাণ চৰ gyon-can 1.= ই ৰ a cat. 2.= বহু a demon, devil (Micon.) 3. ৰ্মাণ ডা, বিজয় crafty, perh. also fornicator.

+ वार्षेत्र ह्रॅ व gyon-gpyo-wa = ४ वर्ड १६८ वर कुर् व.

ৰূপন you-ma 1. the left hand (Jā.). 2. a woman: মুণ্টাৰু ইল'ইন a woman who is possessed of soductive virtues: ৰূপন মিল্ল gyon-mig-ma a term for a handsone woman (Mion.); a woman of captivating looks.

क्षेत्र कल gyon-lam=क्ष्म हत् य had road or path; also bad behaviour (Million.).

মুখিল Agyob-pa pf. ক্ষিত্ৰ gyobs to move about, to swing, flutter: আৰুৰ ও অধিব ব to fintter the wings; ক্ষেত্ৰ আৰু ব ব কান্টেৰ out with the arms and logs. আৰু ইছ gyob-bycg= হু হু gru-skyu (Minon.) 1. an oar 2. ৪ জ্বা a fan, the fan of yak-tail to drive away flies.

वार्पित yyom-thog described as कः है अव्याद अव्याद (Risii.) any structure with step-like plinth, steps one above another of an altar.

শূৰ্ণৰ gyor-= ইংশেষ্ট্ৰং খলিকা [1. a heap, 2. a crooked device]S.

বৃদ্ধি≺্ই Gyor-po n. of a place between Ta-nang and Dol-phyi and Dal-ngan in ... I.ho-kha.



वर्षिर व gyor-wa [1. v. क्युर व. 2. v. क्युर व. 3. v. वर्षर] Ja.

বৃদ্ধি gyor-mo (বৃত্তিং টাই gru-yi dar-po-che) 1. a sail. 2. বু অইন বৃদ্ধি পুসুষmtshohi-gyor a wave, billow.

क्षेत्र जिल gyor-yot a sail; व्यवस् नैदः gyor-çıñ a boom or mast.

वर्षिया व gyol-wa v. जवा a yol-wa.

মুখ্য gyos I: l. prov. for পুৰুষ, in পুৰ্ব্বয় বুঁহ circumambulation from left to right so that the right side is towards the person or object that is reverentially to be saluted (Ja). 2. y. পুৰুষ্

वार्धेक II : (भू वहमाब lio beos-pa) cooking food: वर्षेभ डेड व to cook: अ जुड वर्ड भ प्रव दश रक्षराञ्चाता म्र.बर्गायवेकता दयः शुरावाजूशाशहर वसारवरः 989 pitching two felt-tents, in the white one (he) kept the remains, while in the black tent they cooked their food and slept one night (A. 120.). and mer gyos-khafi kitchen, cooking house, the place where the food for the general body of monks is cooked; 54 # 12 a pe dyr-slon spythi me-khan (Nag. 69); also also also also also also (Mhon.). जर्भ का quos-thab = का न thab-ka. also of was quos-sa a hearth : of wife quos-sbuor utensils, &c., necessaries for the kitchen: affa ax me ca Au quos-buor vafisdag-ces (Jig. 26).

X ra 1. is the twenty-fifth letter of the Tibetan alphabet and is always pronounced rather strongly, 2, num. fig.: 25.

▼ II: in Budh. $^{\circ}$ demonstrates the state of all matter as being fine as an atom or even more inconceivable than an atom $(K. d. ^{\frac{4}{3}}, 321)$; in Tantrikiam it represents a state which is free from $\frac{3}{3}$ $^{-}$

ス III: wor a goat ; ベル ra-mo a she-goat ; द अव के दाव चावाचा goat and sheep fold; द 39 ra-kyal bag made of goat's skin. ₹₹ raskyur = \$9 \$ rtxab-mo (mystic) (Min. rda. 4). The ra-sky: s a golded he-goat; Ty raquor collog. En ri-qu a young goat, kid; 545 ra-rgod wild goat; 539 ra-thug hegoat; 343 ra-ther serge or shawl made in Tibet with the fine wool called B'& khu-lu growing next to the skin of the Tibetan gost: म केर केम न म मिल है द प्रवादा मार्डे भाषा के केर अ (Jig. 23). systhick serge made of goat's hair ; रञ्जूमा ra-lpays goat's skin, kid leather; रश् ra-spu = 3 % rahi-spu goat hair; 3 4 ra-pho a gelded he-goat; "In ra-slog a coat with goat's skin lining; 349 ra-lay smaller cattle, i.e., goat and sheep-in enumerations of domestic cattle the s or goat always procedes the 39 or sheep. 39 ra-ça goat's flesh, goat-mutton.

Ryn. I'd tahe-lahe; mae'ax ag-lahar; ma Luza ag-tahom-can; aagt' wa-hphyuk; kaka dri-hdein; kan akyez-syra can (Mhon.). Rakşa goblin, an epithet of the Tantrik god 5 m 3 5 5 m 7 the red Hayagriba (Bon.).

শ্বী ra-gan, in comp. শ্ব rag, brass : শ্বীপুলৰ ra-gan-gyi bum-pa brass vossel : শ্বাপ্তথ্য মিল মুক্তিৰ the rust of brass cures eye disease (Med.).

Syn. ^{R. L.} ri-ri gā ; Lās, dzi-med ; **aār** 34 geor-cun ; Saurakau ztsībs-bītsībs ; ah 3 hshu-bya (Māon.).

X'JX ra-gur=XQ an enclosure with rail, wall or foncing; {XXXrdo-zje ra-gur an enclosure made with walls or pillars having Dorje figures on them (Yig.)—the monastery of Sam-ye nas such an enclosure around it.

X-50' ra-rgyab-pa (more properly X-90') the common term applied to the seavengers and corpse-disposors in Lhasa and also in Shiga-tse.

र स्त्रिया ra-sgog a species of garlic: र क्षेत्र ह यश पुरुषेत्र सेल र्डेर के र अर्थ से र स्टेंग ह

মূল Ra-sgrefi also written as ্টাং, an ancient monastery of Tibet founded by Hierom-ston-pa in the beginning of the 11th century A.D.: ৪২২ মুখ্য ক্ষান্ত আৰু ক্ষান্ত বাৰ্কি ব্যালিক the miraculous monastery called Radeng in the north of Tibet (Ktsii.).

₹ 7a-ched= ₹ definite arrangements, settlement of an affair (D.R.).

‡ 5395 Ra-ti gup-ta n. of an Indian Buddhists sage (K. dun. 55).



र अदिय I: ra-mdah or र अद्भव ra-mdahpa I.= a sla or वेष्ण grogs friend, companion, assistant, helper. 2.= रेष्परभ rogsram help, assistance: र अद्यक्षण ra-mdah hishol-va (Nag. 35) to seek help, to ask for aid. र-व्यंषण ra-hdegs-pa or र-व्यंष्य ra-hdren-pa to help, to assist (Sch.).

T'350 II: pursuing one who is running away, chasing.

TET ra-sdon the weeping willow.

र है ra-dha ordinarily called Rada a province near Bangala (Bengal): अर्थ भूज 5 र बेल स नेत्र स्वाच कुत्र अन्तर अस्तर कुत्र में कुत्र अनुवास once there was a break in the continuity of the Tirthika religion, for everyone in Rada embraced the religion of Buddha (K. dun. 14).

** Y ra-şna 1. n. of a medicinal herb (Vai-şh.). 2.= [4] ** sgron-şiñ fir-tree.

মানুদ্ধ ra-pprod-pa to verify, to prove. মানুদ্ধ ra-phrod-pa found correct,

* §54 ra-phrod-pa found correct proved proof, verification.

ম'ন ra-wa = ৰূপন'ই leage-সা মানাং, মান্তব্য স 1. [a basin for water round the root of a tree] S. (A. K. 1-2). 2. enclosure, fence, enclosed wall, frq., esp. in W., also the space in a fence, wall etc., স্মেণ্ড্রেম yard, court-yard, pen, fold, etc.; ম্মেণ্ড্রেম yard, court-yard, pen, fold, etc.; ম্মেণ্ড্রেম গ্ল-মেন bemboo-fence, bamboo-hedge, etc.; ক্রিম্ম ম wooden fence, fence of boards; ম্মেম ম dtorn hedge, thorn fence; সুম্ম or সুম্মুম্ম ম wooden fence around with bushes or trees here and there enclosed by a fence, a park; ইম্মেম a yard or open space before a court of justice where XINS Ra-no stod n. of a small monastery situated in the upland tract of Par Ne-thang near Lhass, where Lama Klon-ydo: Kin-po-che resided for a long time (Loft. *, 3).

*** *** ra-ma 1. *** span goat, she-goat: **** was goats and sheep. 2. as metaph. mixture medley of, c.g., when both 59.25 and 59.35 obaracters are carelessly used in writing a letter or anything else.

‡ रअपानु र ra-ma ga-hur तौर, ताती, कर्नात a species of fragrant grass [a species of mountain-ps!m, the date tree]S.

Syn. बुध्य tha-ekycs; बेरे se-re or बेंट saura; नेन देरेया धन (in-tu dri-bzah-ldan; वर्षो bbra-go; बन्धारुन gnas-an; ध्री ta-lt; वर्षो kha-dsu ri; द्वांनेट risua-yi çih; व्येटवर्थेड hphren-aahi risa; आधेड sa-yi risa; नक्षा ça-çya risa; आधेड sa-yi risa; क्षारु

‡ মন্ত্ৰী বিজ্ঞান কৰে কৰিছে ব্যৱস্থা কৰিছে বিজ্ঞান কৰিছে described as ৰম্প্ৰীক্ত ব্যৱস্থা কৰিছে holy place situated near the island of Lafika (Ceylon) (Dus-ye. 38).

বিশ্ব ra-med infallible, certain, sure; = মুণ্টা thad-med without alloy, or free from any foreign bodies or impurities.

*#2 Ra-mo-che n. of the sanctuary built on a plain in the north quarter of Lhass by



the Chinese wife of king Sron-bisan symmon in about 633 A.D. and containing the image of Akshobya Buddha which was carried from Nepal under the orders of Sron-bisan symm-po's Nepalese wife, the daughter of king Ams'u Varman.

रश्रें प ra-mo-ça सङ्ग्राज ... hornet.

スプラフ ra-bzi-wa in C.=to be drunk, get intoxicated.

र भे निर ra-yi çin चन्द; नर्मचाड a species of sandal wood, a fragrant wood.

মুখ্য কাৰ্য কাৰ্য কাৰ্য কৰা he letter r when surmounting another letter is so called. মুখ্য ৰাজ্য হিছিল কাৰ্য a name for the bee on account of its horns, resembling the double কৰা na-ro (Yig. k.).

a है ब्यामा प्रस्ति विश्व Ra-rtsigs khuft-pa n. of a castle in Tibet in which Atis's was at one time accommodated when travelling in Tibet: र है ब्यामा प्रस्ति प्रस्

Train 1. a term for fault, defilement and dirt (i.e., \$5 skyon, \$4 dri-ma, \$44 dreg-pa); \$2844 ra-ri med-pa faultless, stainless. 2. acc. to Sch.: neither high nor low.

মানি ra-res ব্যাসন res-mos one by one; by turns.

X'QK' Ra-lun n. of a village two days' journey east from Gyang-tse in Tsang where the Buddhist Saint Hyro ngon Gisnh-pa Raya ray founded the monstery of Ralun (Loh. 2, 28).

*In ra-cul the remnants or traces of an old pen or enclosure.

X'N Ra-sa lit. goat's-land; the ancient name of Lhasa which, rince the famous image of Buddha was brought from China and kept there, became converted into Lhasa, the letter Ra (5) being naturally changed into Lha & which signifies a divine being, i.e., Buddha.

Ra-sa hphrul-snaft (the miraculous temple of Rasa) old n. of the great temple of Buddha now called the Chokhang or Kinkhording Sharaffer at Lhasa built by king Scon-btan agam-po at the request of his Nepalese wife. The historical image of Buddha in this temple representing him as a prince, which is said to have been taken from Magadha by the Chinese about the first century B.C., was presented by emperor Thaijung Taitsung to his daughter who was married to king Sroft-blaan sgam-po. The princess kept it in the temple of Ramochhe but in the 10th century it was transferred to this temple. The spot on which this temple was built being found auspicious by astrology was selected for a site by the Nepalese princess, but being a low place it was raised with earth carried it is said, by goats, hence its name *** Ra-sa.

‡ रसप्त ra-sa ya-na रसायन chemical preparation of mercury for medicinal purposes (§man.).

‡ 3 N rá-ma n. of an insect (K. g. s, 46%).



‡ 1 ₹ 7 rd-ded-ka = 1 ke tongue (mystic) (K. a. ≥ 26).

‡ NWR Ra-sa-ri n. of an ancient city in Sind in India (S. Lam. 35).

1 3 rd-hu= 1 955 the planet Rahu.

True w 1. also \$7 rea-co, horn of yak, cow, etc. 2. met. a mountain peak: \$2 seprent \$2 net. a mountain of equal and even peaks), n. of a mountain in the fabulous continent of Uttara Kuru (K. d. a., 301). \$48,44 Rua gaum-pa n. of a three-peaked mountain said to be situated five hundred yojana beyond the south of the mountains which border the southern ocean; on its side is the kingdorn of the lord of death (K. d. a., 277). 3. sting, c.g., of the scorpion. \$48,24 or \$48,244 one holding or using a bow made of horn.

1. win horned animals, like cow, buffalo, antelope, stag, etc. 2. was a species of conch shell which has horny projections or thorus (Moon.).

**Sammer and reca-duage mana-gaum an abbreviation of the Rua-sgrea, same Duage-po and mental Manh-ris. Also abbrev. of same Rua-sassiod, same Rua-wa endd, same Duage-po, and mental size of Manh-ris grua-tshan the four sections of the monastic college in Tashi-lhunpo (Los. s. 13).

The reaction a kind of mineral salt resembling The ra-ru phys-ma: The first that the first that the salt is the salt that the sa

7 7 7 7 rak-ta 1. as met. = blood, red. 2. saffron, minium, cinnabar (Mil.).

Tq rag 1. shet. v. Tqq brass. Tqg5 brass wire; Tq55 a brass trumpet: Tq55 ৰ্শ অনু পুৰুষ্ কৰ্ম বুৰুষ কুমানুষ the brass trumpet was also an invention of Lha-htenn-pr (A. 75). হৰ্মণ্ড pray-hgag= ইংমণ্ড ক্ষমণ্ড a small brass-tray on which tea-cups are placed when toa is served (Risii). হৰ্ম্ম-ray-duń (also called শ্ৰদ্ধান্ত মিন্টাইন lo-pan spyan-hdren yyi-duń) long brass-trumpets resembling a telescope in shape and size (A. 75). 2. subject, subservient, dependent: ইংমুম্ম-ইংম্ম-বৃদ্ধান্ত মি W for ইব্য ক্ষম dregs-pa-can proud, haughty, and also for ক্ষম as glorious, splendid.

tree.

Syn. Ta ko-le ; 18 Ar skyur-çif. (Mfion.).

्या ray-rdo a mineral substance व्याप्त विद्युष्ट देवी कर्युष्ट Roy-rdo cures eye disease and removes dimness of vision.

Tq rag-pa 1. vb. W. for tq a to touch, feel, and in a more generalized sensor extra to perceive, to scent, taste, hear, see. 2. adj. dark-russet, brownish, of horses, rocks, etc. (Jä.).

37 sacred places of the Bon (G. Bon. 38)

Rag-ma n. of a village in Tibet mentioned in Mil.

*¶ rag-tsc stone in fruits in W. (Jä.).



क्षेत्र न rag-ça or एक rakşa 1. प्राच berries which are used for beads of rosary: क्ष्मण्याद्वासम् is a protection against frightful deities. ५ वृद्धे ब्रेड-च drag-pohi hphrefca a rosary made of this fruit sacred to the god Rudra. 2. ५०१-म Rag-ça मुबद्ध a Turk or Tartar

*¶? rag-ci 1. n. of a country and its people. 2 spirit, or liquor, that is distilled from the Monah flowers.

মন্ত্ৰ t. dam, mole, dike, embankment, also ও মন্ত্ৰ and ভূম্ব, মন্ত্ৰ এইই ক্ষেত্ৰ কৰিব লাভি ক্ষাৰ কৰিব লাভি কৰিব লাভি কৰিব লাভি কৰিব লাভি কৰিব লাভি কৰিব লাভি কৰিব লাভি কৰিব লাভি কৰিব লাভিক লাভি কৰিব লাভিক লাভ

ম্পান্ধ II: few, short: মান বুহ প্রথ ব্যৱধানপুথেৰ to give a brief account of the origin of the different ones; মূল্পুৰ্ ব্যৱধানী বিশ্ব কি কি কি কি কি কি কি কি including master and servants (A. 187). ব্যাহনটন বিশ্ব ক্রিক্সানা tam-ship = ইপান few principal ones: বিশ্ব ক্রম্মুখিন কি বিশ্ব ব্যৱধান he described a few of his chief talents or qualities (A. 18).

₹5° rah, ₹₹ % rah-ñid w, will, few ; बद ने निका, कार्य : 1. ourself, one's self, self : अ देव गरे द्वार कीर शुक्क देवर किंद कुर कर कुल में (Hbrom. F. 120) by ignorance (Avidya) one's own future, of itself was destroyed; 55 % Maya www one's party or side; scan self evolved : ** 6 ran-byun self-sprung, very frq. : ** age: ran-hbyun one's own accord : EXCAGE MAGUARATA I shall go to the worship of my own accord (A. 7). REALER बहुद कें बुक्क के let us two go together for our heart's satisfaction (Rdsa. 77). In colloq. at is generally added to all the personal pron. without any reflective meaning; thus, sast and first are much more commonly used than merely & and indicating in C. simply "I" and "he." Again 55' alone may stand for the pronoun I, etc.; KK'84, KK'844 plur.; KK'4 my, thy, etc Other examples: इस अदे प्राची सुवाया स्वाप un that wife fond of herself, in love with herself (D.R.); देशव्य क्षेत्राचीवायव रेषावस he perceiving that it was his own mother: acase degrated shaving one's own head (Dal.); Er. HALLA worse than self; Er and a greater than one's self; same and if a man has no son of his own (Mil.). In compounds; == and one's own soul; == ?q. रह वेशव रह वरे विश्वम one's own intelligence. ran-spog ran-gis-good you will take your own life (Glr.). 2. just, exactly, precisely, merely, the very : < " the very same; देनदानि exactly so! it is just so! हमनद sha-mo-rah quite early in the morning (Mil.): E.SE.M. GREEN by the mere meeting with me (Mil.); ARE just a person, a person travelling all alone : X-acshe, she slone; also, an unmarried बर बेट व ran-gi ho-wo चारव woman. one's own nature, constitution or inner shape.



रक्षुत्रम rad-rkya-thub one who is so learned, clever or skilled that he needs no help or advice or instruction from another party: अध्यानेत्रक पुरुष देश सुन्दर पुरुष देश (Khrid. 153).

दशपुर rafi-skyur also written सम्बद्ध स्थाप (K. g. इ. 47).

दा है। rah-skyed= व्यवहित hjig-rien or व्यवहित gnas-rien (Mhon.) as met.=the world.

family. 2. ww=as met. 37 blood.

own face, one's own promise or word.

jurisdiction, country, territory.

रत्व rafi-ga-wa= ६६६व के व ा उद्दर्भा tafi-nions purposeless, indifferent, without any object in view.

ক বিশ্ব বিশ্ব ran-gir byed-pa সনিম্ম to own, to make it one's own, to socept; to take in.

x: yq raf-grub natural, not artificial or produced by men, self-evolved or formed.

Ka ५५९ व rah-dgah-pa an unmarried man (Sch.). स्ट ५५९ व rah-dgah-ua free, independent. स्ट ५५९ भ rah-dgah-ma= विभाव प्राप्त (Mhon.) a house-wife.

REGN raf-rgyal 1.=RENNENGN rafs-rgyal guis suffs-rgyas. 2. REGNGN rafs-rgyal guis sgro-wa to live after one's own option or pleasure (Sch.). Self-will(ed), obstinacy.

इस्कृत ran-rayud समाम [self-reliant]S. = इस्त्र में कृत्य ran-ran-gi rgyud-pa individual temperament, independence.

TR's raf-cha= TR'TR' one's own share, portion or side (Yasel. 41).

यह म्हिल प्रेस प्राप्त run-stobs-kyis bgrod as a met.== क्र. भूम (Mon.) infantry, foot

**** flour pounded in a water-mill; also == *** flour pounded in a water-mill.

***** aqqasq raf-thag bcad-pa self-settling, one who does not consult another in any work but decides himself.

TAME: ras-mthos pride, self-complacency, self-sufficiency: TAME WES be not self-sufficient; TAME TO PRICE Pride, self-sufficiency is a bad omen.

TAN rad-don one's own affairs, one's own profit, self interest; TAN TAN to look to one's own advantage, to be selfish.

to one's own wishes, selfishness, v. << \underset \under

AR AR wire: innerself, the mind.

an unmarried man.

RE QUAN rufi-baby = as it occurs to one's self.

+ \$2.84.45.4 rah-byan chud-pa= \$ \$2.52.5 \$42.5.85.4.

REG rafi-but 1. Cs. single, alone; REG rafi-but adv. singly, alone, without a consort. 2. Cs.: a single life. 3. acc. to Schtr. one's own child.

Trush-byus also Trush also Trush (Mson.); v. also Trush supra. Trush (Mson.); v. also Trush supra. Trush rash-byus rashrje n. of the 3rd Karma-pa hierarch (Deb. 4, 45).

মংখুল ran-byuş = মংশুম্ন ran-gi-don selfinterest: মংখুল্মীন ক্ষম্ভূম্মন্ত্রিল (Rdsa. 85) understanding one's own worth it is much better not to judge of others' merits.

** 34 ran-byon= ** 34 self-evolved or ** can's 354 wave self-grown or born of itself: ** 34 ½ ran-byon-in the five images contained in the Cho-khang temple of Linasa which are bolieved to be self-grown (Lon. *, 6).

RESAK rah-dicah independence, liberty:

¶ΑΝ ΜΕΚΕΣΑΚ Άξ they are not masters of the place, i.e., they are not free to choose the place; in the same sense: ΨΕ ½ΚΕΣΑΚ Άξ gar-şkye rah-dhah-med as to where one is to be born one has no choice. ΚΕΣΑΚ Άξ τα to become free, an independent person;

ΚΕΣΑΚ Άξ rah-dicah-can free, independent.

Syn. মাৰুধ rah-ry.pad; মান্ত্ৰেক rah-ducah-can; অপ্ৰথম কৈ bilag-ducah-can; অপ্ৰথম কি bilag-ducah-can; অপ্ৰথম কি bilag-gir-ua; মাজি বি ha-yin-pa; মাজি প্ৰথম কি rah-dyar-spyod; মাজি বি দ্বানি dyar-spyod; মাজি বি দ্বানি dyar-spyod; মাজি বি দ্বানি dyar-apadah; আমজি বি দ্বানি dyar-apadah; আমজি বি দ্বানি dyar-apadah; সামজি বি দ্বানি বি ক্ষিতিন.).

aster of himself, one dependent on another; a subject, a vassal.

Syn. 994592 E. gshan-deah-soh; usqqab da bday-deah min; 2559292 rahdeah brot. 'Euses: pha-rot-deah (Mhon.).

acquired privileges: (1) the privilege of being born as a sanctified human being; (2) to be born at a central place, like Magadha or Lhasa, where there are opportunities to learn Buddhism; (3) to be portect in the development of the physical organs or limbs and in that of the inner faculties; (4) and was a faul to do any work in a perverse manner, i.e., attaining the end by proper means; (5) to have faith in the religion of Buddha (Khrid. 11).

REM ran-mo= NRE mo-ran a woman herself or that has not taken a husband but lives a spinster.

ኣፍ ያካ raf-rtsis self-complacence; also, the opinion which one has of one's self: ኣፍ ያካናሩ ጓፍ ጓኝና መጀችጣ do not be self-complacent or grow selfish.

ৰম প্ৰথম rafi-tshugg = মানুৰ also মানু প্ৰথম বৰ্ণনিৰ one capable of doing a work independently: বাং বিশ্বাহ প্ৰথম নিয়ন বাং নি মানুৰ বাং নি মানুৰ বাং নি মানুৰ বাং নি মানুৰ বাং নিয়ন কৰিবলৈ ক

स्ट अनुष run-tshod-zin-pa one who knows his own capabilities (Rdsu. 21).

TRIPAS = ME SE & he and myself.

*E 444 rafi-bshin = E4 ho-no or E435 र्तिं-१८०-मांधे (M्रिनंताः) प्रकृति, धक्रे, तवा. सत्त, चात्रात. खभाव, मय nature, natural disposition, state or constitution, natural temperament: "" ववैद के अर्थक by nature beautiful; बद वदेद क्या न्दर र रहर प to change one's natural constitution (Vai-sh.); 35 954 955 perversity, changed nature ; वनव रे हुद के वरे दह वहेत कुंस as a natural consequence of so heavy a snow-fall (Mil.); as and In rufi-behin-quie of itself, by itself, az aqq que from its very nature, naturally, spontaneously; age: 432 TE 434 84 THE REAL this body having the nature of the five elements in its constitution (Vai-sh.); KE DAG QUE ruh-bahin-baah = a an are gois-bank innate goodness, one who is by nature good (MAon.); TK 434 444 ran-behin-gnas == 394 rtag-pa or 1954 brianpa (Mnon.) steady, constant, perpetual.

no-no-nig also skut ghos-po (Mhon.).

*** I rafi-bzo 1. fabrication, one's own design; reform, innovation; an innovator, one who does not care to follow the



established onstom or law; a reformer:

***Market are the first fi

rad-rig with natural intelligence; consciousness, self-cognition.

EL Ren rad-rigs worfe a kinaman.

स्तरे rad-rs 1. each, each respectively: स्तरेश स्वाप्तर स्वति each may lead himself, may be his own guide. Also स्तर्य = each. 2. we: स्तरेश स्वाप्त rad-ress syodrud-na at our own door (Mil.); स्तरेशम्य we ourselves, one and all. 3. polite way of address=you.

बहा अभागाइ *ræत-las-t ha-dad* different from self.

स्य मुक्त rah-grij= इट वर्षेत्र or देव ho-wo; in colleg.= बुद्दिन rgyud-dag (Yig. 28).

रद-तुष्णण rafi-çugs-la of itself, spontaneous : रद-तुष्णाचेष spontaneously.

tyelfa Buddha, i.s., a Buddha who has obtained perfection by his own exertions, and by concentration of the mind, but who does not gain enlightenment by promoting the welfare of other beings.

This class of Buddhist saints is of two kinds:—(1) কাঁচ্ছত্ব bee-ru lta-bu অক্তি-বিশাসকল; (2) শ্ৰন্থান্ত tehoge-dan-spyod কাঁডানিকল.

Syn. K.B. 69 rah-byah-chub; angkana bee-ruhi gyal-ica; dikimanan ke-tahehi sahs-gyas; kananan gten-hbrel-bsyon; K.A.A. rah-ahi don-gker; dipanyan gkyen-gcig-gtogs; K. 44 rah-gyal (Mhon).

মে ব ran-wa pf. মন্দ ran, = ম্বাৰ or লাম , to be delighted, cheerful, joyous; to rejoice: ইন্দান ক্ষমে ক্ষ discontented, অসম ব yid-ran-wa or অমনে rejoicing, delight; অমুন্দান-wa or আমনে rejoicing, delight; অমুন্দান-জন ক্ষমে ক্ষমি ক্ষমে ক্ষমি ক্ষমে ক্ষমি ক্ষমে ক্ষমি ক্ষমে ক্ষমি ক্য

TEN'U rafs-pa 1. THE repture, ecstasy, revishment (Mion.). 2. in 34 THE for TENES 5 WE early in the morning.

+ XCN' Trafis-po 1.= \$5.00 tshafi-ma all, whole, entire. 2. acc. to Sch.: rough, raw, unpolished.

‡ ५ ४ दे च ra-ña-dsa-ka as met. = दुव ku-स्त च शतु a gourd (Môon.).

₹5°4 rad-pa in W: for 🖘 a bgrad-pa.

uneven, any uneven place containing ditches, &c.



this is about the proper measure (Dal.).

2. The the time, opportunity; \$\tilde{\psi} = \psi_0 = \psi_

ৰ্ক নি থন ; হৰ্ম টুৰ্ন weaving of cloth or sewing.

বা : rab a ford; ব্যান rab-med without a ford. এইব্ৰুম the river Vaitarapi which cannot be forded or passed over; n. of a river in Orissa.

र्य II: 1. वर, प्र, स, उत्सव, सोडि; अडेन mchog best, highest, superior, excellent. pure; saage a saw the three, the first, the intermediate, and the last; देवसद्द thebs-na-rab if rightly understood, that will be the best; frq. for: it is right, that will do. 2. much, plentiful : दशक्ष दक् an rab-skruhi hog-nas also with a full head of hair (you may be a holy man) (Mil.). दव-दन्द rab-dkar very white, दव-दन्दिहर rab-dkar-sñiñ = 👣 nun a bear (Milon.). द्वाद्वार श्राप्त rab-dkar lha-rdsas= मध्यान a special small white scarf used for presentation to great men in Tibet (Yig. 88). रवाद्वय rab-dgah प्रवृद्धित ecetasy, joy; वर्षक rab-gyur जन्म excellence. वयवक्ष rab-horo-wa प्रवार, प्रहावी to walk or move well, gently (Maon.); = 44 1 35 4 smiles to move or walk freely, i.e., unhindered. रवनुष विकास, प्रकास fully blown; रव मेंक्सप quan well-known; same proclaimed. रवासम्बद्ध rab-befings (1) अवद the mystic on, the sublimest praise for the deity. (2) with praise. (3) = all Rwann miho-riggnas, 54 dan dge-legs (Maon.) the heaven, the state of beatitude. sandy rab-mehoa we excellence, the excellent one.

स्वाधिक rab-mehog-mig विक्रवा, चीवा = ६०व ब्युव dpal-boras (Maon.) wood-apple.

दयनाथ 1. बहुत, जबर well scattered or spread over. 2. n. of a very large number; दयनाथ देन में जबाबता n. of a still larger number.

दव बेंद rab-skyed प्रक as met. = व father.

tog war rab-skyes man again that breeds many; met. a sow.

saufis rab-bakyed was growth, development.

न्तर्भुव rab-dkrus उत्सेव washed clean, cleaned, sanotified.

sion; turning out from a place as in the case of an evil spirit.

accepted rab-hkhyams wandering, moving freely.

रवःश्रुवस = रवःवात्रः चित्रं चित्रं very wicked, very wrathful.

र्य देवम rab-ggyags= रव मुम.

रवृत् rab-tu adv. very, exceedingly, especially; fully, thoroughly (with adjectives and verbs) san rab-tu sdom lock (the door) well ; 本年方首年 本 書本 う rab-tu khrospar gyur-te became very angry (Jä.). दव तु तक्ष absolute prohibition; दव तु तकुर व त्रतत quite stretched out. स्व ह बहुद् य rab-tu hbyed-pa = <q'q\(\frac{1}{2}\) a rab-bakyed-pa to analyze. but in Ta. 96 it is equivalent to were treatise, dissertation. 30 5 200 or 30 5 200 2 र्मासद famous, celebrated; नव गुन्देवन प्रशास र easily destroyed, perishable; sagatasa पुत्रवन, quite subdued; स्वकृषकेकाव rab-tu blaibs-pa= 47 44 45 4 gaid-log belog-pa to be sleepy, also wishing to sleep or fond of sleep; 40% 4.4 very pure, pellucid; 44%. 457'd squa, squa saluting reverentially.

या अपूर rab-betag अव्योक्त discrimination,



and rab-hog the second in rank, next in value.

and rab-sim-pa were ecstasy, delighted.

1. very clear, illuminated, quite evident.
2. shet a small balcony or gallery, frequent in Tibetan houses.
3. illumination, cheerfulness.
4. n. of a legendary king, supposed to have been Buddha in one of his incarnations (A. K.).

रण हुँ के स्व rab-tu skor-sca प्रवर्णन to turn round and round, to deliver a sermon, preach over and again; स्वतृत्वेश प्रकाशन elucidation.

বেণু পান rab-tu-baten reverence, veneration.

Byn. ५६ पुषा ५८ १६ वर्षा dad-gus-dah ldun-pa; अधाय mos-pa (Ahon.).

स्व पुन्तम व rab-tu gnas-pa 1. प्रतिष्ठा to consecrate new images, pictures of deities and temples, houses; हैन्द्रण वृद्ध कर्म कर्म कर्म कर्म (त. 80) he consecrated these images that had not been consecrated before; न्य पुन्तम व अस्य वर्ध म्यू कृष्ट क Tantra containing the rites and ceremonies of consecration of images, symbols, &c. (K. g. 3, 288). 2. पुष्पापन fully establishing, founding.

an gağa u rab-tu hbyin-pa= = = 5 ags a.

the priesthood, to embrace religious life as a profession; more particularly: to leave one's home for the homeless life of an ascetic by embracing the religion of Büddha; to take vows of purity and celibacy and to religiously follow the rules of moral discipline as laid down in the Vinaya scriptures of Buddha (for further explanation see Lanvim. 96);

spiritual teacher. ২০ ১৪ ৭ বা ২০ ৭৪ মাজিল renounced perfectly; he that has taken orders, a clerical person; ২০৪৮ rub-byuñ is also the name of the first year of the cycle of sixty years; ২০১৪ ৭ মাজন having been initiated, ordained: ১৭৭৭ মাজন having been initiated, ordained: ১৭৭৭ মাজন বিশ্বনাধানে (learned monk) Lo-tsâ-wa having been initiated in this secred cult.

रव तु सुभ द्वेर भ rab-tu myos hyed-ma प्रमद्दा n. of a celestial courtezan (LoA. स. 5).

মণ্ড বি rab-in tshir-wa- শুৰ্থ silagbshal or অংশ্বংশ yid-gduhs (Mhon.) 1. misery, heart-burning grief, sorrow. 2. মলাব, অনুষ্ঠ very hot, burning; n. of a hell (Bon. ch. 5).

*#35 rab-tu tsha-byed as met.=55 khyo-wo husband (Milon.).

रवहेंबा rab-rtogs घवोधिन, प्रकृतव perfect reflection; or भोषय full consideration; रवहेंबावस एतील thinking well.

द्य अर्थेश क्ष्य rab-brian sprin-grol an epithet of the elephant on which Indra rides, Airavata (Mion.).

Tably the n. of a medicinal plant age, eve, that kills ring-worm [the plant Cassia alata or Tora]S.

Byn. \$5 Mun dra-dru hjome (Mhon.).

Rab-snaf n. of a king who is said to have seen the light on the day Gautams Buddha was born, the sen of king Ananta Nemi or \$15\frac{2400}{2400} (K. du. 7, 5).

REPART of the structure

या वृक्षाओं के rab-gras me-tog कविष् pomelo-flower: कुर के देन होते ने देने के कुष (Mon.).

Asuras situated at the foot of the great Sumeru mountain (Sorig. 30).



विश्व rah-byed प्रवरण, हमान dissertation, description. व्याप्त प्रवास habit, custom.

ন্দ্ৰভাগ rab-spras= মন চুন্দ্ৰন্থ rab-tu bryyan or নিম্ভাগন çin-tu masses well-adorned, very handsome: দুন্দ্ৰভূতিৰ্ভিত্ত adorned with different sorts of ernaments (A. 4).

रवद्देद व rab-dben-pa अविवेक spiritual turn of mind, retiring mind; retirement.

rab-byams were deeply read, profound scholarship. A appear rab-byams-pa a diplorar resembling in a manner the degree of Doctor of Divinity which the Buddhist priesthood confers on monk students of sacred literature (Rtsii.); a cage of divinity in the Buddhist church (Bon. ch. 10).

squase rab-hbyor and व्यवस्थान rabhbyor chen-pa सुब्दात, avingata, the disciples of Buddha who were astute in asking questions of him for the elucidation of doubtful points, etc. They are generally the inquirer who proveks Buddha's discourses (K. y. 5, 119).

19 rab-sbyar was; anything put together, a composition.

रवहाँ rab-sbyor विस्थान, प्रयोग coincidence; also co-operation, application.

स्वयोगाः Rab-hjoms पृत्रका, पृत्राची the god of wind; स्वयोगाः \$5 Rab-hjoms-byed अक्षाकास, the lord of death.

रदासदः rab-man 1. प्राप्त many, a large number. 2. सूत्र as met, the earth.

दशदान rab-hdsag प्रमुख as met.= गरेन gein urine (Mon.).

स्वने rab-shi perfect peace := अर्थ रेस स्वत्य mtho-ris-gnas heaven, also = ५वे जेवल dge-legs piety and rightecounces (अतिका.). स्वनेद्वस् देश विश्वस्थित के Salva contained in the Kahgyur (K. d. 2, 179). n. of an individual; also Buddha in one of his incarnations (Pag. 302).

व्यापन जन्म a fabulous great number.

₹0 \$0 rab-rib also as \$434 hrab-hrib विनिय, तमिस mist, dimness, glimmer: as a square the faint glimmering of a star (Ja.). Also= 854 or 8559 and A quest darkness, dimness, faintness (Maon.). 39 रेप केर व तिकिरायगत free from darkness. इस्टेक्ट्रक्य rab-rib dag-pa to get rid of dimness so as to see everything well defined : व्युभावन वादय देवाद्व पाष्ट्र भिन्नु भ (A. 76) when the mental darkness vanished अब्दर यहे नुभ the cause of darkened combed out hair appearing [in the story related by Atis's of an old woman who on account of her mental delusion used to see combed-out hair mixed up in her food] (A. 77).

रताभर rab-sad or रव नुःसरव rab-hu-sa-rab प्रतियोध full awakening or understanding.

TGN rabe race, generation, lineage, succession of family or kings, class of people: "Quaract with a succession having been broken; gazaa royal family or lineage; araa mi-rabe human race; waam the higher class of people, noblemen; waam the lower class, araa fisherman-class; gaam hierarchical or lamaic succession; gaam genealogy.

A. Rum n. of a place in Tibet (Deb. 9, 9); a sard native of Ram; Sa-good Rum-pa, chief of Ram, is now one of the four kalons or state ministers of Lhasa.

3.3 I ram-pa in W.=quitch-grass (Jā.). 2015 985 ram-pa dug-bbyed a medicinal root which is an antidote against poison.



www.ram-tshos indigo plant, indigo dye (Jig. 14); but. v. was rams.

+ दश्रेष ram-gyiş= दूश्रीम quam-bum.

ন্তা ram; 1. (ইডা) আল্লেডা indigo:
নলাপুন কিট্ডান্ত্ৰ, কাৰ্ডান্ত্ৰ, and also in healing
scald. নালাপুন ram; ris indigo plant; also
the wood-apple tree. Syn. ইং ইংবং
groß-pkye; nag-po: ইংবং বং rul-uca-can; ইং ইং
htaked-byed; নালাপুন ram;-kyi-ris (Mson.).
2. joined with such words as চ্বাড়ান্ত
when it expresses one having a monastic
degree. In Tashi-lhunpo হু নালাপুন বুলান্ত্ৰ
ram;-pa is the lowest degree for proficiency in Buddhist literature; চ্বাড়ান্ত্ৰ
ভবিতাৰ in mysticism.

† XN' XI Ram-ma (XXI) country between Tipperah and Arrakan in Burma, the ancient Chittagong. The name survives in the modern small town called Ramu.

হথা ral is evidently applied from the vb. হৰৰ (to tear) to its common signification, as a noun,=a rent, cleft, gorge; মুন্ত্ৰক্ষীৰ phu-ral gnis a sloping valley dividing into two parts at its upper end; হৰ্মুখ a n. of Lahoul on account of its consisting of three valleys.

and ral-ka, v. and ral-gu.

sage ral-kina a fancy name for the river Ganges: and says and sage and says

रवा ral-kha, ए. रवाचे ral-gri.

विश्व ral-khur-can an epithet of ६०६ व्या dhaf-phyug Is'vara, also= वेद वे अत्म-gc the lion (अतिका.).

रवान rai-ga aco. to Sch.= भवान yai-ga.

stones such as turquoise, coral, &c., used in adornment of the hsir. 2 diminutive of seconds.

pa bbrus-phyus-wa an eunuch, a hermaphrodite who generally is seen wearing lengthy locks (Mon.).

coral in strings which the women of Tibet wear as pendants on their locks:

**Tibet wear as pendants on their lock

र्या में ral-gri बर्ग a sword, spear, rapier, hunting knife, dagger: sails ९६वम ral-grihi hdab-ma or है ice blade of a sword; saga ral-grihi-so edge of a sword: 44 98 gow ral-gribi cubs scabbard of a sword; sage ral-gri-pa acc. to Cs. a fighting man; sar = sa a sword edge; ** F 1674 ral-kha sprod-pa to join blades together, to fight hand to hand $(J\ddot{a}.)$. रवापेड4 ral-gri-can an epithet of Manju ghosa, or any gra Jam-yang (Maon.). व्यक्ति के वर्ष के ral-gri ne-wahi rin-vo-che चडन-चप्रव the enchanted sword considered as a secondary gem of miraculous properties (K. d. ६, 335). ६आधूरिके खड्ग प्रका the sword-point ; दब के दीन ral-gri bdsam & broad-bladed knife (Rtsii.); 44 368 ralgribi bu= \$45 gri-chus a small knife (MAon.); anga asa affe ral-gribi hkhrulakhor the magical flourish of an enchanted sword (Maon.).



ৰ পুৰি ৰূপ elle ral-gribi rgyun-bdein or ৰৰ দ্বি ৰাষ্ট্ৰ ral-gribi gäen= ব্যৰ্থনি dmag-dpon a general or commander.

ৰথাই ৰাজ্য ral-gribi lo-md-can sugarcane plant the leaves of which are swordlike in appearance (Mhon.).

स्थान्तेन्स Ral-geig-ma एकसदी n. of a goddess in the Buddhist pantheon.

মৰ প্ৰতি ral-good a meddler, one who interferes in public business and thrusts his opinion in public concerns and acts in a high-handed manner; মুখ্য প্রত্ব-byed-pa to interfere, to meddle: প্রত্বিশ্ব প্রত্বাস্থিত হৈ in the administration of law for the public he should not interfere (Jig. 35).

square ral-leah a weeping willow-tree, but according to $J\ddot{a}$, a particular willow planted at the birth of a child and under which a lock of the child's hair is buried when it is seven years old in Ld.

ম্পান ral-pa=লু skra জন্তা hair, locks of hair, clotted hair, long hair, curls; mane (of the lion). মুখন নিম্মান ral-nahi gdeনিs-ka=long hair.

Tu-sq Ral-pa-can 1. n. of a Tibetan king who distinguished himself by his devotion to the Buddhist clergy, allowing the lamas to sig on his long pig-tail. 2. unarfer one with clotted hair. 3. n. of a hill-torrent in Kambachen, Nepal. 4. mythological island inhabited by cannibals situated beyond the red-sea (*** 53**; 3****) (K. d. ** 355.)

स्वयं में Ral-pa-bdsin खडापारी a Tantrik Buddhist priest. स्वयदेष्ट्रास्त्र मुच्चित्र an epithet of Mahādeva. स्वयदेष्ट्रास्त्र one wearing a number of looks of clotted hair; स्वयं ह्या स्वयं क्षा का one having clotted hair. स्वयं स्वयं प्रति (६ इत्यं) wave, billow.

Tal-wa squared and squared and squared are to tear; also, to be torn, rent, cleft; also as stat.=anything torn, such as torn clothes etc.; and a squared methon-gyig-ral-bu lacerated, slashed cut to pieces by any weapon.

रश ras बापेंग्सक, क्या shet, cotton cloth, cotton: 34 34 large piece of cotton cloth: 34 Est ras-sbont-pa strong cotton cloth: 4454, Busy handkerchief, napkin, bathing towel; " turban or pagri; भाने भागे रुख ka-ci hahi ras Bensres muslin. FAM 1. cotton cloth to tie round the mouth to protect the face from effects of cold. 2. adj. hard snow that will bear a man (Ja.). स्थापन rag-bal क्योल raw cotton; THIRE ras-rhyan cotton cloth; THIS rasskud cotton thread : SWES ras-khug a small bag made of cotton : SWE ras-khra chints: swame ras-hgab a strong cotton fabric brought from Sikkim; swatarg ras-bcos-bu calico: *** ras-thag bandage, cotton rone: ANGON ras-bubs a whole piece of cotton swill inscription on cloths. swage ras-hbras the cotton fruit: AWAGWE AND 48.25 the cotton fruit is a cure for nose disease, KWM ras-ma a small piece of cotton, worn-out or old cotton clothes, rage: KWASA ras-gean in C. a long loose cotton wrapper or shawl which Buddhist monks use particularly during religious services : ** Eq ras-slag a furred garment lined with cotton cloth; and rap-lhe n. of a kind of cotton cloth (S. kar. 179).

cotton clothes; Milaras-pa was so called from his wearing only cotton clothes or, acc. to his own assertion, a single cotton garment: hence = a Tibetan syom-ches who dresses as an Indian Buddhist ascetic.

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Ascetics used to dress in cotton cloth, it being considered luxurious to use weellens and ailk raiment.

www. ras-bal cif the cotton plant.

Syn. g মার্থ ক্ষম হব rgya-mtshohi mthahcan; কর্ত্ত mchu-can; স্থাপুথ ক্ষম হাল্পbuhi me-tog can; হৃত্ত দানে-can; হৃত্ত ক্ষ্ম drak-srok khyu-mchog (ধ্রাধান).

स्वारंश rag-ros= विशिष्ट विका yo-byad snatshogs different kinds of furniture, utensils, द्वेट. : स्वार्थकावार्यक्रमान्द्र त्याव्यक्षान्त्र having collected different kinds of furniture, utensils, &c. (D.R.).

र ri I: or १ वें ri-uo पर्वात, निरि, चहि, ma a mountain, a hill. Ex rir or an ri-la on the mountain: Rakuma a mountain slope: & an assaut at the foot of the mountains or hills; Ramana riv-gan-pa one living in close vicinity to a mountain, in W.; TEN'S gafe-ri snowy mountain, glacier: ageri or a a hill covered with wood: 942 brag-ri a rocky mountain: as a span-ri a hill covered with grass (Ja.). 44 Nub-ri western mountain prob. Western Chauts of India. Syn.: 8 342 rtsa-ra ma-ni; 3 342 phyi-mahi ri; 424 walks (Maon.). 42 castern mountain (prob. Eastern Ghauts of India): 34 #4 2 # nin-niohi rtse-mo; Inua & thog-mahi ri; \$ 548 R. a rec-dashi ri-wa (Mhon.).

Syn. के बूर्ज mi-gyo; सब्दें sa-hdain; सब्दें sa-hdain; सब्दें sprin-bdain; स्वेद्रय sprin-bdain; स्वेद्रय sprin-bdain; स्वेद्रय sprin-bdain; स्वेद्रय sprin-bphyur; सिम्बंग spomed; व्याप्त क्ष्यां sa-shyob; क्ष्यं chu-shyob; स्वाप्त chu-shyob; क्ष्यं chu-shyob; sa-phur-bu; विश्वेष sq sprin-gyi so-can (Maon.).

**Ey* Ri Potula 1, the hill on which the palace of the Dalai Lama at Lhasa stands. 2. n. of a mountain in the South of India on which the fancied residence of

Avalokites'vara and the goddess Tāra has been located by the northern Buddhists. Acc. to the Chinese Buddhists this mountain is situated in the island of Puto in the China Sea about hundred miles off Shanghai.

26).

है जान ri-ku-çu रिकस n. of a flower: बिह्नर समस्य सम्मुक्त परिको हुन ने ४८ त के हुन दे देन न महें स्कृत इस्पद्वर (K. my, P. 59).

श्रेष्ठ ri-sked = 4 erystal.

ইট্ৰান Ri-skyeş-ma also ইনট্ৰাত ইনট্ৰাত ইনট্ৰাত he daughter of Himdaya, but acc. to Tibetan authors; one of the names of Draupadi the joint wife of the five Pāṇḍaya brothers (প্ৰতিক.).

ইটুশাব্দার Ri-skyes dkar-mo an epithet of Uma (Minn.).

१९४३ Ri-kha-wa-can दिसवान पर्यंत the snow mountains of Himavuta.

२ ह्रेणभ ri-skyrys v. ह्रेणभ skyrys.

रेड़े ri-khyi = इस्मै इpyañ-ki hill-dog, wolf (Mñon.).

Syn. ইম নিগদ দে g choş-xemş khan-bu; বন্ধাৰ প্ৰসংশন g kam-glan khan-bu; বন্ধ ই দিন এ bdud-rişihi khan-pu; মুন্ত ইং sbi-wahi gron; ইং ইউদ্দিশ ভূমান-pohi khan-pa; মুন্ত এই প্ৰস্থ হুপ্ৰসং-pahi guas (Mhon.).

Region ri-bgems n. of dorje or thunderbolt which rends hills and mountains anunder.



રેલું ri-rgya for દેવમાં લુ ri-bkah rgya a prohibition to kill wild animals or game in the hills; દેલુંગુદ્ધા પાં-ryya klun-rgya bsdam-pa ibid.

Raga ri-rgyal or श्रीकृष्य ribi rgyal-po a very high mountain, the mountain Tise, which is generally called the king of mountains. Also styled: १९५६ कुन्य ri-dbuñ lhan-po; १९५६ कुन्य ri-rgyal thun-po (Fig. k. 62). In most Tibetan works १६० or Sumeru is mentioned as १६६६ mi-miced-can, अभवाय rise-mo bryan-pa, प्रावक्षण mi-miced-can, अभवाय rise-mo bryan-pa, प्रावक्षण का-thoug-brisegs and १०० pay-que, rig-shags hehah also occur as kings of mountains in K. g. 4, 116.

*Ma ri-syoy a species of garlic growing on the mountain slopes of Tibet, hill-garlic (Maon.).

१ केंद्र richen-po fun the five great mountains of the western continent of Godaniva are :- 1 7 45 ma-to tana ; 5 490 4 rwa-gsum-pa ; \$2.90 \$ 900 nor-buhi rtu-babs; uşağa parba bigya-pa and gaa rimb-pa. 2 34 99 ri-chen bshi the four great mountains of Jambudvipa are: MASE ma na-diru, बरेनम देर विस्थापन Vindhya, स्थम सन्वय Malaya, and ALN SA TENGR, Himalaya. २३वटाइन ri-chen-po drug the six great mountains of अध्यक्षणभाग the eastern continent or Purva Videha: -- व्यापिक to logs chen-po; द्वा के बेट व nage-kgi phred-ea; ม ga Xqu rom-byahi tshogs; 25qu 3 g̃5 ridbags kyi-khrod; 34 395 99 rgya-mtsho gyen-du haro; Aq q ac a mig-gi phrefi-wa.

Rains ri-hjoms a long has be the acted that in ancient time hills and mountains used to walk and thereby cause immense mischief to all classes of living beings that inhabited this earth. Indra in mercy to them made all

the mountains crippled by hurling down the thunder upon them. The mountain Mina (Maipāka) is said to have only escaped by plunging itself into the sea (Māon.).

Variaton v. FK'4 ston-pa.

PREMINENT:-than mishams the Terai, the low plain at the foot of a mountain; also n. of a kind of fever difficult to cure, which is generally caught by those who travel in the countries on the contines of the Indian plains and the Himalayas, the Terai fever (Mág., ch. 14).

^{२.}इवम ri-dirage पद्म, चन, इरिच large game generally of the deer and antelope species. R 544 28 35 ri-dways hehin byed trap or net or strings and ropes laid to catch wild animale= 2 5945 a ri-dwage dra-wa, 2 594 alts ri-dhays hasin, Fan rñi-thag (Mhon.). 25943 482 ri-dungs ni-çu rtsa-lfia n. of the twenty-five wild animals said to be found in the forests of the mountains called हैदर्भर कुष्ये र sprin-dkar ryyn-wahi ri and KE 64 # fan fan-fur egra-egroge in Uttara Kuru :--- इस पर वण्डाये वे कु ; देव दा के इ यह व जै अ वक्त यदे तुसाबद्वाया बेशा द्वायदे १ द्वाशः गुप्दय ब्रूपः अपूः र पूर्वर्यः नेव पुर्वाय वः सक्ष प्रवेतः है वार्षे सम्बन्ध बहैद पर देर थ ; विंद सुवा हो भेग ; नार ने हर्वे के स : वासेर में न् : विष्य रहत के विषय ; कृद में सुवाय ; नेद में ह व न कु व ; कृत्र शायवार पर श्री तर केर य ; अवस्था में र यर अपूर य ; के र भवे सुभ : वण्ये विषय सम : क्रेडिट य ; यर हुँ है ; नर न हु हु : यवास प क्वा दा : क्वा विदेद : बार के बाराय प : सेक हु बहुआय ; and ५१९ चर्च वे डेबाम (K. d. म. 306).

Syn. মার্থ sa-lus, মার্থমা sa-hdfes-pa; টার্থ khri-sñan or বিশাস khri-gñan; কুম্পীর্থ tluñ-yi srog; প্রশামার বুশাস (pays-pahi skyeynas; প্রশামার বন্ধান্য (pays-pahi hbyak-gnas; ব্যাবাহি hphrog-byed (মার্কান).

१:६वध गुप्तस्य ri-dicays ku-rak ya **कृश्कृत्या** dress.



Syn. जर हे ka-ta-lö (कावी); क्षेत्र अर्थ कर्ष कर geer-midog-can; देन के द्वारा वर्ष व्यक्त का chen [pags-pagi hbyuk-gnas (Mhon.).

१९वस हो ri-dwags kri-इक्त सम्बतारमञ् the black antelope.

Syn. The kri-spa ea-ra; kedu mimases; Ast 44 gehun-nag (Mon.).

देशक देशक द्वार के स्वाह के सामित के स्वाह के स्वाह के स्वाह के सामित के स

२.५कम के लेंद्र देश द्वावदे रे Ri-ducaas-kvi khrodces bya-waki ri n. of a mountain in the continent of Pürva Videha, the wild animals of which are the following:- and bai-ne-va: 3 affer & gawa 540 a ne-bkhor gui arib-ma la dach-wa: a waya a gara ba ltaspas bbros-pa; TREE ku-raf-ga; an anch lam-bzah-po; 37393 phrag-dog bluskyes; and han ba-glast-gi rna-wa; at a ABE A glaff-vo bihuf-wa; Bu reila buis-za mehog : 99 W4 549 4 grib-ma la dgab-wa; Racad ri-bon lug : हजिल्ले क्रिक-mohi lus : अहमाभन्दा mjug-ma nag-po; अर्चे प्रमुख mgodkar-po ; #55.4844 [mu-daf beat-pa ; 44 9 2 sprul-gyi loe; KK 4 4 4 7 ran-gi sa brayu-pa; Mara shom-pa; Man 3 ang ara shubs-gui mgrinpa (K. d. =, 338).

Rigger ri-dwags-pa a hunter.

Syn. Is'n chon-pa; ^R zamman is ri-dwags mthar-byed; ^R zamman umnt ri-dwags goadpas htsho; ^R zamn ri-dwags gyru (Mhon.).

१ द्वा के जनम Ri-deags-kyi-gnas वादाव deer-grove said to be the site of Sarnath near Benares where Buddha first preached his religion.

१९५५ हे अस Ri-dwags skyes-ma चनका n. of one of the Buddha's wives (Yig 18).

Rights ri-dwags rgyal-po united met. the king of brutes, i.e., the lion (Maon.).

Request ri-ducage mgo unfact n. of a lunar mansion, the 5th constellation (Mion.).

R. SANTER ri-dicage chaft Wing musk.

Syn. १.५१माक्षेत्र ri-ducage ltc-ua; १.५१मा है ri-ducage rtsi; श्रुष्ट gla-rtsi (Mison.).

% 39% galari-dways sna-hdsin as met. = 14 sla-wa the moon (Mhon.).

Respectively. Representation of the deer (Moon.).

१९५० कृष्य कृष्य ri-duags çam-bha-ra स्थापक कृष्य çam-bha-ra; अञ्चल कृष्टान्य-med (Moon.).

RESAUSES ri-duage ru-ru usum or 55
The ru-ru egra-sgroge the species of deer that cries "ru-ru."

र दुवस वर इंग ri-dwogi-pa lan rna-uu नोवर्चन stag with ears resembling those of the cow (Maon.).

^৪ বুৰ্থ ঐ p5 ri-dicags pr-ta-ta হয়নখন the spotted deer, = বৈশাসুম হন thig-le khrabo can (MAon.).

Require ri-ducage ça-ra bha सरभाग Byn. देनियाक gyen-mig can; केट वेर्यास्था soft-ye dyome; क्यानेक nage-na epyod; क्यान द्व-र्दाध कि; क्टिक्ट के स्टर्ग-र्द्रके can; न्याने द्व-ru-bha; केट नेकट याब्युव्य señ-ye र्द्रके-pa broyad-pa (Moon.).

देशकान्द्रक स्वाप्त as met.=the moon, believed to carry a deer or to have one pictured in her orb.

Risquists ri-dwags good the wild dog.

Syn. 445.4 hphar-ua; 445 nags-khyi (Maon.).

Re ri-wa=the worth; to estimate the worth of a thing in 55 % % % % Re dulspan gan-ri-wa and manage as Re gar-



span gan ri-wa, etc., worth an ounce of silver, an ounce of gold, etc.

१:वंदे कृत ri-bohi rgyan= हर कुत्र में पूर्व spanrgyan me-tog (Maon.).

१ वृद्ध Ri-bohi bu-mo पानेती lit. the daughter of the mountain, an epithet of Uma; also a name of the river Indus (Maon.).

% ri-bo 1.= ₹ ri. 2. sym. num. 7.

१ व हर हर ri-bo khrun-khrun को बपनेत mountain crane or else the bustard.

Syn. 238 kra-ñ-ca, gr 488 phrefica can (MAon.).

Rageway Ri-bo gang-can the Himavat (Himalaya) mountains.

Syn. Fall 24th kha-wahi lhun-po; MEN REAL gans-ri dwan; can of an dkah-balog bla-ma; केन्द्र वर्ष me-nahi bdag; नेष न kaila ça ; La qu'a rihi quyal-po ; adu L heel-ri ; ALWES gast-Idan (Mson.).

प्रदेश क्षेत्र Ri-bo gru-hdein पोत्रक the residence of Avalokites vara.

१ व द्वार अव ri-bo dgah-ldan the Gelugpa school (Yig. 73). १व द्वेश्वम ri-bo dge-lugs the yellow-cap school of Tibet (Loft. a, 11).

२ व ब्रिंग ८६ थरः ri-bo spos-And-lela सं सम्बद्धन.

Syn. Maures es yose-hau can; Tuges ge spos-kyi fad-ldaf (Mfion.).

१:वं क्षा कृति Ri-bo tsan-dra ka-la चनकत quan. of a mythical mountain full of medicinal plants, etc., situated in the outer range of the snowy mountains skirting the countryof S'ambhala (S. lam. 41).

Lange age: Ri-bo btaf-bzuf affilen Muchilinda mountain.

RE La u as ri-bo chen-po ben the ten great mountains which surround the continent

(क्याबेका); र अनुभाव rwa-mnam-pa; र दुवस है 59.4544 ri-dwage-kyi dgra hdul-wa; 🛍 ६५०%. ध वर्षेत्र व sprin-dkar-po hdsin-pa ; अव वर वर का का mtho-war brisegs-pa; at 123 affe phrefiwahi ne-hkhor; 544549.4 dus-na dgah-wa; ng zage wake a kun-dgah-wa hdsin-pa; 459 हैशासुभाषुत्र व gid-kyi rjeg-su mthun-pa; वर् अनु A gurça usu pad-ma ku-çe-ça-ya dah klan-pa (K. d. ₹, 274).

१.वंद: ri-bod the hare or rabbit. १वंद अर्थ क्ष प्रवास or १ वेंद्र वर्षेत् स्थापर as met. = the moon (Milon.): हेन पुर क्ष्य सेमस द्वव रे वेंद्र के सभाद्वेद प्रदेशक (Mann.). In the later post-Christian legends of the Buddha it is related that the Bodhisattra (Gautama) when born as a hare gave up his body vicariously. Indra out of wonder and curiosity carried him up to heaven for the purpose of showing him to the gods. and kept him on the orb of the moon that human beings might see him at all times. Since that time the moon became known as the holder of the pious hare.

श्राहक ri-bod gi-rha the horn of a hare which is an impossible thing but which certain writers such as Milaraspa are fond of speaking of as if real for the purpose of drawing fanciful comparisons. Similarly A 4433 the son of a barren woman signifies a nonentity of the same kind. RESESS ri-bon rwa-can the normed rabbit which is a rarity (K. du. 5, 199).

Rac = ri-boA sa as m t.= SB the hawk (MAon.).

Ras के प्र ri-bor gyi-groß mountain village.

१-g-बेब्ब ri-bya şkyegş grouse. Syn. अंब देर gra myos-byed thur-ma; graffin thurbriod-ma; श्रेन व्यास mig-bkra ma; कर व्यास rkan-bkra-ma ; ak ua an briod-pahi me-ma :



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আইন্ট্র্ mison-byed ছল; প্রুমার gtum-mo (Mison.).

१:वृत्र ri-brug=वृत्र brag-ri rocky precipice.

२ वर्षक मां-hbog spur, hillock.

१ अव ri-tshiy= वर्ष अव bden-tshiy truth (Shal. ch. 11).

RE ri-rdson mountain fortress, fort.

Regarder ri-shol-gnas 1. residence on the plateau or plain at the foot of a mountain. 2. n. of an animal which is said to subsist on air (K, d, s, 4, 6).

२ भे द्वेद य ri-yi shifi-po as met.= इनाम leags निरिमार iron (Mfion.).

१६ दुवार के प्राप्त rihi ryyal-po chen-po beu the ten kings of mountains acc. to Phalchen. वे, 231 are—(1) व्यव्य kha-wa can (Himavata); (2) विश्व द्वार कृतक-kyi kaq-can; (3) क्षाय व्यव प्रवाय ram-par bdal-wa; (4) द्वार वे ती कि तिकार कि ती कि तिकार कि विश्व प्रवास कि ती कि

২ এ সুঞ্জ Ri-yi sras-mo पाचेती, বিভিন্ন an epithet of Uma, the wife Mahes'vara (প্রতিত্যা).

१:धे बेट ri-yi phren= ५ व में ३८ day-mo ñan कविक the Kalika plant (Unon.).

The sum with run-spal the hill-tortoise is mentioned as one of the three things to be obtained along with certain minerals from the hills viz.: \[\mathbb{a} \mathbb{a} \mathbb{g} \mathbb{g} \] rdo-wahi bu, \[\mathbb{a} \mathbb{a} \mathbb{g}
२ अविद्यु ri-yi hud-can = कुंधर वेद् व the great ocean (#Aon.).

*** Ri-wo-che n. of a place with a famous monastery on the Ngul Chhu in Khams (Loh. *, 28). Visited by Capt.

Bower and Dr. Thorold on their adventurous journey across Tibet in 1893.

R'ई-दे-मृत Ri-wo de-çan n. of a hill at Ribo-rtse-tha in China: ^१ र दे-मृत के बहुत दुवा कर दुवा (Ya-sel. 61). (Bodhisattwa) Jam-yang resides on the hill called Riwo Deçan.

રવે કે જુ Ri-no rise-inan. of a mountain with five peaks in China which is sacred to Jam-yang of the Tibetan Buddhists: સફરે વર્ષ સુષ્ય અમામ પ્રવસ્ત દ્વારા પુત્ર સાથે કે જુ (Loh. ૧, ૭).

१८९२ देश हुद्धाय Ri-ho rin-chen spuns-pa n. of a hill sacred to the Bon in Kongpo situated to the east of the monastery of दश्कण्य Bu-chulha-khan (Grub. 2).

ইউই Ri-bohi bu-mo a name of the Indus (Mnon.).

*SAK: Ri-bya rkan n. of a Buddhist sacred place in China (Yiy. 20).

९ द्रवाय ri-lray-pa=वर्षेत्रय bbroy-pa herdsman (A. 73).

ইংইজুল Ri-mehi tha-mon. of a goddess; ইংইজুল ক্ষেত্ৰীৰ বসুমধ্যে এই Ri-mehi Liba is to be universally reverenced (Lon. 3, 4).

Ring ri-tshag mountain-yak (Bisii.).

Sen ri-shun wild or hill-cat.

Rue the lower zone of a mountain.

રખેશ્રેદ વ ri-yi şñist-po as met.= વળમ .ron.

२ भेव or ²६ भेव पुकोष्ठ small checks or squares or enclosures made by lines crossing each other.

ই rt-mo 1. ৰাবা, বৈধা, বৰ্ণন, বিধা a picture, drawing, drawn or daubed figures.
2. line, figures, stripes: খুৰান্ট্ৰীবৰ্ণন্ত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ (ব্ৰী) the stripes of a tiger are on the outside but the stripes of man (fig. his wickedness) lie inside (his heart); বৰ্থইট্ৰ the lines or figures on the palms



of the hand or on the fingers. That rimo cun, The ri-mo ldun marked with
figures; The strain of figures and colours, to
paint.

१ ज्ञाभाव ri-mo mkhan विषय, सेखब painter.

Syn. Laguet ri-mo-pa; and bkra-byed;

२:ऑ दुअर 'बेर' ठद as met. = the peacock.

京新電視器は ri-mo gsum-pa (資和の), the neck, throat, and voice.

ই ইম্ব gri-mor byrd-pa সামনা to honour, venerate.

ইংব Ri-rab মুন্তম the centre of the world and king of mountains, the fabulous Sumeru or golden mountain; also called ইংব্ৰুম্ব ri-ra bihun-po, ল্বই-ইই geer-gyi-ri ইণ্ডৰ ri-rapual, ইন্তম্ভন্ম ri-bo nuchoy-rab, ইন্তম্ভন্ম প্ৰতিষ্ঠা স্থান-chen rhul-bytsequ tha-bi ri-ro.

Ragari-srib or agr srib-ri the hill side not exposed to sun, the shady side, generally the north and north-western sides of a mountain.

Ry ri-gu colloq. for Ry young goat, kid.

NATE ri-hor-wa people living in the neighbourhood of mountains and forests also hamlets on mountains with few residents.

Ru men who live high up in solitary places and do not mix with the general people much, simple people &c.; also animals like mice which burrow high up in the mountains are called Rul

^२ भुष्याय *ri-brags-pa* a hill-man (A. 70): २ भुष्याय देवर व्यावदेव वृद्धाः देव: the hill-men will come to rob this to-morrow. ९ हैं ri-byi 1. mountain rat. 2. a corruption of the word २ ने ri-pi a sage, and applied to the name चनका. १६३३ होंग ri-byihi khyim the residence of Agastya is mentioned as being made of Ketaka gem (Ja.).

Syn. ९ ने ri-çi; नुष्णकृषकृष kum-bha su-bhaya; १ वर्ष ri-hdar; १ व्यक् ri-hphan; ६ श्वरेष chu-lhahi-bu; पुष्णकृष्णकृषा bum-thyes ryyalpo; व्यक्तिक khyor-chu can; श्वृं कृष्णक्षण्य lhophyogs bday-po; ब्यद्धान्यक्षण्य mdahs-gy:alura; कार्यक्षण्य mdahs-bohi bu (Mhon.).

^૧.ને 11-60 n. of a medicinal plant : ^૧.નેલ મહિમ કુર વર્ષ ગુવ જેવ 5 વર્ષ વ

देवा द I : riy-pa vb. 1. ब्राप्ट, बेहा, देद, विकि, पदा to know, to understand - नेभव: with the termin, of the inf. : to know that, to perceive, to observe anything to be of a particular shape or likeness; 29 44 knowing or having known; But tale to the khros-par rig-nas perceiving that he became angry (Dal.); war a que ga phu-la riupar quis let your father know it, inform your father of it (Tar.); 1952 94 95 zloytu rig-par byed (it or he) teaches how to avert, prevent, etc. 34 art rig-mkhan one who knows or has capacity for learning : ace. to Ju.: a knowing person, a learned man. 2445 rig-rgyud source of learning, intelligence, character. 29 294 riy-snays a spell, charm, magic formula; १९ १९ १९ ria-shags mkhan a person skilled in charms, an exorcist. 2434 rig-can or Raga riy-ldan a learned man, an intelligent person; Rayan ray-guas learning: a science. 2. v. 144 syrig-pa (Ja.).

देवा य II: 1. in Buddhism = संविद, के सं ध्यार प्राप्त प रेव प्रतिनेतिक = ordinary Samoid which is of four kinds: (1) ...रेप्रतिनेतिक ; (2) व्यवेशित-संविद ; (3) देवायवे विवाह के ध्यार प्राप्त रेवाय निवाह-

प्रतिश्विदः (4) हेविश्वयः वः वेश्वयः द्वायरः देवायः प्रतिसाव प्रतिपंतिर comprehension, prudence, talents, natural gifts. 24452 gaq talented. rich in knowledge, learned: Rayague q new information, disclosures, knowledge: also, news : विज्ञी रेज्य बहुत्वा log-gi rinpa bayregs-na if false knowledge has belched (up) (Ta. 174, Scht.). 2. science, learning, literature ; 45 9 2 qu the orthodox or sacred literature; 32 299 phythi-rig-pa the heterodox or profane literature (Cx.); वृद्धार के देव a literature or science common to both religious (Buddhism and Brahmanism). १ व्यव क्ष rig-pahi gnas and १ व्य rig-pa any single science (philosophy, medicine, etc.) 3. the soul as an entity; देव बाह्य दृद्ध हुन व the soul separated from the body: \$455.544 rten-dan bral-wa the soul separated from her abode.

Ray and rig-gnas ben the ten sciences, anguage of which five are the higher and five minor ones. The latter are -क्षाव १ वाय geo-wa riy-pa the science of healing or medicine; \$244 sgra-rig-pa the science of words or language; 45.4 tshad-ma and क्यां कार glan-tshig rig काय dialectics; 41244 bzo-rig-pa mechanical arts. But 45. 44 27 498 299 naf-don sdesnod geum rig-pa Arutfale fegt spiritual knowledge of the Tripitaka forms the higher sciences. Acc. to the work called Kosalahi-rgyan (भै अवदे बुन) the word १व वन्य comprises both art and science; under these being placed medicine, and astronomy, besides the arts of painting and writing, with the following crafts: --mgar-wa (smith), केद अवने पुरुष्य sen-ma-hbregmkhan (barber), A all cin-boo (carpentry). awar and seller of frankincense, at any brisig-mkhun mason, at a spa biso-la mkhan dyer, Inga tshem-bu-nea tailor, 32 444 gurmkhan tent maker, acatem barmaid or

beer-selling woman, and bean-pa butcher, and the sellers of and workers in precious stones.

ইৰ্দ্ধান্ত বৃদ্ধ rig-gnas bco-brgyad the eighteen arts and sciences mentioned in Adsod comprise:— শৈষ্ঠ rol-mo, ননুৰ্ব্ব কৰি bkhrig-bbrag, মুজ্ম so-tshis, মুম্ব্ৰ gran-cah, মুজ্ম মুজ্ম gso-wa, মুজ্ম মুজ্ম chos-lugs, বুইব bzo-na, বুইম চুhoh-synyod, বুৰ্ম মুল্ল কিন্তু, ক

Req प क्ष rig-pa can = Req क्ष rig-ldan intelligent, sagacious.

Syn. 35.4 spyah-po; 35.4 gruh-po (Mhon.).

Rquadqq i riy-pa mchog-gi rgyud is a Tantrik mystical work believed to enable one to distinguish the mischief done to a person by human beings from that done by evil spirits.

१वपक्षश्रम् n. of a Bon religious work (G. Bon. 4).

श्वापार्थ वेदन the knower.

Regalinera rig-pa mi-geal-wa=14.4 glen-pa an idiot, a fool.

Reguella a rig-pa hdsin-pa, v. Regulla righdsin.

Realism a complimentary address for a Buddhist nun similar to the form Rie brisun-ma (Yig. k. 70).

श्चवरेश rig-pahi १na-१८वः नव्य ३१वर् nagy-kyi tig-ta (Maon.) a species of wild gentian.

रेन्द्र द्वार् वृद्धिकाच rig-padi rgyal-podi glso-bo mams designation of the chief gods of learning:—वृद्धिका अर्द्धवरकाव्ययः; अर्द्धवरकार्षयः कृष्णास्त्रयः । व्यवस्थानवः



લવતું પ; નુવા વર્ષ વર્સન ફેંદર; સાપ્ય વુન વર્ષ વર્સન ફેંદર; સાથે દ અદેવ વર વ્યવસાય વર્ષ વર્સન ફેંદર; અદેવ પુત્ર વર્સન ફેંદર; દેવ એંદ્ર વન્સપ (વાનો વપાસ); ફેંગ ફેંકર, પુત્ર પર કરોના પ્રત્ય વર્સ મોક્સ ફેંદર (શોક્સમાર).

रेष्व के कुल के rig-pahi rgyul-mo the goddesses or queens of learning:—कुल अ sgrol-ma; क्षेत्र अ sgrol-ma हेटकी-po; क्ष्यक्ष्य अ कुला-ma; क्ष्य क्ष्यक्ष्य के कुला-ma; क्ष्यक्ष्य के कुला-wa mthah-yas; व्यवद्व क्ष्य के म्रोड्राच्या के कुला-wa क्ष्यक्ष्य कुला-wa क्ष्यक्ष्य कुला-किक क

रेब्बर्ध् वर्षेक्षम riy-pa idan-pahi gnaş— ६वर्षेत्रे हिम dpah-vohi khyim the residence of a hero (Mion.).

ইন্ট্র্ rig-byrd 1. accomplished, acquired knowledge: মাইন্ট্রা ক্রম্ম মাইন্ট্র I am not an accomplished singer. 2 instruction, a book conveying knowledge, a scientific work: বাইহ্বাই bzobi-rig byrd a technological knowledge (Glr.). 3. ব্র the (four) sacred writings of the Brahmans. 4. in Rtsis.: symb. = four.

रबाइएवन rig bycd-bahi the four Vedas viz.:—(1) वृत्य हत्यान त्रिक्ष, (2) देववाँ र त्रिक्ष होत्रात, (3) व्यत्य हत्यान त्रिक्ष (4) वृत्य हत्यान हत्यान त्रिक्ष हत्यान व्यवस्थ हित्य हत्यान व्यवस्थ हित्य हत्यान व्यवस्थ हित्य हत्यान व्यवस्थ हित्य हत्यान हत्या

Rags in Rig-byed skyes one of the names of Draupadi the joint wife of the five Pandava brothers (Maon.).

RABURE: rig-byed gdon deque an epithet of Brahms. Byn. ²95(\$14 rig-byed min-po; ²95(525 rig-byed dwan; ²995(41886 rig-byed gnam-byan; ²995(544 rig-byed dran-po (Mon.).

Range of Mahes'vara (Mhon.).

*** Riy-bycd-Lhamo an epithet of the goddess Kurukulli of the Buddhist pantheon. She is believed to bestow peculiar power on her devotees and therefore is called ***** Ty Dy*** (Risis).

Rais auc au a a a a rig-byrd genn-war smra-wahi lta-wa the Tirthika doctrine Dars'ana (Theg.).

Ranger rig-mgur-ma a libidinous woman, a voluptuous woman (Mñon.).

Lyaka rig-hidsin or Lyugkau rig-pa hdsin-pa विशापर comprehension of a science with ease; also = a clever person; but usually agaka rig-hdsin (like agase rig-hchan) denotes a kind of spirit to whom a high degree of wisdom is attributed by the Tantras. The names of the Rig-dzin or Vidyadharas : - 45 4 4 4 4 4 पवे नुक्षा में ; वर्षेद व केद्र पर वर्षे व ; का आवर हिंदा स हिंद र व 5'रवेद'पर'वेद'य_ं केसरे'यश दुःचेन्ध'पर'कुंचः २'द्रवस'तुः वर्षेषः, वेदः, नेदानुद्वयः, गुन्तमः, प्रदेशस्यायागुद्वनः क्ष्माय ; इब १ में भावरे है ; इस स्थान वा के वर हेर य ; शहर न्दे बर ब बदमाय ; के मे बदे सुब द बु व ; इब यदे नुबम ; हरा वी बहुद ब डब ; दे दब बु ---- गुद हु सुव परे देव थ : इबारुद्बद्यः शेड्ववी व्येदायव्युद्धः अविश्वत्यः म्बाम नामर वय ; ६६ वर्ष नेर ६ ; श्रूट हरे हेट ६ ; श्रूव व्युक्ष पर हुद् यः । अ.इ.ज.इ.क्द्रशयः । ने ५ मृदे ब्रेट यः अडेकः 55 24 4. All these spirits are alleged to reside in the magical forest called \$45.595 म बु पर दे दे के ब गुन दश ब्रिया and to spend their time in perfect enjoyment with women who are equally accomplished (K. d. s. 307).

equity a Rig-bdsin ku-ma-ra cri n. of an Indian Buddhist who was well versed



in the Vedas and the sciences. He carried with him to China the famous image of Buddha made of sandal wood called Candanaprabhu or \$5.54 \ tshan-dan jo-bo (Grnb. 5, 16).

Rain rig-ces= Rau and Auxa.

ইবাজ rigs in Budh. 1.=5ৰ ৰ'ম, ৰখ, जोच, इस breed, culture, also spiritual descent. The word 24w is so called, as we are told: दर वें रे बबायुर वर्ट । वर 5 दे के हाव 35 | 445 देशे कुर विकिध (K. g. 4, 44) first, for having originated from that; secondly, for doing works belonging to that; lastly for holding lineage to that! Raws of noble birth. 2. = 244 54 rigs-rus race. lineage, relationship, and family; #2.5 3 a muhi-rigg-su ne-wa a relation by the mother's side : Revide rigs-kvi-bu or gr bu-mo noble or honoured sirs! honoured madam! a respectful address, which is applied to Buddhist monks and saints. 3. in a special sense wife, caste, class in society, rank: A-Rest the human race. mankind. 4 .= T class (Maon.) kind, sort, species: Ta Rau agaras grohi-rigs gsum-yed there are three sorts of wheat; अर्'र्वकार्वकार्यकाक्षेत्रकाक्षेत्रका different kinds of language and costumes; 44.34.244.24 the four classes of great kings; waren ? ang? the sphere of spiritual culture and enjoyment of the five classes of Buddhas ; १का के प्रमाण by the day, by days, daily (Ghr.). 5. some, divers, certain : 45-298-4-A city of if one is not on his guard against certain diseases. 6. custom, routine : Rew all rigg-have customary work.

বিষয়ের প্রথম বাঞ্চান khyab-bdag 1.= ১ মুট্টান বাজ-kyi bkhor-lo মীৰালম্ম the Tantrik system of Buddhism cailed Crikalucakra (Māon.). 2. = ইম্বপুর্ব বিচ্চুত নিব-ldan an epithet of the Dhyani Bodhisattwa হিম্মান Roo-rje hchan (in his mystical manifestation).

રવા ઉદ્યુવ rigę-kyi thu-wa=- ભૂમ કેવે રવસ bram-zehi rigę (Mion.) Brahman caste.

रेष्यक्रिक rigs-kyi ma= रेष्यक्रिकाम rigsskyohs-ma or विश्वास्त्रक्र khyim-bday-mo स्वर-पत्नी a housewife (Mhon.). रेष्यक्रिकाम rigsskyohs-ma id. (Mhon.).

Ram of rigs-rgyad or Ram of rigs-bryyad

= 95'05'05' or 95'5' gduh-rgyad (Minn.)
race, lineago, extraction, family (Cs.);
Ram of sala male issue: Ram of sala an agra
rigs-bryyad hybel-war hyyur-wa the rising
of a numerous progeny (Dom.).

Rorrie tchan or Vajradhara.

Rৰ্ভাইন rigg-fum low extraction or birth; seption of size and such as blacksmith, butcher, etc. Rৰ্ভাইন বিশ্ব rigg-fun dpon-du sko-wa to raise a child of low extraction to the royal dignity (Glo.); Rৰ্ভাইন টুন্ত্ৰ the quarters generally in the suburbs of cities and villages occupied by low class people.

ইৰ্মণ্ড rigs-lan ব্যৱসাথ five older orders of monks: Pratycka Buddha gotra, Tathagatayana gotra, Aniyata gotra, and Agotra (ব্যৱসাধ rigs-med) (প্রতিন:). প্রবাদন্ধার rigs-med) (প্রতিন:). প্রবাদন্ধার rigs-gsum mgon-po the three protecting lords: Chenreai or Avalokites vara, Chhakdor or Vajra-Paņi and Jampal or Manju S'ri.

Remits rigs-chen = anquilque of high birth, noble extraction; also, of holy birth, i.e.,



incarnate beings; = § 4 9 5 4 4 skyes-bu dumpa (Maon.).

श्वम अध्यय rigs-संबाह-pa degenerate : श्वम अध्य निर्देश rig-संबाह dge-sloft a fallen monk, a monk diagracing his position or profession.

र्ष्याक्ष्मय rigs-mäam-pa= रेष्याध्रुतः सम-बातीय of equal rank or easte. रेष्याध्रुतः rigs-mthun id., opp. to रेष्याध्रेत्राष्ट्रतः

শ্বনাথন rigs-ldan 1. হুবাঁ, কুলিৰ noble birth. 2. = জুলাল rta-mchoy an epithet of Uccaiçrava, the horse of Indra; a horse of good breed (প্রনিল.).

२व्याप्ट्रका rigs-Idan-ma करावारि (MAon.).

ইবাঝ'ন rigs-pa 1. vb. to have the way, manner, custom, or quality of : अविकेशक 49.34WW that its head should come out was a matter of course. 2. योखनन, जनित necessary, proper, suitable, right, suited to the purpose: 5'R 34 gr. 42'R44 now a mountain ought to appear (Dsl.); === qq Remain would it not be proper to keep it? १ ब्रामी पुरायक it is right time (Dal.); शिक्ष वरे भे रेक्स में it is not right to be silent; Mark Rew # it is not right to abuse. 3. possibility, capable or capability: TE REMINISTRA because it is possible for him to come ; इम्'पदे शे के रेन्य dran-pahi mi-zin rige-la if there should be any chance of his not remembering (Thur.); 54 %5.5.4 #8 Rquia as there is a posibility of going to hell; \$50.00 ? and gdul-wahi rigs-pa those capable of conversion (Dal.) ; () Requirement that skye-wa ni rigs-pa-ma lays his being born as a deity is not befitting. or also: not possible, not probable (Dzl.). A-Read wrong, not right, unbecoming, improper, etc., to do badly; Required a unbecoming, improper.

TS-15 gduk-rgyud extraction, descent;

scion: মার্থকানুহ' sa-bon las-byun grown of the seed (Minon.).

Require rigs-med 1. ages the fourth Pandava, one of the five orders of the Buddhists v. Results rigs-las. 2. mongoose.

१वस के द्व rigs-med-pa चीकास्थक the Kalachakra system of Buddhism (Mon.).

Represent rigs-beam an ascetic, a hermit; Beam a same kirims-la gnas-pa one abiding by law, a holy man, one belonging to the holy order (Mion.).

श्वभवते rigs-bahi चतुर्व चे the four castes of Ancient India: अभी bran-ze, Brahman, वृष्ट्रेचल ryyul-rigs Kastriya, हेन्द्रिच हुंग्-rigs the gentleman or trading caste, व्हर्वक्रियक gdol-wahi riys Sudra caste.

Rana क्षा rigs-gsum the three classes of beings: हेव or बु रेज्य the gods, जर or के रेज्य the human race, जात हु रेज्य the serpent demi-god race. The three Bodhisattwas who protect these three are called रेज्य ज्ञान कर्य हैं

रेब्बस वर्षे as met. = रेबामर्ड the ocean.

** Trif-gag also **(T) jacket or waist-coat without aleeves worn by Buddhist nuns.

Red rifi-fic-wa= Red rifi-se: France in Mil. nt.=every day warm meals.

Raight rin-thun 1. long and short. 2. length, relatively.

from a distance, i.e., a cock.

2555 rifi-du khyab perfume, sweet smell scent.

Syn. 3 pra dri-shine-pa; 3 pra dri-shine-no (Maon.).

Regular ris-dumthos-wa grant to see to a distance; fore-seeing, considerate; also as abst. = a wise person. Syn. spara mkhai-pa (Mon.).



Rearing rid-nas-hough that attracts from smell; also = sweet scent. Syn. 3 and dri-shim-so (Maon.).

%र.युद that soars or flies to a great height or distance=चरण n. of a star.

RE' rifi-wa 1. length of space or time; LES id.: 5#3 LE dus-kyi rifi-wa length of time: 43443 Rea grugs-kyi rifi-wa the distance of space, length of body, etc. REIGH STIR from a distance: 5'55'99" were da-dun vul-las rin-ste as he is still at a distance from the place : ब्रम्बर क्ट BUGERAN because this place is far from the town (Dzl.); ARE 44 at no great distance. 2. or as and as adj. long, with respect to time: 382 a long life, adj. long-lived: & A4 = # 495 # 4 without delay. shortly in a short time. RE BA Z MEQ & LOT वृक्षक्षक्षर्भवन्त्रक्षक्षवन्त्रक्षेत्र (Yig. k. 26) may it please you to keep in the ocean of your mind remembrance that I may be permitted to meet you within a short time. 44 R. 544 yan rife-po-nas from a long time, a long time since; REGENGGUE or रेट व अ वेद यर soon afterwards; रेट वेद अ Yes not delaying or being detained for long: AREAR after not long, in a short time: \$ 54 PRESE not long after that; REA a long time; REA TAUGE after a long time (Dzl.). Raids adv. a long while, for a long time; Eranswarman as he did not come for a long time (Dal.); Relate after or during a long time (Glr.). REW resp. MERW c. genit. = during, at; 349 Raw in the day time, during the day alt apparation provisions for the time of his stay here. RE To rid-wa-life the five objects to be long admired : arms, eyes, breast, nose, knees (shanks) (Mi.).

REMAN risk-mo-skyes ave, from n. of a very useful medicinal plant (Mson.).

Record risk-lugs was doctrine; one's sect, religious order, or school; old custom.

Rangia ris-berel सरीर धातु (Zam. 11) also called बनेष बहुद hphel-gdus, small very hard glittering particles said to be found in the burnt ashes of certain (not all) holy lamas: अरुप कुम लुक कुरिय कुम निर्देश किया (J. Zas.) the relics of bodies of the three Buddhas, etc.

4 % g ris-bu= adata hbret-med or gra rkyas-rea single, simple, solitary, unconnected; also=prose.

25'U rid-pa=52425 a rotten thing; emaciated.

વે rin મુલા, અમે, વખ the price, value, charge: રેન્ફિંગ to fix, to determine the price; રેન્ફિંગ vin-rtoy-pn to ascertain the price, to catifiate the value; રેન્ગ્રેલમાં to abate, to lessen the price (Cs.); રેન્ગ્રેલમાં to abate, to lessen the price (Cs.); રેન્ગ્રેલમાં to abate, to lessen the sinking or falling in value; રેન્ગ્રેલ rin-biri-ca the sinking or falling in value; રેન્ગ્રેલ rin-can valuable, dear, costly; રેન્ગ્રેલ rin-med worthless, also: free, gratis; રેન્ગ્રેલ rin-god or રેન્ગ્રેલ or રેન્ગ્રેલ price, cost.

+ १९३६ rin-cen or १९६३ rin-po-ce for

१५३ a rin-che-ma 1. of great price, value-2.= 5 मुच्छे सम (Moon.).

X

देव 24 rin-chen 1. रहे, क्रिएक, मचि, वह gem; precious, precious thing, gold, wealth (in metal), \$4:343 or \$4:3442 = 444 Bold: Mag de ge de gg de lene den ge. Aont health being glowing as gold its natural glitter (Yig. k. 59); % 34 474 4= 454 silver (Fig. k. 4). रेन केन्द्र य कन प्रेण तथा वर्ष मर् n, of a Sûtra delivered by Buddha at the request of Rin-chen-dra-wa-can (K. d. य, 252). देव देव हैंद व रसवर्ग the earth that has precious gems in its bowels; 24:34 ब्या dust (from rubbing) of gold, silver, copper and iron (Btsii). ** Tage the three different Ratna or gems in Buddhism: Buddha or the supreme teacher; Dharma, the doctrine embodied in the scriptures that protects all living beings; and Sangha the church (comprising all the past Buddhas, Bodhisattwa, saints and the priesthood) which leads to salvation. Raiday 454 rin-chen ma-bdun the seven (really six) different precious articles believed to be the extraordinary treasures of a Cakravartti Raja: the precious wheel, the precious elephant, the precious gem, the precious wife, the precious minister and the precious general. 2424 बद्धर बदस रक्सकार, रक्षाकर the earth, also the ocean; n. of a Bodhisattva. 24.34.44.434 great rivers like the Indus, Ganges, &c., which carry the four kinds of precious rin-chen sla-was shus-pahi mdo n. of a Sütra delivered by Buddha at the request of Raina candra. (K. d. 4, 258). 2. symb. seven (Risii).

श्वासः सूख price, value; श्वासः अ valuable; श्वासः अ स्वरूपे dear, costly; श्वासः आ invaluable, priceless (*Yig. k. 3*). श्वासः स्व =व्यविद्य सम्बद्धा the cowry or the current coin of ancient India. Rapid ris-po charafag, Rapid, ante, us

1. precious, the title which the Lamas of
Lihas and Tashi-lhun-po receive when
they are recognised as the embodiments of
the souls of their predecessors and are
installed in the hierarchical office. 2.
sbst. gem, jewel, gold, aliver, etc.

Ration rin-po chebi-gdugs the jewelled umbrella, one of the eight auspicious articles in the possession of royalty.

RANGE the five different kinds of precious articles: gold, silver, turquoise, coral and pearl (Risi).

१५ व के देश राज्येक्स a chest made of gold or silver and studded with precious stones.

रेन्स के बेट rin-po chehi-glin रक्कीप n. of a fabulous island (K. d. र. 545).

९५ ज के दे शुरू के केम वर्ष कर्य n. of a Sutra in (K. ko. a. 261).

Range or Raisegewa n. of a town in Trang the chief of which once ruled over Tibet. It has a fort or Jong (Resil).

ध्य-त्य इंग कामीस bought with money or price.

35 \$ rin-di 1. bad. 2. a musket-ball (Ja.).

Ra rib colloq. of \$10 = \$5.500 a short time,

Paris ris-ms (also, colloq. "dibma") fence, hedge, enclosure to protect fields from the cold winds, intruders, etc. (Jä.).

देश में rim-gro= मुध्य sku-rim परिवर्षा, evers, agent any religious service conducted in a temple or chapel, daily, monthly, etc.; also honour, homage, shown more esp. to gods, saints, and priests; special personal rites and other ceremonies. रैश्वर्षं श्वर् केर्य परिचर्यात्रचर्यक extraordinary religious service: ইমাৰ্কি অবল place of religious service ; RMMM TAX TAX rim-gros tharwar bgyur he will yet be cured by religous ceremonies: 33 2way a deht-rim gro-la as a ceremony for him (the sick person) (Mil.); क्र के के देश के by offerings in goods, cattle, eto. (Mil.); RM Q美 34 石田M rinu-hgro chen-po buas he arranged a great sacrificial festival (Jā.).

Ray rim-gro-non or Rasa rim-hyrops attendant, attending servant, aidede-camp; in modern Tibetan the term comprises such high household officials as Anada was Buddhas rim-gro-pa; and the priest conducting the fixed daily or monthly religious services in a temple or sanctuary is also called Ray rim-gro-pa.

 order or succession, the place in a row or file, constituent part or member of a series, an item : a folding part : 34 4 445 Rw grave was five members of his line occupied the throne (Glr.). Tears 4 840 rim-na-bdun a seven-fold door (Dsl.); SKNIGARKABRAG items of good or had articles: TENT Par numerical order, serial Rangagua to degrade, bring down gradually (Yig. k. 1). 3. order, method: श्रेमवर्भेदय परक्ष without method. disorderly क्षेत्रवाद्याय कतिवास out of order. changed, irregular; and and knowing the order or method: assus an an an area by this method which will be explained immediately (Ja.); Rega rim-bral disorderly, irregular (Ja.). 4. degree, stage : শ্ মই रक्ष a degree in rank or dignity; विकास 28'4 degree in talents or attainment; THISK WHILE PROPERTY STARTS IN Spiritual and saintly perfections. 5. time multiple: रेशक्षण rim-ldabs नेमरेश संस-rim double: रमजडेन rim-geig == वर्ष वहेन once, one time.

देशि rime or १००० द्वार rime-nad ब्यू infectious disease, plague, ६५ १००० होलां हा १००० ते प्रकार प्रभाग होलां हा १००० ते प्रकार प्रभाग होलां हा १००० ते प्रकार विद्यास प्रभाग होलां हा १००० ते प्रकार होलां हा १००० ते प्रकार होलां हा १००० ते प्रकार होलां हा १००० ते प्रकार होलां हा १००० ते प्रकार होलां हा १००० ते हा १०० ते हा १००० े हा १०००
... বা ril or বৈত ril-po 1... ক্ষমত all, the whole, the entire thing (opp. to a part): মুখাইবা the entire month; বৈত্যস্থা ril-pohi lhag-ma the remainder of the whole Reales ril-hjog-ma (BRECAECH Ihahi smad-hishon-ma) n. of a celestial courtesan (Maon.).

देशकेर nil-tis, (वर्षरक वर्षर दुवे देव दुवर के केर-पूर्व प्रेण) balls or globules made of flour as offerings to the gods, spirits, etc., also the sacrificial water oup.

ইৰাইৰ *ril-por*, adv. wholly, entirely: গুৰু ধৰ্ম ইৰাইৰ বহঁৰ to consider a thing lasting and complete.

द्वारी ril-wa 1. or देवल ril-mo round, cylindrical; व्यक्त स्वार हिमाना ril-mo peas are round (Vai. का.). 2. sbst. कृष्यिन, वर्णात्म a round, globular object, such as a round lump of butter, etc.; देवल है कृष्य ril-waßi gpyi-blugs a bottle, narrow in the middle, a gourd-bottle (Sch.). Also— and a chab-ril or व्यक्त chab-glug water-pot to keep water for rinsing the mouth of monks; अध्यक्तिया वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध व्यक्त वृद्ध वृद्ध व्यक्त वृद्ध वृ

રવાવુ rij-bu small ball, globule, pill: રવાવર ભોવવાવાલ માંઘ્ય formed into a pill of the size of a pes (Ja.).

Turis 1. sbet. (apparently derived from als bbri-ses to draw) any figure, form, design. Two ris-ses, in figure, Two

alia risian Abri-wa= L'Analia ri-mo-la briwa to draw : १स.स. रही याचा संबंधा गरी वार्ड वे त्यान गर्डस treatises on figure-drawing building, etc. (A. 34). 95 Was pad-ma-ris the figure of a lotus flower (Glr.); Renz Ran Burn migman ris-su bris-pa designed like a chees-board; The skya-ris the blank parts of a picture (Cs.). 2. acc. to Cs.; part, region, quarter, hence with mtho-ris heaven, 595 24 dwaf-ris share of power or territory; sage Ru Manh-ris n. of a part of Tibet-the western province; 3. Cs. has also: RE RM raff-ris one's own party, and a gehan-ris another's party. Russ rig-can partial, prejudiced. Russ impartial : १म क् के विभावमध्य पव्द eight uneasinesses of an impartial mind (Khrid. 16). १म प्रथ= के रेट मेर्य or ब्रिकार का मेर्य impartial, lit. not considering one near to his side and another distant from it. Paras ris-med impartial, indifferent, hence also a hermit, because he ought to feel indifferent to every thing (Ja.). Ruspe risgaak sym. num. = 7, derived from the number of the greater planets together with the sun and moon (Ja.).

5 m l. a horn,=5 rua; que 5 yak's horn, *5 ra-ru goat's horn, 495 luy-ru ram s horn. 2 == cha a division, part, section : रभवाचे s a brigade ; हर्मको इ न्य अवस्था अवस्था the cattle, sheep, goat, &c., of each division under the Jong (Rtsii.). ડુચ વ્યુલા દુષા વર્ષે 5 વદેવ rus-gsum byas-pahi-rupgrig one part out of three parts. Also 5 ru is equivalent to the Chinese term usually translated "banner": quas gyasru right wing or district, or "banner"; 444 5 left "banner" or wing, 595 dwu-ru central division. More especially 555 ru-dar banner, military ensign of triangular shape used in Tibet; 5 55 2 2 ru-dar Sphyar-wi to display, to hoist the banner.

5 % ru-ma division or wing of an army;

5 % ru-dpon commander of a regiment or wing;

5 % ru-mishon a lance with a flag attached to its top, colours.

5'K' ru-sa hatred, grudge, malice; 5'K' ru-sa-can spiteful, malicious.

5 5 ru-rta we see. to Cs.: a kind of spiny root [a sort of medicinal plant used as a remedy for the disease called takman; Costus speciosus]S.

Syn. 15.44.4 hod-hbar-ma; 53444444 dbyug-paş-metshan; 5457 khyob-byed; 3444 smin-ldan (Mson.).

5 4 Ru-thog or 4 4 Ru-rdog n. of an important fort as well as of a district in Tibet lying to the east of Ladak, about 15 miles beyond the east extremity of the Past-kos Lake.

the Kaurava armies who fled from the battle field of Kurukuetra and took shelter in Tibet (J. Zos.).

5^A *ru-pi* (in Sikk. *rubi*) arfes. 5A *ru-po* = ram in *W.* (*Jä.*).

5' 7 ru-uca 1.= '5' re-gur a tent-covering made of yak's hair; 5 a' 2 ru-uca-pa a person living in such a tent; 5 a' 4 au ru-wabi-tshogs a number of such tents, a tent-village (Jā.). 2.= a' a' qu brog-pa herdsmen of Tibet.

5.34 ru-ma curded milk, used as a ferment, in C: ****5 w g 4*5 bo-mar ru-ma blug-bdra as when sweet and curded milk are put together.

s at use the princess of Ru-yong who was married to King Sron-blean sgem-po and built the temple of Brag-Cha Klu-phug Lhakhang (Los a. S.).

berry, prob. the smaller species of true, of which the reseries used by Tautrik lamas are often made.

\$\frac{1}{3}\frac{7}{3}\ ru-ru 1. a kind of deer (K. d. s., 177). 2. species of fruit-tree (J\vec{a}.).

5 বৈৰ ru-leb 'flat-horn,' occurs in প্ৰ হ'ব the Cereus Wallichii, and in ব্ৰপ্ত ই বৈ the stag discovered in Central Tibet by Dr. Thorold and afterwards named Cereus Thorold:

স্থানী rug-gi= ক্লাড phrai-du or সুখ ড myur-du soon, quickly: ডালীমুল কাৰ্ডা আন মি বুঁদ (Behu. 70) they do not repent even if they have to go to hell quickly.

द्वा rug-ge adj. and adv. gracefully, finely : कम्बाट-इन्डेच्या रूप्ति की they all sat gracefully; देश कुल देवी कोर्स-num rug-ge the field had a smooth elegant appearance.

5বা'-I sug-pa vb. to bend; চৰ্পত rugbya;— মুখ্য syur-byas bent; মন্ত্ৰ-মূৰ্থ মূৰ্য গুৰুত্বৰৰ from having bent down his head in serving ten and molasses (A. 141).

5454874 rug-rug bycd-pa= agus byduspa to collect together: and sympa 54448 put all things together pell mell.

STA Rug-ma n. of a town in the country of Sindhu (S. lam. 35).

A 55 Pt5 rus-khas a polite term for bake-house or kitchen, generally such as belong to the clergy; also store-room for keeping clothes, furniture, and utensils permissible for the use of monks.

5- a rus-che water for washing the mouth (of a monk) before taking food and after he has finished his meal: व वहन नेवहर स्थान कर सबदेश वार वहन कर स्थान कर सबदेश वार वहन कर सबदेश वार वहन स्थान स्थान कर सबदेश वार वहन स्थान
55.4 rust-wa (cognate to 344, 144) 1. vb. to be fit, capable for, suitable, right, and adi : बांब्स, बस्स, पाच, चर्चित proper, fit. etc., 45'84'35'55 whatever has been done is proper; idiom for: you can do what you like. Mankagarass this word is calculated to terrify, is terrible; at 5. 55 it is saleable, vendible : #45545.455 slob-dpon-du-mi rus he is not fit to be a teacher: 435.5.9.55 he is good for nothing else, but also in the sense : he is too good for any thing else (Glr.); 3955.5 454 one that is able to perform it; A'35 A'55 mirned mi-run it must be procured by all means; ASAASE it ought to be done; AS 35.35 can also do without (him); \$6.3 TES SERVESE would it not be as well to let him go at that time; 3 ge as as as a how can one believe you? (Ja.). 2. Ja. mentions several other phrases with 55: Zwa & 3.55 why should we care so much for this our body? Esp. 3 455, preceded by 4 or (rarely) by wk, why should not P. i.e., O that ! would that ! a square অব্রত্তমত্ত would that this were mine! दवेषु अभिन्द डेमड्ड I only wish, she were not my daughter! would it were not my daughter! In C. colloq. and in later writings 55 ="although" after a verbal root: Clarage 5s. though I have been sitting so long (Mil.); A STUSE though it is not necessary (Mil.); ANSE A ANUER BY to plead ignorance although one knows the thing (Mil.); 343455 whatever may happen to me, = at all events, at any rate; के बेन इस though it may be; इन जेन इस मेन इस whether it be an erroneous (opinion) or not (Mil.) 435. 4555 though I live or though I die; que 32 3 us 32 whosoever he may be, whatsoever it may be. arga a sau (1) permicious, dangerous, atrocious, as enemies, beasts of prey, ‡ 5.358 rn-drd-kea 3378;= 5958 aq drag-pohi-miy malignant eye, "evil eye"; in Tibet it is gen. called 3.7.

55 rud= 4 a slip, that which has slipped down; a falling or fallen mass, as: F55 snow-slip, avalanche, 655 deluge, inundation, flood (by the rupture of an embankment and the like), #55 land-slip, descent of a mass of earth; 55 \$55 disintegrated, loosened; acc to Lez. 444, = rough.

39 & Rub-chu the large mountainous district of Rupchhu in the south of Ladak.

5विध rub-pa 1. to rush in upon, to attack, assault: उन्न करण गुन क्ष उत्तर वृक्षण गण्यान प्राप्त करण गण्यान विश्व करण गण्यान विश्व करण गण्यान प्राप्त करण गण्यान विश्व करण गण्यान विश्य करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण गण्यान विश्व करण विश्व करण विश्व करण विश्व करण गण्यान विश्व

544 rub-ço currant W. (Ju.).

SN rum or ६ मध 1. womb, uterus, sees but less frq.: ६ मधे बदेव rum mi-bde-ku sensations of pain during pregnancy; ६ महब्द्व अभेग्राचिक to take birth, to enter into the womb. 2. darkness, obscuring, also ६ व व क माम्यक्ता महिल्ला है. 3. n., Turkey, the Ottoman Empire, the site of which is but vaguely known to the Tibetana, though some commodities from thence find their way to Lhasa; 5^{a/q} a man from Turkey, a Turk; 5^{a/qa} Syria (Ja.).

yurid. 2. vb. to go bad, to get rotten, to turn rancid, etc. 5444344 rul-war bgyur-wa to become putrid; 44544 bo-ma rul-soft the milk has gone bad, has become putrid. 54544 rul-byed-skyes lit. that which revives a rotten thing; n. of a medicinal fruit (Mon.). 3. to thaw (of snow).

হৰৰ rul-po for ১ৰ'ই hrul-po (Ca.).

इसियं rus-pa or इस I = देवन होत, इस lineage, family: कैर इस इस देव हैं इस रें their name and lineage are such; इस वेदेव व के kinsman. इस वेदेव व विद्या व rus-geig-pa geod-pa murder of a kinsman इस वेदेव व विद्या के सियं क

देन कॉर्स-po the pith, i.e., the meaning and some (A. 147). अवीद rus-clod precision, accuracy, thorough correctness: वृष्य कृद्द अव्यक्त स्वाप्य कृद्द विकास स्वाप्य कृद्द कि का the king has to conduct affairs by means of correspondence and accounts the greatest accuracy in letters is essential.

Swar rug-chaft (Swarmasardar Mfon.), beer made of fermented bones.

Sweet 94 Wigners, ornaments of terrific deities and for magicians, made of human bonos which are suspended from the girdle; Sweet 945 the like ornaments fastened to six different parts of the body, viz., the top of the head, the ears, the neck, the upper arm, the wrists, and the feet.

5वाय^ह हैंद्र में = सकार the marrow of the bone; lit. the pith of the bone.

34'44'414 rus-padi-greb=4744 pogs-pa the skin (Mon.).

5 ম'থই হৈ' = লাইব'ই ঘ্ৰাছি cowries, bones or shells of exchange.

Swada rus-fibol-wa 1. morbid symptoms. 2. the stone of the apricot and other stone-fruits C. (Vai. \$6.).

54 rus-rkraf a skeleton.

Swam Rus-pa-sba n. of a celebrated lama (Deb. 7, 33).

54'45 rup-tahad or 54'25 rup-tahod (?)

চন নাই মাই কাই n. of a work upon genealogy (J. Zaf.).

5 % At rus-çia, 1. Sch.: firmness, perseverance, repentance. 2. the spinal column.

হুমন্ত্ৰণ rus-stal মুখা, ৰাজ্য, আন্তৰ্গ কোনি tortoise; হুমন্ত্ৰণ কুমা, ৰাজ্যী the female tortoise; হুমন্ত্ৰণ কুমা, ৰাজ্যী the sea or lake turtle (S. Les.). The part of the factor of the

Syn. wa nagu yan-lag (ka-pa; an z'aka dani-du-bdsin; gu an bul-bgro; wa nagu un yan-lag (ka sbus-pa; ka aka gloy-bthuk; ayu ha byram-rkyok; kau khog-pa-can; aga aga ya kan-pabi cubs-[dan (Khon.).

54 अन् के प्राप्त-shal ser-po n. of a Sa-hday demon.

₹ re 1. for ₹a, also for =\$. 2. each, every, single, a single one, some (person or thing); one to each, one at a time; one by one, every, everybody, each: ARRIVAG each man riding on a horse; रद व त दे केर् द चेर् क्या व दे केंद्र ही वर्ष dejection sometimes arises or despair comes from having no son : 45% or 44% for a moment. == धर्डम about a moment : बन्दे बन्बीब once or twice. 3'54 re-tsam seems to signify: just about: Ang the Ka Ka Ka u (a horse) sufficiently (large) for being mounted by about a hundred men : & tara a few with the exception of about one year. < **** had ras-gos rkyafi-re a single cotton garment: 45 4 45 47 45 45 handing to each of the ten a phurpa; व्यवस्थानिक in each of his hands there was an ingot; देशकार्या के कार्या के alaughtered every day 10,000 animals. At 344 aus each man killed one sheep at a must-re a little at a time the and re-re unis-unis one and all, one with another, indiscriminately (Mil.). 34 re-ship somebody, something ; some, a little; 3 99 also = (with or without

54) a little while: 34 % wait a while! रे वेप वेप after a little while. 3. in such forms as Marai admin mehig-sa-re or \$4.52 gyur-ta-re it may be rendered by such an adverb as: certainly, indeed, undoubtedly. 4. occurs as a particle mostly put between two closely connected words for the purpose of giving the compound word a verbal signification; thus as shift-ric. signifying compassion, can be split into two with the particle & between them and then it means: to take pity upon \$ ₹ ₹ in the same Imanner ₹ 949 fatigue becomes * * age = was fatigued. In like manner we have swatter, gitat, gette skyug-re-log ; 4 2 aldu ; 0 2 64; and 44 2 62. (Jä. chiefly).

रे वृत re-skan, also ordinarily रे जन, = seldom, by no means, never: ऑक्टरेव्य that can seldom happen; अव्ययम्बद्धाः स्वत they can by no means be satisfied with it.

hope = heaven, blissful state.

Syn. आर्थिय वृद्ध mtho-ris-gnas; द्वे वेष्ध dge-legs (Mhon.).

ৰ্থ re-skon n. of a bitter medicinal herb: ইউৰ্মুখ্য মুখ্য হ'ল ক্ষা (M.d).

‡ रेण re-kha रेषा ;= रेज ri-mo line, figure, drawing, picture, painting. रेण्डे वर्ष re-khabi-bdab= भूष नेष्ट अंतपु-pa çih birch-tree (अंतिका.); रेण व्य= रेज अं (Yig. k. 55).

ইংক্ত re-hkhan offence: ইংক্ত পুত্র to become offended and abusive. ইংক্ত rehkhon frequent quarrel: মিনছেন্ড্রিইংক্ত q quarrel in one's house both morning and ovening.

tgs re-gur goat's hair tent; eastle of hope.

दे पार-ma I: चाचा 1. sbst. hope; देवपुरः वरुषय चाचावन harbouring hope, hopeful;



रेगाईर व re-wa shoń-wa or रेगाइमय re-wa sgrub-pa पामापूरम to fulfil a hope; हेर्य एकंड्pa to get fulfilled, to obtain, what one has hoped for, रेगाइन्युक्त it has arisen as well as one could wish; रेग्यूक्मय hoping, full of hope, रेगायेद्य hopeless, despairing. 2. vb., to hope: कार्याक्ष्मय देरे thams-cad quihod-du rebo all hope to see.

*gr.que one of the 37 sacred places of the Bon. (G. Bon. 37).

₹₹44 re-kag-pa a mezereon with white blossoms growing in the South Himalayas, of which paper is made; or the shrub Daphne and its bark (Ya-sel. 26).

‡ 3 an epithet of the goddess Upul Idan Lhamo.

रे देवा re-dogs hope and fear. दे देवा क = रे व दर देवा वर्ष के कार्य देवा के one possessed of hopes and fears; दे देवा के being without hope and without fear.

Register re-than chod-pa Fee Nisa than than good-pa to be disappointed; despair, disappointment.

** re-|de a kind of buckler manufactured in Teang (Jig. 32).

re-mam woollen cloth or blanket made of goat's heir.

R'I re-see II: gosts hair; tany a kind of cap made of black gost's hair; R's re-see see, to some = R's stre-be sackloth, a kind of cloth of yak's hair, a tent.

ই মিন re-mos or ইমান্ত turn, series, or more securately: the turn or change of the series: ইংলাপুৰ্বই ইমান্ত then the turn of misfortunes came upon me.

বিশ্ব rc-shig, v. ই re;= रे. नेव सम्प्रति (ব্যুক্তৰ's) a short while: ব্যুক্তন বিশ্বীপুৰ্ব। বিশ্ববিধ্য কৈ shortly there was khob-thob noise of something being struck.

रे'द्रवी re-ral n. of a vegetable meditine: कुमाद्र रेप्य, क्रायं प्रमुख्य, असुसम्बद्धमार्थेन कुमा राज्यतामाञ्चन स्वरंपन अस्मार्थेन,

देरे re-re singly ; each.... each. देनिय re-cig used for देनेय.

रेख re-sa= रेखे जनम re-wahi-gaa; place of repose of one's hope: - व हिंदर वस्त्र जन्म रेख केंद्र I have none to repose my hopes other than you.

र्या reg-pa 1.— यद्य or दुष्य to attain to, to reach: अवर दुष्यस्य दुश्ये अवस्य देव रहे until attaining to the perfect state of Buddha (Buddha-bhūmi). 2. but chiefly: चर्चे, वर्ष्यक्ष्य vb., to touch, to come in contact with: देव वं वंदेव, मुख्यक्ष्य pleasure in coming in contact with; व्यवस्था pleasure touched (his) head with the hand. In W. very common under the form "reg-ee."

3. to feel, to perceive; esp. in W. where it sounds: ray-ee. 4. shet. देव reg, क्ष्यके connection; देवा reg-dug (poison that has entered the body by contact) contagion, hence venereal disease, syphilia.

478 reg-bys 1. what is felt, or may be felt, anything palpahle or tangible, 476

शेष्ट्र reg-bya mi-ishor what may be felt is felt no longer. 2. feeling, sense of feeling: व्यवस्थि प्राप्त page-pa reg-bya gran-la whilst the outside of the body appears cold to the touch; रेष्ट्राव rey-bya-risub rough to the touch (Ja.).

रेष भ 1. touch. 2.= अ थे.

子रेपा वेषास reg-zegş= अववेष sin-briş draft.

रेन्द्रकः reg-basi प्रस्य n. of a medicinal plant.

Syn. हुनाम skycs-na; इनाइर म tshos-byedma; कार्न हुनाम mchod-sbyin-ma; व्यव्य विक्र कुर hkhor-los-syyar; उन्याह्मय tshigs-drug-pa; कार्र पह्नय mdud-pa drug-pa; देश इन्य dri-yi rtsa-ca; वर्ष्याम bde-ldan-mu; यहम pa-fo la; मन्द्रवन्त्रम sa-bday-bbras; न्याय gsal-ca; स्वयाह्म rigs-ldan; मन्द्र इर kha-car-byed (Mhon.)

나 국미리'의 reys-pa = gqu'a bregs-pa.

રેદ વ ref-va, also રેદમ refit = મુંદ વ gyofpo stiff, congealed, t nee, rigid; રેદમ વર્ષ કુલ્ય refit-par byed-pa to make hard or stiff: દેવમાં જ્યારે વર્ષ રેદમ મુશ્ય રેદમ વર્ષ કે, Jose by his series of rites for propitating the goddess Dolma made it (the thief's body) stiff (A. 139); કાર્દ રેદ દુદમ grachi refit-byafis to remove the stiff parts of a wound (Vai. sf.).

REN refs=Ben's khyche ww.

देश में refs-po 1. rigid, coagulated. 2. alone, single (Sch.).

देद'य reg-pa 1. auxiliary and substantive vb., very common throughout Central and Eastern Tibet where it largely replaces the other auxiliaries. It rarely occurs in books, though occasionally in Mil. It is most often used in the 3rd person and never in the 2nd person : F---But this is not your dog: ETE AND WAS (pronounced always: Ag-raf cin-gi-ma-re') I do not know. Often annexed to 45'4 in common talk in the form \$5.435 (sounded: yö' a-re'): ऑप्टाबाहामा-नवार्ष्य देर मेर परेर "khorafi-la pu kha-ce vö'a-re me' a-re" has he any sons or not : " dindé vo'a mu re" is it so or not? 2. = au grub-pa ready, accomplished, done : 35 and red-mala a spent arrow.

 $30^{\circ}30^{\circ}4$ reb-reb-ps 1. hasy, something misty or glimmering before the eyes. 2. to be in a great hurry, to be very zealous $(J\ddot{a}.)$.

રેકો પ rem-pa 1.= the vulg. colloq. રેવધ ક્રિમા rig-pa syrim-pa to be cautious, careful. દેમ તમાવામ he rose carefully (Bdsa 28); દેરોમ મેવામાં મુખ્યા માં મોલા પ્રકાર પ્રકાર કરે છે. 2. vb. and adj., (to be) strong, vigorous, durable, powerful, of men and animals.

ইমন = ব্ৰহ্ম run out; diffuse.

39 rebu="39 kid, young of a goat;
33.nq rebu mig lit. kid's eye; squares of
these board.

the skin of a kid (Rtsii.).

देश res 1. inst. of रे rc. 2. change, turn, time, times: रेशव्यक्तित्य to change places alternately (Jig. 7); ५१६६६५वरे देशवा व्यक्ते it being now our turn of acting (Dal.); रेशकृत्य res-byed-pa with verbal root, to do 1192

a thing by turn with another person. AC WASK \$4 \$5.4 TOOD. : @HAW WHEN \$4 MES 4 skems-la asol-res masad-pa to vie with one another in drinking beer (Glr.): 34 Mar 35.4 res-mos byed-pa to work by turn : 24 34 34 वसाईद लेद वहेन्द्र क्या द देश में केद व (A. 59) having travelled gradually he found in a town that the kingly office was performed by turn : देशाओं ह्राद पुत वासक्तव्याद व्यक्तव by turns he explained to all the lepers and beggars that attachment (to life or worldly things) was bad (A. 100). 3.= менчыемч ог Acres res-hogh at times, at intervals, occasionally: देश का का वा बहुद वर्द (A. 18) at times carried (it) to the sky. Real at resche re-chuft now great, now small, or partly great, partly small; रेस जेंद्ररेस केंद् res-wod res-nud at one time is there, at another not (Cs.); 34549 at times cheerful. = 44.444 or 44.444.

रेश ब्ला res-hgah सदा; v. रेश 2. supra. रेश बडेब res-ycig once, once upon a time. रेश जॅस res-mos, v. रेजिस re-mos.

star, a changing (wandering) star, a planet (Cs.); रेपव्यक्तिश्व हवा res-bgrogs zlaskar the stars with which the moon is successively in conjunction (Sch.).

रेश में res-po, 1. = रेश में res-mo. 2. old, v. जोव byre-wa (Jä.).

I: ro=qqorqq, also qqq; ebet. qu taste, flavour, savour: pq kha-ro tasty thing; qqqq insipid, tasteless. qqqq ro-ta drug-ste there are aix different kinds of taste:—mxqq mfar-ra sweet, qqq pyur-wa sour, pq kha-wa bitter, qq ska-wa astringent, qq taha-wa acrid, qqqq lantakha-wa salt. The medicines are also divided into six classes such as mxqqq

स्यान कृतिया-स्वकृतं कृतिया-स्वव sweet of sweet, स्यापने कृत्य कृतिया-स्वकृतं इत्यापने व्यापने क्षापने food (for great men) consisting of one hundred different tastes, i.e., of the most exquisite and manifold flavour (Jä.). स्वापन्यम् रस्याम tasteful, of great relish (S. Lex.).

TEA ro-ldan, чаш 1. grapes. 2. garlic.= 144 syog-pa; ₹ 754 ga-ña-dsu-nu (Млон.). 3. chireta, gentian (Млон.).

শ্বন ro-[dan-ma as met. = বু লই ইন্ ই Tyya-misho chen-po ocean (Maon.).

₹-дак. н go-фаия-пи n. of a Yakşa princess (K. g. 5, 130).

**A ro-ma 1. anything from which the juice or spirit or essence has been extracted. 2.=* grass.

Kake a ro-bison-wa in Sikk, to importunate; persistence.

Take ro-hdsin twee as met. the tongue.

also delicious. 2.= ** sbrafi-ma, bee.

*3x = ro-myaf-ua 1. to taste, to relish.

2. as met. the tongue, \$\frac{1}{2} \text{ for or } \frac{1}{2} \times \frac{1}{2} \text{ for or } \

र्वे नवेर robi-geer=वंद्य सर्वेर रसकेशर camphor (S. Lex.).

II:= ** residue, remains, sediment:

\$\tilde{\pi} \tilde{

★ III: 1. physical body, especially a beast's body: **ga ro-rgyab back; ** ro-r

stod the upper part of the human body. chest and back (Hbrom. F. 82): The roanad the lower part of the body; Taxae 5 and ro-smad sbrul-du hkhvil-wa the lower part of the body like a serpent (Ja.). 2. more frq. dead body, corpse, carcass: A wi-ro a dead man, 5% rta-ro dead horse; ₹3.74 the place where a corpse is laid, the cemetery; * 144 roarea-pa to burn a corpse. The ro-khaft (1) the house or place where a dead body is kept before being carried to the cemetery for disposal ; (2) चैत्र place for burning or burying the dead, a favourite spot for conjugations and sorceries of the Tantrik lamas. Yquulit, one who carries a corpse on his back for disposal to a cemetery, hence the scavengers in Tibet are called rogyab-pa; but the word is ordinarily pronounced ra-gya-pa. ₹¥m ro-sgam B coffin : KSKW3W4 ro-drafts nes-pa defect in the performance of a funeral: ₹ থ ৰুব্য ro-ui unas warm the place where dead bodies are disposed of ; * 99 ro-bug grave, tomb: Kgs ro-bum a structure resembling a MASSA in which the TES the upper half of the hody is placed in upright position; arelas food offered to the manes of the dead. Yau ro-ras cotton cloth for wrapping up a dead body before cremation; upon it incantations are frequently inscribed against demons and malignant spirits: * 45 - lafts and the soul of the dead roving on earth, also (evil) spirit, or goblin that occupies a dead body.

₹3 ro-ñe = ₹3 ra-ñe or ₹3 sha-ñe load.

‡र्डिंग ro-tsa-ka रोचक, and रेड प्रदेश ro-tsa-ka chen-pa समारोचक, are celestial flowers (K. d. a. 156).

₹ 5 ro-tsa or ₹ 969 ro-gtsab sexual instinct or power, carnal desire, lust (Med.).

र केन व्याप्त ro-tahuu-gaum a kind of officinal plant : र केन व्याप्त केन दुवान केन्द्र व्याप्त

† \$\frac{1}{2}\frac{1}

まそうう可 Ro-hi tu-ka n. of a place in ancient India.

বিশ্ব roy-po 1. C. black, cf. S bya and ব্যাব pho-roy. 2. W. হ্বাব ray-pa reddish, yellowish-brown, of rocks. বৰ্ণৰ roy-ye-wa shining dimly with a face glowing gloomily as it were Mil., nt. (Ja.).

Kakakawaw roy-po hjoms skyrs a medicinal herb.

হ্বাহা rogs vulg. for ইশ্ব grogs friend, companion, associate, assistant; হশ্ম কং প্রথম rogs-nud geiy-pa friendless and quite alone. হশ্মম rogs-ram or হশ্ম ইণ্ড ব rogs-byrd-pa to help, assist; ইশ্ম ইণ্ড grogs-byrd-pa help, assistance.

The row passage, cleft in a hill, also valley; the passage, cleft in a hill, also valley; the passage, deep hole; gate brug-row dell or chasm between rocks; a ravine, the passage to the Naga an abyes and very narrow? (Hbrom. 163).

district in the mountainous country situated in the north of Tsang where in a monastery a huge image of Maitreya Buddha was constructed by Lama Sems-dpah chen-po Gshon-nu rgyal mchog (Lon. 4, 16); Xx Im n. of a lama of Rong (Del.

9, 28); Kr. Kr. Fr. 2 an epithet of the devil (G. Bon. 8).

gen. Nepal, Sikkim, Bhutan, etc., are so called. Kan rok-mi, a man coming from Rong; Kan rok-ria, Kan rok-kan a horse bred in, a willow growing in, Sikkim or Bhutan.

\$\ rod pride, haughtiness (in Tsafi).

+ বিশ্ব rod-pa or ব্য rod-po, 1. = ৰ্ম yoş dress. 2. stiff, unable to help one's self. বিশ্ব rod-ki-wa id. (Ja.).

ৰৰ rol deep, abyss, chaim: ৰৰ দুৰ্বা কুটা কু বুইৰ্ম্ম টুন্নৰ they are born in a very intolerable abyss (Sorig. 19).

হার rom-po (for আনত in Sikk. and C.) thick, big, stout, massive, plump; deep, of sound; opp. to ৰাজ phra-mo.

ৰণাই rol-rhed আৰু playfulness. ৰণাইণ মণাইশ্ব rol-rhed-ma hphrog-pa the ravishment of ৰণাইণ্ড rol-rhed-ma (prob. জাৰাবানী-ক্ষো) n. of a dramatical work about which, Atisa remarked ৰণাইণ্ডাইগ্ৰাহ্ম বৃদ্ধান্ত বিশ্ব বি

was rol-rta, 1. Sch.: the near horse in a team, the right-hand horse. 2. the act of playing with cymbals and with wind inscruments.

বৈশ্ব rol-কৃত্ত ভীৰান্তাৰ a stage, a place of enjoyment; a pleasure grove; heaven.

Tol-pa, 1.— gar sprul-pa, v. Kar rol-wa. 2. The playfulness; Para the coquettish airs and gestures of youthful playmates (Man.). 3.— Man Kar Kar long-paper or Man a takeng-na-wa to enjoy, amuse oneself with women; also drinking, and merriment. Kara affa rol-pabi byros

musical gait, dancing to music = 45.43.35 gkaf-pahi hdu-byed (MAon.).

seven lakes of which the waters move in gentle waves as if they were dancing to the music of the wind.

रवयप्रहें rol-pahi rdo-rje बोबावच an epithet of the Tentrik god देशपर्हे dgyespa rdo-rje वेयवचा Heruka (Mhon..)

Real of rol-pahi-sa as met = HT Real of the multiple of the results of the result

₹वाय rol-wa= देवद्र प्यद्व कीका 1. to amuse or divert one's self; to play and laugh. In 42x X44 rgya-cher rol-pa, i.e., the Lalitavistara and in Kauansu or lulita nudsa (the name of a certain kind of contemplation), rol-pa is used for wfan, acting or playing on the stage of this worldly existence. 2. to take, taste, eat, drink : बेद में सुन्वः रवाय srin-mo khrag-la rol-pa witches or ogresses revelling in blood (Mil.); रवावते हुवसामु वर्तुनसाय rol-pahi stabs-mi bahuga-pa there he sits, or to sit with revelrous mien. 3.= # 44 sprul-wa to practise sorcery, to cause to appear in magical form; swur tau rnam-par rol-pa= swur क्षण gnam-par sprul-pa. वे नेम र्याप्य हे 9 व ye-çeş rol-pahi khehu lfla is used for : 44 3 144 ye-ces-kyi sprul-pa incarnations of the divine Wisdom.

रवज rol.mo 1. सब्बो वास रवजेश बाबा the sound of music; रवजे हुए rol-mo byedpa to make music; रवजे हुए rol-mo spyedpa musical profession. 2. music, musical instrument, रवजेश वादु rol-mobi cha-brygad — the eight divisions of music. रवजेश वा rol-mobi gnas or रवजेश का the place where music is performed, a theatre; रवजेशक rol-mo-nakhan musician, esp. = केंग्यू का nakhan a cymbal player (अठका). रवजेश्य different kinds of musical sounds or notes: (1) इन्ह्रंय श्रुण श्री कावली; (2) भै व्यवस इन्यक्ष वाम: (3) नेन्द्रअवेच इन्दे सार; (4) शक्ष है (सम्माम) कथर महेन ; (5) बेन दर वे श्वर रायु के amile: 44.try. Salen g. va. ng. cBrail te. ac. B. cr. as we (Maon.). In the same Tibetan work we find some ourious definitions of what are termed रवाजेंदे अने अंदे बहुद शुद्ध वाष्ट्र पा the sources of the different musical sounds, which are specified in the following way:-- वेश्वद व संव्या के विश्व the violin, etc. emits sound from (striking) the strings; हर्षा अवस्था स्वयं है। drums etc. give sounds from beating the skin placed upon a hollow vessel; acga says at the pipe, flute, etc. yield sounds through the passage of holes; केव इन इन्डिक बद वेंब्ब the sound of cymbals, etc., is by the falling of one disk of metal upon another at intervals (Maon.). Again Ka Ma Taw rol-mohi spon-sa is the school-house or place where music is taught. Furthermore we hear of Kara \$ 349% as rol-mohi bye-brag bco-bragad the eighteen accompaniments of music:-MAK, J. ETB, ETE, EMA, ETERAM, MAKE इ.सर.बेर.बंद्रेबर क्.इ.ध.बंद्रकर केंबर है सुबार्स केंबर. यदे तेथा हाथ, वेश्वदाबुदा बेहामाथ, हासागुदाद, क्रेया हुनाया ARE MARKET MAKEN KAREER, BAK. WUG BE.G.

REBERG Toll-mohi obye-wa the different kinds of musical instruments:—(1) REH the damaru; (2) REH ma-du; (3) REH silkhrol; (4) REH dandi-ma FERN drum; (5) REE bal-ra Nepalese drum; (6) REE hal-ra Nepalese drum; (6) REE hal-ra kettle drum, fort drum (Maon.).

Take rol-rised-ma than a dancing girl; a coquettish woman.

to begin ploughing in spring.

🚡 rla sometimes for 🖫 bla (Jä.).

half rlag or has rlag-pa=stra or free 1. destruction, loss or ruin; always were

n. of a city in ancient India which was destroyed by the Yavanas, hence termed the ruined city; क्ष्यप्रश्चिष to be destroyed, ruined. 2.=ब्रह्म विश्वपद्धार to become bodiless.

ACN'I rians-pa are vapour, ateam; exhalations; Fixe kha-rians breath, vapour from the mouth; extended to steam, watery vapour; kaugaia to distil. kauagais to steam.

ERIT flaks-po= Kan gdol-pa and, ux the lowest social grade (Mion.).

কৰি দান আই 1. moisture, humidity;
ক্ৰিছে দান প্ৰকি-জন to avoid the wet;
ক্ৰিডে দান-can moist, wet, humid; ক্ৰিডে
দান-দান কৰি দান-দান দান-দান ক্ৰিডে
চ aleep in the wet (Lt.). 2. হব a liquid;
ক্ৰিডে দান-দান id., ক্ৰিডেডে দান-দান-নেন the liquid (called) beer.

কুৰ ৰংগ্ৰহণ কৰি তাত dressed in leaves of trees (Yig. k. 25.).

44 or 44 a flan-las skyes a general n. for insects or animals generated in moisture (Mion).

and glab-pa or and glabs-pa to remove, to clear away (Sch.).

स्पारिक नोचि, कवि wave, billow, ripple: कुम्बद्ध क्षेत्र हुमुक-कृतकोठां rlabe large wave; कुम्बद्ध के rlabe-po-che or क्ष्यम्बद्ध हुमुक-कृतकोठां rlabe-chen सहार्थोच, स्वीमी, a large wave or billow; क्ष्यमुद्ध rlabe-kyi ri-mo=६ मीच chu-gñer (अतिक.) ripples on water; क्ष्यमुद्ध rlabe-phreñ series of waves or billows one following another in rapid succession.

Syn. & San chu-rlabs; San San dbah-rlabs or a san rba-rlabs (Mhon.).

anumber (S. Lex.).

we find: Im Br rlam-kkyer.

geah-plig testicles. भैषणविषय plig-pa hhipin-pa or भैषणविष्य plog-pa hhipin-pa or भैषणविष्य plog-pa hiphyid-pa to castrate, emasculate (a man), to cut or geld (an animal); भैषणविष्य plog-pa phyide emasculated; भैषण्य plog-ning castrated; भैषण्य plog-kirahs swollen testicle; भैषणविष्य plog-pa having only one testicle; भेषणविष्य plog-pa having only one testicle; भेषणविष्य plog-pa or भैषणविष्य plog-pa swollen testicles (भैवा plog-pa swollen testicles (भैवा plog-pa swollen testicles (भैवा plog-pa swollen testicles (भैवा plog-pa swollen plog-pa swollen (भैवा plog-pa plog-pa plog-pa swollen testicles (भैवा plog-pa plog-

Syn. Fa sgro-wa; Nau sbubs; aguig bbras-bu; uk's masod (Máon.).

हैंद्रश्र rlife entire, all; हैद्यमें entirely, altogether.

\$\frac{1}{2}\tau_i \text{rlid} \text{ a closed leather bag (\$\Sch.).}

\$53 rlid-bu 1. a whole, a lump or mass (Sch.). 2.=54 rkyal, a skin or leather bag; gen. 554375 dud-hgrobi rlid-bu the entire skin of an animal.

\$944 rlibs-bu = \$34 large, wide, spacious.

নি বালুঃ-pa 1.— শ্রুণ stos-pa (Nag. 64), swollen: ইব্যালুগ a swollen testicle.
2. acc. to Cs.: to purge; মন্ত্রুণ বং ইন্থ ক্ষরির flugs-par byed-pa to cause abortion; ইব্যালুঃ-byed-pa a purge procuring abortion (Jā.). 3. in Teang: to cast, to overthrow, to pull down; for ব্যালু-pa. হ্যালুঃ-ma anything cast forth, or ejected; the casting out, effusion; acc. to one Lex. excretion of indigested food (Jā.).

breeze, wind: क्राया विकास नायत, बाहु; कृषण hreeze, wind: क्राया विकास रिकास कि leaves; क्राया कि the wind touches the leaves; क्राया का plus gis-bskyod (a thing) is moved by the wind, blown away by the wind; क्राया का

るに II: 1. In the mystical physiology of Buddhism is set forth as one of the three humours of the body (45) and nad Mes-pa) and is supposed to exist in nearly all its parts and organs, circulating in veins of its own, producing both the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged it is the cause of many diseases, esp. of such complaints the origin and seat of which are unknown, rheumatism, nervous affections, etc. This as rluft or humour is divided into five the cause of breathing; 349 gyen-rgyu faculty of speaking, 5935 cause of muscular motion, same of digestion and

assimilation: 35 m thur-sel of excretion. In mysticism, as Ja. remarks, as also rlus belan-pa seems to be == 5944 age of dough bekyaft-wa and to denote the drawing in and holding one's breath during the procedure called 45% which is as much as to prepare one's self for contemplation, or to enter into a state of erstasy (Mil.); and the glut-gyi dkyil-hkhor anguage, a kind of subtle meditative performance. \$5 \$145 plus-ge nad diseases caused by rink which are:-BENREN riuh-la-reft, BENN cc-spyah-mgo, बद्रबंध बहुम्ब gangs-hkhums, वेनेडे bi-çi-çtni, BA A ale a gran-mi hthis-po, BC 28 574 3 BE smad-kui rtsa dkar-gui rluk (Sman. ?). इस के में भे पर बहेद rlun-gi mi-yi ran-bahin the nature, constitution and appearance of one who is affected by an evil conjunction of he rluf (K. g. 5, 262).

कुर में कुष करत tlun-gi rgyal-mtshan= ara sign hjah-mtshon, the colours of the rain-bow (Maon.).

as met. asawa, hjah-metshon the rainbow (Maon.).

ৰূ দ্বাৰ ক্ৰেক্ত ক্ৰান্ত কৰি a fabulous bird which can fly one thousand miles in a moment and is said to live in the forest called প্ৰকাশ বৈষ্টাৰ বৰ্ষ grib-ma shon-pohi nags (K. d. ১, 297).

হু ইয় Riun-yi bu ঘ্ৰস্থ one of the names of the second Pandava brothers (ধ্ৰিনে.); also is an epithet of Hanumana the monkey general of Rama.

कृर विश्व rlun-gi bu-rgyud as met.= moukey (#non.).

कृत ने विश्वल rink-gi bbras-bu 1.= वार भाषि hjab-minhon the rainbow (अतिका.). 2. as met.==== char-pa or विश्वलेश sprin-yyi me-tog rain (अतिका.). कृत वेड प्रवासक वेड वेड हात है... the names of the different winds:—(1) कृत क्षेत्र डेड्रोट पर का, कृत वेड वेड हिंद क्षातक क्षेत्र कष्ट क्षेत्र क्षेत

कुर ने कार्य भर हुन शिक्ष नृत्र कार्यक्रा निवास के कार्य प्राथित कार्य प्राथित कार्य कार्

कृष में नेष्ट ह rlun-gi șin-rta lit. wind-chariot 1.= कृष्णकृष rlun-lai-skyes born of the wind, a figurative name for a horse (Mon.). 2.= वेन oprin cloud (Mon.).

कृष्ट भै वर्गवय वर्षामिनुष्टा grog-pa-can (lit. having wind wings) a term for the swiftest horse; the kind of horse to which this compliment is given in Tibet is generally called देवर ggi-lif (Mfon.).

a control of the state of the state of the state of the wind.

as met.= E'Me rha-mon camel, dromedary (Mon.).

horse of fortune or luck, generally inscribed on flags with charms and allowed to flutter in the wind. But the long perpendicular flags attached to poles themselves are also styled "hung-ta."

atorm, a storm whirling up clouds of dust.

कृत शुन् वर्षेत्र शीम शाम-hbyin one of the seven different winds of the human body; the names of the remaining six:— कृत देश वर्षेत्र करेत्र, कृत के सम्बद्ध हैन, कृत वर्षेत्र के, कृत हैन वर्षेत्र करेत्र करेत्र के स्टब्स हैन, कृत वर्षेत्र के, बरेश्य हेत्र (K. d. 3, 367).



\$2.55 plus-good lit. that pairs while floating on the wind=5% bya-rgod vulture (Mon.).

§K's plus-ma 1. col. wind. 2. n. of a Yaksa princess (K. g. 5, 50).

कुर क्षम flust-gyab a fan. Syn. वर्षेण क्षम beil-gyab; वर्षेण क्षम beil-wa-stob (Mson).

that which delights in wind) = as met. the came! (Man.).

कुर श्र Rlun-iha यसन, पुत्रकान the god of wind. कुर श्रीकान plun-ihabi shon-pa the conveyance of the god of wind (Mnon.).

Byn. कुर ने द्वर वन tluk-gi dwak-phyug ; द्वनवाची नादन ddugs-höyin-ddag ; क्ष्णेंबाह उन enz-tehogs tta-can; नार्वेडिद सार्वेन gyo-byednggon; व्यव्याद्वर सर्वेच loks-spyod makes-pa ; व्याची atobs-kyi-lha ; द्वावय द्वाव क्ष्यें nub-byak phyogs-skyok (Khon.).

grawga rlua-lag-rayal waten n. of the king of the horses, he that can win in the race with wind.

Syn. Toda rta-nchog; & Aus can-cespa (Maon.).

हुर वृष्ट्य (कृष्ट्य) a wave (S. Lex.).

AK THE plust-berry the musk-deer.

Syn. An gla-wa; Add gla-risi-can (Uson.).

कुर सरकार्य वानेन Riuh-sahs hog-la bithen the son of सुकासकार्य वानेन Yum-sahs hog-la bithen (G. Bon. 25).

Thub; 1.=5000 few low. 2. acc. to Jā. in C.=a corner, hole, place for hiding a thing; In 3 and the pocket in a robe (Lex.): At 3 and khuń-buội rlub; 3. acc. to Sch.: ditch, pit, pool, abyus: At 3 an mehi-rlub; fire-pool.

হুবৰাৰ rlubs-pa 1. a cover; also as vb. to cover, hide; ইমাইনহাৰ to hide under a robe. 2. = ৰাম্য

মৃত্য rlag-po foolish, stupid, of a little child (Jä.).

ইবান de riog-pa pf. বন্ধুৰণ briags, form of pres. and fut. বন্ধুৰ briag, imp. নুৰ riog or নুৰ্থ riogs, 1. to destroy; break down, turn up; as in শাইৰৰ sa-riog-pa, হৈন্দ্ৰৰ rdo-riogpa, বংলান্ত্ৰৰ বুৰি বুৰ্ণ প্ৰথম প্ৰথম (Shift.) কৰ্মান তা বুলা ক্ৰিৰ rdul-du riog-pa to reduce to powder, to destroy entirely. 2. fig. to pervert, to infatuate; ক্ৰিমান ক্ৰিমান বন্ধুৰ বিশ্বাসন ক্ৰিমান ক

adj. चार्च wet, moist, damp; colloq. "tom-po"; कर कृत tshan-rlon quite wet, wet through; of meat, vegetables and the like अध्यय uncooked, as in कृत milk not boiled; also = अहेत्व unripe as in कृत्य, also used in नृकृत्य raw meat. 2. vb. with pf. and fut. in चक्रत brian = क्षत्र bran-exa to make wet, to moisten, c.g., क्ष्म bran-exa to make wet, to moisten, c.g., क्षम brion-to made wet (Situ. 76).

Syn. \$434 rion-can; \$434 geer-pa; seem bahs-pa; \$434 thag-can (Uhon.).

an; also \$40 glon-pa, \$40 ldon-pa, \$40 blan-pa, \$40 zlon-pa (\$40 ldon-pa, \$40 blan-pa, \$40 zlon-pa (\$40 Jü.).

Fan globs as in fie ga han with pf. agan brlabs, fut. aga bylab, imp. Kan globs, v. fie byin.

Triom-pa 1.= *** ham-pa shet.

The conceit, vanity. 2. vb. with pf. annu of the conceited, to be proud of, to glory in, to boast of, used with termin.

case: বাং জুলাৰ bder glom-pa to boast of one's good fortune; বুইবাট্টাৰ grig-tu glom-pa to be proud of being one with 3. to love, to adhere to, to be attached to. 4. to covet: বুৰন টুন্ন gahan-gyi norla to hanker after anothers property; জুলাইননাটুবাৰবুৰ covetousness has grown up.

+ agas | brlu-brhan = 14 4 | mon-pa augmenting, growth, increase.

ৰহ্মণ brlag-pa 1. v. ইন্দা rlog-pa forsaken, abandoned 2. = কান্দায়ৰ med-par byna-pa, demolished; ব্যাক্তা dyra-brlag killed the enemy (Situ. 76). 3. = ব্যাক্তা ব্যাক্তা (S. Ler.).

দ্বানি তি plan-po unum = হুবার ptsubpo rude, coarse, roughness in conversation: আনু দ্বি ইব bylan-pohi tshiy rough
words, abusive language; ইব্যুদ্ধেশান্ত্র
ptsub bylun-va ma-yin-pa refraining from
abusive language; আনু দ্বিদ্ধান-po
prams bycd-pa to make use of such
language. আনু বি bylan-phyod = হুবাই
ptsub-phyod rough behaviour, misconduct;
also described as হুবাইবার আনু নির্মিণ ক্রিক্টির্মিণ
মান্ত্র ইব্যুদ্ধিন হুবাইবার
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মান্তর হুবাইবার

brian-gpyod dyed-pa to be rude or rough in manners. Que's brian-mo= 95 in The st bud-med gium-mo a fleroe woman, an amazon (Anon.).

चन्त्र brian-pa 1. another form of क्षेत्र, = चनेत्र or क्ष्ट्र व sbah-wa: क्ष्य चन्त्र of chus brian-to (Situ. 76); चन्त्र क्षेत्र met. a tree. 2. = च्युव्य bedus-pa or वृद्यान्त्र वृत्र व phyogs-ma gtogs-pa to collect or put aside.

디즈디'디 bṛlab-pa, v. 취약 rlob-pa.

авыч brlam-pa, v. Быч rlom-pa.

ক্ষেত্ৰ orlans-pa = বুঁ ব bskyod-pa, tremulous, trembling; ব্যুদ্ধ টিলুম্মন চিলুমন চি

ত্তি তা belis-ua কৰিবল, মুখ excellent (Zum. 12). Also = গাংগ betan-pa firm, steady: জন্ম বিজ্ঞান কৰিবলৈ কৈ জাংজ who is naturally steady. জ্বিত betis-po firm, secure, safe (both of men and things). জ্বিত্তি কৰিবলৈ কি betis-log confused, disorderly, not to be trusted (Sch.).

বহুৰা ব bring-pa = মন্ত্ৰৰ mi-brtan-pa (Kag. 64) unsteady, not firm.

agon briubs, v. gan riubs, angumana sea gos-kyis gyogs tshar-wa) covered with clothes. Of Ls I: 1. is the twenty-sixth letter of the Tibetan alphabet, corresponding with the English I and Sanskrit w. 2. numeral: 26.

All: 1. a mountain pass, where the summit of a pass, where the edge or side of a pass, and labe given the ascent of a mountain pass, and labe given the descent or declivity of a mountain pass. and also agard to cross a pass. 2. candle, wax-candle, wax-light, taper (from the Chinese Ad Wax) in C.

ৰ'n the top of a nicentain; ৰ'লভাইৰ হ's on the summit of a lofty mountain (Bbrom. দ, 18).

पे IV: postpos. or case-sign 1. denoting इ. ५. ५, ५, ६, १, १ all being said to possess वर्ष, i.e., signifying—as to, to, on, in, at, into, upto, by, from, toward. ५१==as to the meaning; वर्ष्यवया(स) वर्षे go eastward; अवस्य(६) वर्षेच brought to the end;

meanification arrived at the limit, attained to perfection; 4 45 4(5) 4 goes to India; द्वानाम pressed down; अ54 q running or moving in front; 444(2) age catch in or by the hand. 95 99 looking where to or at what: Taking at or towards the lamp-light (Situ. 19); was a sa-la bgre-wa to roll (one's body) on the ground; and an aula sgril-wa to fall to the ground; swape want to rise to heaven, swimmer agen to soar or fly in the air, Are at, on, in, the fire, and on the mountain, and in, into, to, on, the water, and towards the east, eastward, "574 in, to, Tibet; from, as: 454 4 FG 400 snow falls from heaven, \$'4'400 he alights from his horse. garanta he leaps from the rock, gara क्ष्य वेदाव iny-ia khray-hbyin-pa to draw blood from the body. 2. From, i.e., with reference to time: #5.44554 at dusk vanquished the demon, an agerca on the third day, "Yara in the twentieth year, इत्यम्बर्ध within three months. Phyag dati-po la at, during, the first obeisance 3. to signify: 5 necessity; \$8 45 4 or 35 yourpose of; also to signify \$35 state of, nature of :-- 95'(4) que manifested as a god, q8q'e'(5)'g< became unified, at 3 and multiplied, became many; 43444(%) % assumed shape (Situ. 19). Also = relying on, keeping to: दे व्यक्ति देव de-la rten-nas depending on it; also : relative to, with respect to, in consequence of: 34544 glad, rejoicing at

Q

it: श्विपाय बर्रेश 4 sdig-pa-la Adsem-pa being afraid of sin; a gr u ak a ak make a and be asked advice with respect to this not having been properly done. In introducing a new subject : बुवामामी अवाव नेरायदे व बुवाब now, as to the fact of the kingdom having been transferred (gone) to Miñag; in headings of chapters, etc., e.g., genaga ac a glin-bshihi min-la concerning the names of the four parts of the globe Bas as a che-chun-gi tshud-la with respect to size. 4. in all relations mentioned above. 4 la is added. to the inf., the partic, and to the root of a vb. whereever the verb will at all admit of it; and besides it is used as gerundial particle in a similar way as 3 te: (a) after the inf. with a was in that place an idol-shrine or symbol; also to be translated by: although. (b) added to the root : अवैदाना अन्त्रम्थ (though) having seen it, yet he did not fasten it. In C. when a is added to adjectives it signifies भेन व a being : ब्राइट मा हु सेर व रेट म (A. 31) his hair and beard being yellow and long; day hage ar a cheat a talk as to his body (and) of small stature, (but) having a fine voice. In sentences containing two imperatives == and: 49 a for 29 cog-la Kos-cig come and look!

* B * la-khyi-mo the mountain-weasel (Jä.).

न व निर्देश la-gor विश्व अनुप्रश्व क्षाप्रुश्वक pa, श्रुव myur-ua quick, swift.

*§ la-rgya (pronounced largya) government order (gen. prohibiting the killing of wild animals and birds in a mountain tract).

+ 4 434 4 la-gean-pa (4 4 24 24 24 lala khral-gdud-pa-po) a collector of duties on a mountain pass. A ta-cha wren shell-lac, sealing-wax.

The la-thig a drop of sealing-wax on
which the seal is pressed.

4'34' la-ñuñ for 4'34 and 34' m ñuñ-ma radish and turnip.

4 3 la-ne a mark (8ch.).

what ages vulture; lit. a bird that lives about the summits of mountains.

21.5 la-ta or 4.5 la-da kind of yarn imported to Tibet from Assam and Bhutan.

(Turks) towards the west of India (Dusye 59).

** la-stof mountain-pass solitudes, v.

a ** ** la-thog=** la-rise the summit of a mountain-page.

Q'ES la-lhog turban, pagri or cloth which the Indians wrap round their head (Jig. 13).

† Q'5 la-du sites, any (20) a kind of pastry made in Tibet; a medicinal food in which radiah preponderates.

A Sum Ladak, province in the valley of the Indus between Man 2m and Balti, inhabited by Tibetans and formerly belonging to Tibet.

A'A' A la-pa-ça, a'a' A la-pa-çag a kind of upper garment without a girdle (Cs.).

and ta-po 1. a pass over a lofty mountain; also a high peak. 2. buttermilk, boiled, but not yet dried into vermicalli (and).

ards la-pen occurs in hand a de

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a large round white root, not long and forked. Syn. १ व hi-la (एक); स्ट म mutei-ka (एक); स्ट म mutei-ka (एक); स्ट म mutei-ka (एक); स्ट म mutei-ka (एक); स्ट म स्ट म स्ट मिल) हुए स्ट मिल) हुए स्ट मिल) हुए स्ट म स्ट मिल) हुए स्ट मिल) हुए स्ट मिल) हुए स्ट म स्ट मिल) हुए स्ट मिल) ह

Q'O la-wa समाह, समेरीच blanket, night-covering;= इ व a kind of cloak.

बार्च के La-bo-che n. of the high mountain situated to the back of the great monastery of Sam-ye: व्यक्त अध्यक्ष विश्व क्षेत्र व्यक्त व्यक्त वाक्ष व्यक्त (A. 97).

Q'& la-ma acc. to Sch. a certain herb.

war. are the raspberry in Kuna-war.

ৰাজ la-mo 1. quickly: আৰু মৃত্যু come quickly. 2. n. of a village situated to the east of Liass: ইংঅস্কৃত্যু বৃদ্ধু বৃদ্

+ a' fan' 4 la-strogs-pa = a' han' 4 etceters.

with la-rdeas or colleq. **A a cairn or votive pile in the form of a chhorten on the tops of hills.

वाञ्चल व la-slas-pa= व्याप्त प्रकार to settle, decide finally; जियल final settlement. व व la-slo-va= व्याप्त प्रकार प्र

ৰ'পুৰ la-hur = ব্যুক', ক'বুৰাখৰ quickly, hastily: অনুষ্ঠি প্ৰথম কৰিবল বি quickly pass out or run away; অনুষ্ঠি বিৰোধ কিছিল it is proper to pass out of misery soon, i.e. to die; ক্ষাক্ষাৰ বিশ্ব বিশ্

araq n. of a place in Mon-misho-sna (Los. 4, 20). The a candle or lamp in Sikkim.

ৰ'ৰ্থৰ্থ la-gyogs retribution: ৰখাইৰ' ৰ্থৰ্থ্যমে ৰ্থিম্প্ৰতে (Rdss. 17) he said that retribution of one's wicked actions visits one.

ু প্রাপ্ত la-daha-lu a kind of herb, sensitive plant, Mimosa pudica]S. আছিল, মূল প্রসংগ নাম প্রকাশন কর্ম (K. g. ২. 48.)

া'ঝ la-la= বৰ্ণ কৰা কৰিব (A. K. 154) or দেউৰ some, a few; acc. to Jū.:
partly, what—what; ৰ'ব' কৰিব certain;
also as a singular, somebody, someone.

U'U'ধুৰ্ব la-la phud আৰ্থি a medicinal herb; ৰ'বাধুৰ্ব দ্বীৰাৰ্থবিদ্যালয়ৰ the medicine la-la phud heals dyspepsia and gonorrhosa.

Syn. द्वा नुषादे drag-çul dri; अस्था परिकृति स्था tehahş-pahi इत्रोम-po; व्यापा १८६ yol-na-can (Mhon.).

પૈંગ પૈંગ તા. la. nor: = દલ નુંલ દેલ કેલ કેલ rim-gyis rim-gyis gradually, by degrees; લદ સાધુમાં જે ગ્રહ્મ પાંચ લેલ સ્ટેલ પ્લેક્સ માં પ્લેન સમુદ અ he said that it was a sign of the gradual decay of the religion of Buddha (A. 49).

ৰাজ la-so abbr. of ৰাজ la-rine top of a mountain-pass, and ৰাজন্ম, ধ্বীলাব,

Singpa the latter being the Tibetan name for a Sikh native of Punjab (Yig. k. 13).

Q! स्वास la-sogs महत्व, महत्व, महत्व नर्डे gara gleo byaş-pa, श्रद्ध व mtshon-pa, व्याप्त व by -byaş-pa=this being the principal one, others following it.

্ৰাম tra-rea or ৰ'ৰ la-rea ৰাজ্য woollen blanket or cloth; সুধ্য strati-tra-rea a kind of hair cloth; পুণাৰ্শ দিংa-rea nag-po

and lag 1. v. 4.4. 2. var, with the fifth lunar mansion or constellation.

Syn. 44'# nag-mo; 54'# drag-po; 54' 44'84 dray-çul can; 544'54'54 dnag-dpon dgra (Risii.).

्या । lag-pa resp. 34 phyag, रच, पादि, are the hand, arm: aq'a'aa'ag'a to take or seize by the hand; aq qa qq the back of the hand; and any lag-pasimdun the paim of the hand; and a sa ware for the fingers. again a do not move about the arms; again and do not join hands; क्ल'पदे सुराह or क्लपदे कृत bangle ornament worn on the arms; 444 F 25.4 Two joining of the palms of the hands together as in devotion. अन्यकेष्णन क met, the fingers, lit, the branches of the hand. 44 5 44 4 lag-tu len-pa to take in hand, to exercise, to practise, e.g., in a sgom-pa meditation; 34 4 4 44 7 44 to study and practise the import of a word. As metaph.: #1 49 arm of the sea, gulf, bay, as an glift-lag or warm tongue of land; as as age glifi-lag bbrel isthmus, neck of land C. Is used fig. for power, authority : Aa aq 5 a mihi-lag-lu bgrowa to get into a persons power, to be at his mercy (Thgy.); an Awaga a lag-nas hphrou-pa to snatch out of a person's hand, to deliver from another's power (Glr.). 44 at the ast lag-pahi gnam-rgyur the different forms and configurations of the hand :--- के किंग कड़िका वाक्य के कड़वाय to bow

Syn. wa'a'y yal-ga-fha; ala's deinbyed; Al-3 gruh-byed; al's br beda-stonbyed; Ua'a sug-pa; ala's hjug-byed; am 3 hbab-byed; Al-3, geod-byed; al-al-aldpuh-pahi hdab (Uhon.).

44 Jaw lag-skyogs=45 gear-bu ladle (Mhon.).

and it lag-rkyon with aprant-po beggar, destitute person (Maon.).

ৰণ টুং lag-skyon—as met. knife (Moon.). বৰ বিশ্ব lag-khug pouch, hand-bag (Bisii.).

+ 44 n lag-gi-bla one who does general menial service to the congregation of lamas in a monastery.

eq que lag-gram one sitting with his check resting on his hand (as if in sorrow); acc. to Jä. leaning one's head on the hand

un w lag-ngo un w i is 1. both hands put together in shape of a globe or ball. 2. a glove with only a thumb, a mitten C. $(J\ddot{a}.)$.

વન દર lag-far the fore-arm (the part of the arm between મું મેં gru-mo elbow and મહેલા મા mkhrig-ma wrist).

क्ष्य प्रदर: lag-boad in: वित्र वित्र वित्र दर क्ष्य



ৰাষ্ট lag-cha utensils, tools, instruments; objects carried in the hands, e.g., royal insignis at a festival procession (Gir.); নুম্বেশ্ব অব্যাহ বিষয়ে কিন্তু send the servants with the things (wanted for the journey)! (Gir.).

Syn. usu; an can ha lag-paş grol-wa; win mishon-cha (Mhon.).

44 Ru lag-rjes 1. impression or mark of the fingers. 2. a work which immortalizes a person's name: 44 Ru 4 4 lag-rjes hjogpu to leave such a work behind (Glr.).

बब्द है lag-स्त ब्रह्म के देश का का वेद व receipt of a thing without acknowledgement; है राज्य के द्वर वेद व ster-mkhan med-par len-pa to take what is not given, hence बन्द है lag-स्त sbat.: a grasp, a snatch (Ja.).

44 34 lag-nal= Ti rdo-rje thunder bolt.

manual sign or mark made with the hand as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g., a needle, which the deliverer of a letter has to hand over together with the letter; present in general (Jä.).

un pau lay-plabs = un'an lag-len.

ৰণ্যৰ cash payment; in cash, ready money;=ৰণ্যৰ (Risii.).

बब् अदेव lag-mihil करतक the palm of the hand.

ৰণ্ড lag-dam 1., hon. সুস্থা, a seal. 2. ৰণ্ড হৈ lag-dam-po in C. close-fisted, stingy, niggardly.

9°5 lag-dar acc. to Lex.=handker-chief; prob. the same as *9°5* lab-dar W. fol. grater (Jä.).

बब्देव note, note-book, hand-book; व्येष इन क्रिकेट अव्योध a register or note of all the different shi-kha farm-estates (Bisii.). ৰম্পাই lag-bde 1. person that pours out the tea at a tea-carousal and serves food to the monks of the monastery (Rimi). 2. resp. 37 বং phyag-bde,= মাণ্ডিল cook, one who serves in the kitchen or at table: ৰম্বাইন মাণ্ডিল ক্ষাইন মাণ

aq:aξ4 lag-ådon a vassal or subject paying his landlord in money or kind, opp. to ₹ aξ rkañ-ågro who performs his services as an errand-goer or a porter (Ja.).

ৰপ্ৰস্থা lag-rdum = ৰপ্ৰস্থা Mil. having a mutilated or crippled hand (Ja.).

ৰস্থাৰ lag-idan কৰী, কজিল having a hand or a trunk, hence as met. = elephant; ৰজ্ ধান lag-idan-ma = প্ৰমান glash-mo she-elephant (শ্ৰেপান). অবস্থাৰ ব elephant stable, place where elephants are kept (শ্ৰেপান).

and lag-brda sign of the hand; signal made by the hand, beckening.

वन प्रमम lag-bedams विनय hkhrig-pa sexual embrace (Mñon.).

49.5 Lag-na rdo-rje or 49.5 Lag-rdor otherwise 39.5 Lor 39.5 Phyag-rdor, is another aspect of the Dhyani Bodhisattwa Dorje Chhang. In Tantrik ceremonial is often known as and depicted as "the green-robed Lag-nu rdo-rje."

बन्द निर्देश Lag-na gshon-thogs holding a basin in hand, n. of a deity.

aq in property in hand, also property that has not been sold or mortgaged.

बन हुँद ing-anod= बन हैन a hand pot or vessel to measure milk or arack.

an angle a Lag-pa brgyan-wa an epithet of the son of Kamadevu (Mon.).

un un an Lag-pahi chu-bo = a th h 5 chu-bo si-ta a name of the river Sita (Maon.).

ৰৰ্থ দ Lag-pa-na or ৰ্ণাণ k lak-sa-na
ব্যাধ := Laksmana brother of Rama the
hero of the Ramayana.

Syn. n²4' \$5 mtekon-byod; n²5' n²5' maoodkilsin; §4' 53' 39" sprin-dgra-ryyal; n³9' 19'3'; nx: bees-güen-bzak; n²5' 19'5 mabod-ldan (Mhon.).

वन्द्र cash payment (Rtsii.)

বৰ্ণন্দ্ৰ lag-dpon work-master, overseer, esp. builder (Jü.).

बम द्वम lay-bubs, v. बद्वम bbub-pa.

वन वेद lau-ber walking-staff (Ja.).

वज्ञास lag-maks many-armed; certain of the gods are represented as possessed of many arms, and one reason assigned is that they may therewith seize evil demons.

ৰস্মীৰ 1. a letter, autograph. 2. the marks or lines in the hand.

*45.545 lag-dmar the red-handed, the executioner, hangman (Ja.).

वर्षेत्र lag-rtsis सूहा the lines or marks in the hands; palmistry.

वन वर्षन lag-htang a shoot, a scion.

वव्यक्ति a receipt, an acknowledgement (*Etsii.*).

ৰপ্ৰস্থাৰ seeds or plants sown or put into the ground by the hand; transplanting; it is also called ধ্যত্তি (ইনিন).

बब्द कर है। हमा के स्टूर्ट किंदु-bean gis-nhus pahi-nello n. of a Sutra delivered by Buddha at the request of बब्द कर (K. kon. इ. 277).

aquax a Lag-bash-ms n. of a celestial courtezan (Los. 4, 5).

aq qua lay-quas balustrade, banister, railing.

वन वर्षण व lag-gyog-pa companion, assistant, associate.

बब्ध हैं। lay-las-akyes as met.= कुष व rgyal-po king (Moon.).

वन्द्र lug-sor तक्ष्य handful of water or rather mouthful of water.

and lags Sir, your honour, and set set and his honour the Chief Secretary; and and your lama reverence! This word, however, though taken in modern times in this sense, is really only the pres. form of the vb. in next para., and merely it is.

प्राचित्र से lags-pa 1. resp. and eleg. for जीवन and बहुदन to be; बन्धा है; so it is! yes to be sure! ह म हिंद है बद हुन बन्धा O Lema what is your name, air? दे हैंद बन्धा O Lema what is you, Sir? दे में हिंद है बन्धा dge-sloñ de-su lags who is this reverend monk? (Dst.); a lama asks: बद्धा के btsal-le (= बद्धा बाम) have you looked for it? and the disciple answers: बद्धा बन्धा है btsal-lags yes, I have! (Mil., Ja.). 2. = बम्बा के btsal-lags yes, I have! (Mil., Ja.). 2. = बम्बा के कि की-man good.

have! (Mil., Ja.). 2. = बम्बा के का min-nam is it not; बुदे हुद बन्धा हैंद मा word if it is not so (K. du. 5, 261). बन्धा क बन्धा lagg-ma-lags= देद हुद हैंद हुद हुद yes or no.

वक्ष में lags-mo in W. clean = वेक्षप (Ja.).

्राप्त मा Lah-ka आप Ceylon; बर नृहरे city of the Rakshasa (cannibal demons); बर नृहर् कृतिका वर्ष वर्ष विकी-kar gçegs-pahi-mdo the Lankavatara Sûtra which was translated both from the original Sanakrit and from the Chinese version into Tibetan (K. d. s.).

बह नहीं स्वाध Laft-kahi bdag-po च्यापाति the lord of Laftka, the king of Ceylon; the guardian of the south-western quarter.

Syn. 4.4's ra-wa-na (Tian), a 49 and fr. Mo-nub phyoge-skyoh; schrinz a ngrinbeu-pa; a 4.5'a a gadh-beu-pa; h 4 a a ga a srin-pohi rgyal-po (Mhon.).

The state of the s

बद रक्तर समयीवे!

a species of Hyosoyamus: बह बहा कि भीत स्रोध करेंद्र the seeds of Hyosoyamus are a cure for worms.

Syn. § § alhu-stu-ra; d. Faße on me-tog saist-can; and Ac on goor-mis can; § Se smyo-byed; and the gall-dkah (Mson.).

यह के last-take बयस, यौदन youth, youthful age; as % a saw ontering early manhood : देवे बार प्र. बा माक्स्या पश्च not being enticed or led away by their youthful appearance (Glr.): ME. N. M. W. H. lafi-tsho ryyus-pas grown up to adolescence (Jä) last-tsho rgyas-pa youthful, i.e., the period between the twenty-fifth and the thirtysixth year of age (Rtsii.) : ac 2 sq lan-tsho can or as 25 adolescent, youthful; ME Tem in laft-teho can-ma alan youthful maiden = 55.000 dar-bab-ma (Maon.); and a lan-teho-ma gant maiden; a youthful woman : an Mantahohi meshanma=1" alles were the heaving breast of Acc. to Ja. ** Laf-life moving along gently.

Acc. to Ja. *** Laf-mu-life in Mil.

seems to be a word descriptive of the rising of a cloud, or the soaring of a bird of prey.

QL'AL' ha-los languid; irregularly assembling or coming; बर-दे-बंद दे-बंद बंद विवास क्षा का क्षा कि प्रमुख्य सुमार्थ क्षा कर coming from different directions his complement of retinue became full (A. 124). Also occurs as बर-द-बंद-दे las-sa los-se.

≪ * lafi-cor habit; habituated.

QI5'H lad-pa acc. to C_s . weak, faint, exhausted, of men and animals; blunt, dull, (Sch.); also rotten, decayed $(J\bar{a}.)$.

তা বিd-mo imitation, ৰংগাইংখ ladom bycd-pa to imitate, to mimic, to say after another: ৰ্বাৰ-ৰিব্যাক্ত কৰে পুৰুত্ব কৰিছ say after me the following prayer (Thgr.); ব্ৰাৰ-কৰ্ম গ্ৰাম নিৰ্বা ৰংগ্ৰিছৰ ক্ষেত্ৰ কৰি নিৰ্বা all actions are imitations; among these imitations some are skilful (Khrid. 193).

থাই lan 1. time, times: অধ্যক্তীৰ once, one time. Also হ্যাল্ডব্ৰীৰ once, one day, both as to the past and the future: ৰুপটাৰ

2

4 44 34 rayal-po smra-wa lan-acia the king issues his command only once, i.e., he does not change his words; 9.3.45c.4.44 देव जेद marraige is given to one's daughter only once (Tshig.). 44 34 & lan-cig skues = 5 4 bya-roy lit. that gives birth to its young only once); a met, for the crow (MAon.). 594 this time: 45 494 twice. वन वह ten times, etc. : वन वहन्(नम)वसम seven times or three times; altaques; guis circumambulating round it many times (Mil.); वदे वद वदेश व वद्द मेंद्र twice 4 are 2. as reflective and contrary attribute: retaliation 44 354 lan-burd-pa. wa aga a to reply, return, retaliate, repay: लव . वार् . वार्ष ८ तका Or वोवाश पर . वार्ष हेश तका to return evil for good. 3. unawn rejoinder, answer, reply: बन्बेंप to get a reply; बन्बास्य, प्रत्यकाचन expressed in reply, replied : वित्रे वस्य देवे वर् 5 as answer to your majesty's question (Glr.); 45 acana lan-hdebs-pa frq., also 144 klon-pa or 144 ldon-pa to auswer; 94 2 29 4 to give a reply.

યુર્વ મુદ્દ lan-kan 1. railing, fence, enclosures. 2.=5'5 pu-çu, મુખ્ય કાલ્યુક-pu, or અલ્લ maah-yab (Nog.).

¶¶¶ lan-skyar = ¶¶ lan retribution,
return.

বার বাম lan-gut= ই ম phyi-mi (Chinese) an outsider, foreigner.

वर्षे dan-gyog vulg. for वर्ष विवा-chags. वर्षे वेष्ण देश्ये वर्ष वर्ष वर्षामाणि returning to the world or transmigrating only once = a stage of perfection in the Hinayana system. वर्ष वर्षेत्र के १८६० चनामाणि not coming or transmigrating more than once.

an example an example of purishment for what has been done in a former life; every unlucky accident, that happens to a person

without his own fault, being looked upon as a retribution for former crimes. Thus us's and lan-chags denotes about what Non-Buddhists would call destiny, fate, disaster (Jā.)

वद् 5 व lan-ta-ka n. of a drug: वद 5 व कि । अर्थे कि अर्थे के रिकास वर्ष के कि व्यक्ति (Med.).

44.3 lan-bu braid, plait, tress of hair (Cs. curl, lock of hair).

Syn. 44.5% lan-tshar; Hyw4 skra-lhaspa (Mhon.).

बहाय है बाह्य Lan-pa spyil-bu n. of a place in C. Tibet: देनस्वहाय है बाह्य हा व्यवस्था (A. 132).

ৰণ টু: ইন lan-bu-can as met. = a woman (in general) (#Aon.).

ৰণ্ড a lan-bu-ma a shoddy made of stuff mixed with inferior materials (Jig.). বণ্ড বুলালা

+ an-da lan-bon= an-Ma lan-slon.

The dian-teha or and lan-dea corruption of tw; Hodg. n. of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing used by caligraphists for inscriptions and titles of books from (Jū.).

যের ঠ lan-lehwa 1. ছবছ; met. ক'ৰী-ছেব্

thousand yojana wide containing submarine mountain-ranges inhabited by huge porpoises, sea-monsters, crocodiles, Naga, Cukti (Aufa), also furnished the white Vidruma coral reefs, &c. (K. d. 4, 343).

44 44 lan-lon = 44 44.



बर वर्ष lab-bdar, २०० वर वर्ष विक-bedar, ए. वर्ष्य la-bdar.

quant: lab-beah = The Tak: gtam-beah good speech, eloquence (Mhon.). quite u lab-team-pa acc. to Sch.: to speak while dreaming, to be delirious.

ৰুৱৰ্ নুহৰ্ কী basis of speech, a discourse: দুৰ্বাহ্ম বাৰ্ক্ষিক্ষিত from before there has been a cause (basis) of this talk (Rdss. 25).

way lap-rise (incorrectly for any) a heap of stones in which poles with little inscribed flags are pitched and gods are invoked to help travellers.

बन्धद lab-son (is abbrev. for: वश्चव वर्धद la-phug sa-bon) radiah seed.

বাঠা lam 1. খ্ৰা, আন, আন, আৰা, আৰা, বিল a road, the way; passage, course, track; আন high-way, thoroughfare, public road, main-road, high-road. In Budh. অন্য ব ল্লা বণ্ট্ৰাই lam-la ream-pa gñiş-te there are two ways towards "alvation:—(1) গ্ৰাপ্ত rtag-pa দিলা the perfect road, which is

open to the Buddhists: (2) A sq q mi-rtagps when: the imperfect-road i.e. the wave by which the Tirthika seek to enter the state of beatitude (K. my. k. 435). ***** REG a long way; and as adj = distant. remote: awaraffara to wander shout on the road, to rove : 34 we quen-lam an uphill road, an ascent, 35 as a horizontal or a sloping road that leads alongside a hill: gri-lam the way of a knife, i.e., a cut. slit, slash. 2. way, space or distance travelled over, journey. - 5 on the road, on the journey; and My an the journey from Nepal to Tibet. So w 5 lam-du la haro-wahi lam-du when he went to bathe (Dal.). 3. नित fig. : way or manner of acting in order to obtain a certain end: बें के बाम श्रामा the broad way, १वे वर्ष बम क्रम जाने the path of virtue; वसव्यविष्ठित एकनाने, one way without variety or variation. 44('ua)' was thar(-paki)-lam the way of deliverance, vis., for Buddhists. from the cycle of transmigrations. The six classes of beings are sometimes called the six wave of rebirth within the orb of transmigration. For "the way of deliverance" the following are synonyms:au ti b lam-po-che; 54 a 48 Ha kun-bgrobierrol; an am lam-back; a 5 8 bgrod-bya; ATH'S Agoni-bya; AST'S hjug-bya; 4'45'M rgyu-wahi-sa; fa ab a grol-wahi-sa; a g bgro-bya; aga an boul-lam; an su a lamdam-pa : बेब्ब पर बार legs-pahi lam : मॉर पर 35.48 an mchod-par bucd-pahi lam: affa.ga bkhyog-bral; SE ha am draft-pohi lam : M'AR' w ma-nor lam; 3 w ggya-lam (Mhon.). We may here add wat lam-broyad the eight pure ways of all Bodhisattva:-(1) # Ka. 9. 84. ag. am : (5) af. ag. ag. 28. 28. 28. 29. (3) कर्रेड, वर नेमा वर्ष का ; (4) कर केर वर्ष का ; (5) लवं वर्षः वर्षः वर्षः (६) क्रेम्सः उत् कावा उद्धार्वा कावा

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अकृमायवै वस : (?) में हैं । ववै केंसा बायकेंद्र वादयानु वेंच पवै वम : (8) क्षायर वर य व्यक्तम ने वम

का न lam-ka=का lam. का न द lam-ka-na or with lam-khar by the road-side (Dal., Ja.).

44 44 lam-mkhan a guide both in the ordinary sense and fig: and q to go on the wrong way, to go astray, to mistake the right path.

way 15 lam-rayed the stages of moral and spiritual existence. 44.45.2 lamrgyud-laa the five classes of beings, cf. A Agro-wa.

वस बु प्रवे भई lam-rgya bahi mdo the crossing of two roads or when four roads meet. Again we have: an a all avage the three principal ways: -(1) 24'aga fa: 474-माने the way of passing out to the state of beatitude; (2) हर केम्ब वम बोधिसमुलाने the way for the attainment of Bodhisattva perfection; (3) we square ampete the doctrine of perfection whereby is the entrance into the state of Nirvana.

was lam-borod ufer a traveller; a fore-runner.

कार् के व नार्वेचीवि one who subsite by begging, or by clearing roads in Tibet.

was an lam-rayage provisions for a journey. ** = * requirements or provisions for a journey.

ungura lam-rayus-pa=un upa lammkhan.

44 K4 4 lam-fan-pa a bad road.

Byn. 30 cl'an nam-fahi lam; 34 ul'au nen-pahi lam ; Alqu'asu au hjigs-boas-lam ; भूव वरे का kol-vahi lam; वृद्ध का quon-lam; Burga un fieg-pahi lam (MAon.).

un'a lam-chon= q'un ggya-lam.

wry lam-riags the signs of the way being nearly accomplished, i.e., the acquirements and perfections of a saint (Mil.).

au fara lam-rtog-pa 1 .= para at ful-wa hdod (Milon.), wanderer, rover; an explorer. 2. to reflect on the way to Nirvana.

कार द्वार वर्षे वा lam-ltar boos-pa जाने प्रशिक्षप an artificial doctrine, a false representation.

यम विकास lam-thog mi-khal a traveller's journeying and his luggage: 54 14-48. वर्षे केर् देवभावा वस इंव में क्या के विश्व व (D. çel. 8).

an aga lam-mithun a pedlar or one of similar profession. as again fellow-passenger, gen. merchants who journey all together.

44'5'484'34'4 lam-du hjug ñes-pa= 44'5' वर्षे कु देव व lam-du bgro-ggyu nor-wa to go astray, to miss the proper way, to take the wrong path.

an agga lam-haren-pa=an ga lam-snapa a guide.

बम वरे म lam-bde-ma a good, easy road.

чич lam-pa 1. т д gprafi-po a beggar, street-boy (Maon.). 2. police-officer stationed on high roads for seizing thieves or fugitives; toll-gatherer. 3. traveller, wayfarer (Cs.). 4. bell-wether sheep, in W. 5. signifies num. fig. 12 (Ya-sel 54).

44 4 THE Lam-pa-kam n. of a country situated to the west of India (Dus-ve. 39).

कार lam-po or कार्य lam-po-che or कारेद् व lam-chen-po 1. highway; also a place for practising magic. 2. way to heaven.

worten lam-team collog. = 1 44 ha-lam about as much, also = 4 que in as much as will suffice.

un after a lam-fideom-ps crossing of roads, iunction of roads.

Byn. wera 34 lam-hares; wera 34 lamhdom; www.mt sum-mdo; ad mt beki-mdo (MAon.).

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यम वेन lam-vig passport, road-bill.

यम १६ व lam-rif-po long way, difficult way, tedious road.

Svn. वर्षेद दलदे सम barod-dkahi lam (Mhou.).

बा रेन् lam-log erroneous (Jä.). Also fava, wrong ways, perverse ways, i.r., heretical doctrines. There are mentioned twenty-two heretical doctrines all of which are opposed to the doctrine of Buddha (K. d. 4, 323).

an an n. of a large number (Ya-sel. 57). asr 4 lam-cog way bill, a passport.

WHI WEN law-safe at once, immediately.common in C. collog. : \$5 WANTER Aq khuodtum safe-con come at once; an aca a a 34 lam-saks-ma hgro-shiq do not go immediately. Also Swanusu in C.

अभ सुद वर देर जाने द्वी condemning a religious doctrine; one who so condemus.

and lam-se = 5 an (Links.) about; probably.

का वेष व lam-nog-pa col. a difficult, dangerous road.

WHE lam-staf a lane, narrow street.

अभ अमुभ वर्षे lam-grum hgro विपर्धनामिनी (& T = 1 chu-bo gan-ya) an epithet of the river Ganges (Mion.).

TIX lar= we wan or me we star-yan afterwards, again, yet: 47 844 4 7 24 48. क्ष्मा व व्यव व स्था केर केर (A. 19).

as a lar-raya usage, the local custom of a place; 3 45 1 45 the internal and external usage of a country (Yig. k. 87).

las I: sbst. col. an leka, hon., नुषायम schnag-las 1. सची, काची, किया, कवि, any action, act, deed, work : अम अ द्वार व सर्वेदिसा to have control of one's own acts: 8:33 44 bui-dor-qui las the act of sweeping: an ast las-bead or an sur lasdkar a good work, virtuous action : *** ** las-flan or an 44 las-nag a bad action; awisking scale and actions, words, thoughts (Dal.). अभार्यामा las-ror ma-soft-wa= बमान् वर्षे मासमाय las-ka hphro-ma lus-pa s work that has not been left unfinished: 598'85' कास स्ट्राचम देर अ केंद्र व देव है व व व व (A. 138). बमाबावहबायदे हेंद्र वर्षे द्वाबी शेट terms signifying preparation, equipment or pioneering operation, also introduction to any work, are :- Find shon-huro : 35 min merbadous: # 44 sta-gon: 444 acom-pa: Fa a gracana rtsom-haro hamas-pa; aga hiuwa: 39'4 sug-pa; 694 tshugs (Mfion.). वस व क्ष्माय las-la shuys-pu incumbent, one holding an office; awaks good or distinguished service or work. अवस्थान बचाँदान to employ, to appoint to any work : " " " " a w a employed, employment. 2. = karma or the nett effect of actions in one life as transmitted to and exemplified in the next life; retribution, reward or punishment for human actions, fro. (cf. वस ब विषय las-rgyu-bbras) ; वस ने में बेट laskui me-los mirror of fate, mirror foreshadowing future events: an 1 and laskyi bum-pa a certain vessel used in religious ceremonies supposed to ascertain karma 44'4'35'44 las ma-sad-pas because the measure of his deeds was not yet fulfilled. Under this head an is also used in the particular sense of: good actions, merit: and an accumulation of was is an accumulation of merit such as shall shape favourably the next period of existence.

वयादहावदेवावादवावी मेहा lay-dan birel-wa dag-gi-mis that which relates to work or is directly connected with its performance.

Syn. & 5. \$5 rih-du-byed; \$4.5. \$40 yun-du-thogs; \$2.000 \$5. hdres-par-spyod; \$3.000 \$6. hdres-par-spyod; \$3.000 \$6. hdres-par-spyod; \$4.000 \$6. hdres-par-spyod; \$4.000 \$6. hdres-par-thogod; \$4.000 \$6. hdres-par-byed; \$6. hd

work, labour, a task. 2. acc. to Sch. and Wts.: dignity, rank, title.

ৰাধ দুলি ব ব কাৰা তা হুল বাৰ বুলি ভূপী কাছৰ n. of a dharani contained in $(K. g. n_i)$ the ricital of which cleaness all kinds of defilement. ৰাখ দুলি বা কাৰণ কাৰ্য কাৰ্য না of a Satra contained in K. d. n, 251. ৰাখ দুলি বা কুলি aw 3 % rites or religious observances for counteracting the effects of evil karma.

works, good real work or employment.

Syn. Fan ak rtogs-brjod; & aa an risa-wahi-les; an las-su-byed (Mon.).

वस है इन्स or वस है अडेड स बाइन the sign of work; fig. the plough.

ৰখ টু সৰু lug-kyi-mthah স্থান completion of a work, efficiency; ই তুর আই দুম আই কুম আই কুম বা কুম ব and so he was versed in works treating of technical arts and agriculture (A. 37).

and and las-skal retributive fate.

THE ANY post or office, also an official.

यम: अप्यायमेर है हुय: अर्थ (डर्स = मृ मृ मे yu-gu-çi (Sman, 350).

and las-gla wages for work (Mhon.).

 वधा बु न्यूब sinful deeds; वर्षन् न्याव कु न्यूब virtuous actions; मैन्यां दरे वधा बु न्यूब mi-gyoscahi las-rgyu-hbras ascetic or mystical works.

au i lus-syo= % i business; also the place from where articles of trade are brought: পুনিমন্ত্ৰিক কিন্তু দিন the places of trade of the south and the salt-mines of the north of Tibet (Jig.). আন ক্ষিত্ৰকান্ত্ৰ the manner of doing business.

ৰখাৰে las-han নীমন্ত্ৰি, মুহন্ত ; mean profession or work; evil or wicked action or work ৰখাৰে বাই বাইনামুৰ সুৰাই বাইনামুৰ বিশ্বান 107) the door of wicked actions when fallen goes straight to hell like an arrow shot forth.

Tibet (Deb. ¶, 9).

an a lay-can 1. laborious, industrious 2. having acquired merit, worthy (Mil., Jä.).

an same las-rtage Sch. dignity, rank, title incident to the office held.

son employed, an official, a functionary.

वस-१८ व las-dan po-pa, वादिकांचेक, the first workers, a pioneer.

an gram las-sna-tshogs an epithet of the sun (Moon.).

वस अर्थे नव विश्वसन्ती the divine architect.

QN'U las-pa corrupt form of an'u luspa in equal arag-las-pa etc. (Ja.).

awa lat-pa 1. what workman, labourer (Ct.). 2. in Spiti: vice-magistrate of a village.

ৰণ বেৰ las-dpon superintendent of works : overseer of workmen.

44 15 las-spyed works, actions, way of life: \$5.40 \$.44 \$5.25.4 to lead a holy life



(Pth.); quantitation deeds, prosperity in consequence of good works; good luck, fortunate events.

Syn. Ian & a stobs-chuh-ea; ga'an a sgrub-las-pa; mae & a mam-chuh-wa; a ma & a hkhop-chuh-wa (Mhon.).

स्था चेत्र laş-tshan 1. office, post, service: स्था चेत्र पु बहुष य laş-tshan-du hjug-pa to put into office, to appoint; स्था चेत्र स्था चेत्र य laş-tshan-naş hdon-pa to put out of office, to dismiss. 2. official, functionary (Ja.); स्था चेत्र व laş-tshan-pa id. स्था चेत्र व one holding an office one having work on his hand.

of Tibetan Grammar, the dative case.

QN' II: 1. a postp. or case-sign used in analogy to 5%, or for 5%, with the meaning: from, from among, out of: & www. amanaga was drew piebald fish out of the water. 2. used like am than, 3. a participial sign or continuative particle annexed to the infinitive form of the final verb of a subordinate clause, to be rendered: when he had done etc., soand-so, after saying, eating, doing, etc., so-and-so. 4. other uses as follows:--#पश्चम में र् sla-wa lfla-las mi-sdod I shall not stay longer than five months (Glr.): tangalana atan possesing nothing but one piece of cotton cloth (Dal.); K'44' A there is none besides myself; वृद्ध्या व तेर व व्या में जिंद brñas-hkhver-wa las misof in the end you will probably do nothing else but despise me (Mil.); नवर नहेन नव है र इंद अ अदेद we saw nothing but a snow-leopard, your reverence we did not see (Mil.); And Ar afficulty or man see it is good for nothing, it only does harm Mil.

awa lasche in C. used for expressing probability as also in W. sale was added lasche he will probably have seen it; sale also added bor-lasche as possibly I may put this yet aside; \$5\frac{3}{2}\frac{3}{2}\text{ward} you are not Mila, are you? (Mil.).

I: It was bell-metal; \$-244 a small plate made of bell-metal; \$-3 il-sku an image of bronze; \$-545 il-sku an image of bronze; \$-545 il-sku; \$-



taining more gold and eilver with which images are generally made (Jig.).

d II: apple,= a sli in C., (Ja.).

ों ना li-ka n. of a tree: धूँ र पुरित भव वा वस्तुव्द देशा व्या के हैं व्या व्याद (K. my. न, 228) (the tree) of which when a branch is cut a new one immediately comes out in its place.

वित्तार li-ka-ra or के निर्देश-kha-ra वर्ष रा a medicinal sugar.

वे न स्थित Li-ka-ra çiń-hphel प्रख-बहेन ancient Malda and Dinsjpur districts where sugarcane used to grow luxuriantly during the Buddhist period.

ये है li-khri रचरेनु, विच्न vermilion, acc. to Ja., Liq.: red-lead, an erange-coloured powder.

Nyn. भैद इस nin-dhur; B M (Au T byr-nur dmur-po; देद यदि हुँच (श्रु-कृतेशा-इkyrs; मा दे हुँच sha-üe-şkyes; दुव (Au T rdul- mur; 3 m (Au T phyr-nu dmar-po; (Au भेद देंद dmar-ser-tshon (M non.).

वे वा रूप li-ya-dur कुक्बर, जूनुव u drug.

Syn. ซัต:ซล:บ groń-beu-pa; ที่จะเฉลาผู้ stobs-las-skyes; ซัต:พ.ผู้จัต: yońy-xu-skyoń (Mhon.).

के में मुंब= इ.४व the crow S. (Lrs.).

in easternmost Tibet bordering China, where there is a large Buddhist monastery noted for containing blocks of the one hundred and eight volumes of the Kah-gyur.

₹7 li-thi incorrectly for ₹7 or ₹37 calendar, almanack.

₹ ₹ li-don-ra n. of a medicinal drug.

2 Li-wa squinting, squint-eyed (Sch.), 3 a har li-sca-mig squinting eyes.

Li-tea-byi feefe n. of a noble family of Magadha in Vai'sall &c. to which the Tibetan kings traced their origin (J. Zaf.).

+ 4 u 44 li-ma-log= 14 44 44 drinlun log-hjal evil return for good done.

के भुज Li-yul बंजरेज Khoten, old n. for a Buddhist country beyond northern Tibet..

केपो हैं Li-ye-tse n. of a Chinese Buddhist teacher (Grub. 5, 2).

विन्दी li-çi सबङ्ग cloves.

Syn. 4 4 A 3 Iha-yi me-tog; 44 3 Ac 34 dpal-gyi mih-can (Mhon.).

विष्यु मेन lig-bu-miy पोताचाचा ; Sch.: melachite: विष्यु मेन नेमा मने दूर दुधा बेर् नेच the medicine Lig-bu may cures headache and pains in the bones.

‡ येषा मेश्र lig-çi-uer जाति nutmeg; इ अवे मे इ अव-mahi me-toy mace and nutmeg flower.

at his (Chinese) a red flag (Rinit.).



ar pellicle on the eye (Med.).

ब्रेट व lin-wa any entire piece; केट व lin-po or केट whole piece; केट बढेब lin-goig of one piece; केट बढेब lin-bent four pieces or parts (of a slaughtered sheep or goat or yak). Often=अन्य rnam-pu; क्वेट केट केट ब geer-gyi lin-tca a piece of unwrought gold: व र्यं-व कु वह द बबुध केट केवेब हुन दे ब क्वेट केट ब बहुट कुड़ कुड़ कुड़ (य क्वेब (A. 65).

DE'S lift-take gratings, lattice: 32.3.53 lift-take-dgu a lattice with nine squares or rectangles in it.

QK'QK' lin-lin-often ak' lin-ne awinging, waving, &c.

DEW life 1. banished, forsaken, abandoned; and any life-kyie-bekyur to cast out entirely. 2. a hunting or a chase in which a number of people are engaged; and any differ taking part in it; and all men of a village taking part in it; and all all life-kh lyo-sea to go a shooting, a hunting; and life-khyi a hound; and life-khyi a hound; and life-khra hunting falcon, hawk. and life-khoise at the get by hunting, to hunt down (Jā.); and any life-beta what has been got by hunting, game shot or caught (Jā.); and any life-beta-sea what has been got by hunting, game shot or caught (Jā.); and any life-beta-sea what has been got by hunting, game shot or caught (Jā.); and any life-beta-sea what has been got by hunting, game shot or caught (Jā.); and any life-beta-sea what has been got by hunting, game shot or caught (Jā.); and any life-beta-sea what has been got by hunting, game shot or caught (Jā.); and any life-beta-sea what has been got by hunting game shot or caught (Jā.); and any life-beta-sea what has been got by hunting game shot or caught (Jā.); and any life-beta-sea what has been got by hunting game shot or caught (Jā.); and any life-beta-sea what has been got by hunting game shot or caught (Jā.); and any life-beta-sea what has been got by hunting game shot or caught (Jā.); and any life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting the life-beta-sea what has been got by hunting

DEN'I I: list-pa hunter, huntsman;

वेदसाय II: Sea.: quite round or globular.

ad tib all at once, suddenly; altogether.

J lu 1.= ₹ bu-mo a girl (mystic) (K. g. p. 179). 2. knag, knot, snag, = a x q. hdser-pa. 3. num. for 86.

ৰুশ্বন h-kan an incorrect form of বুশ্বন্ধ বা crucible for melting gold and silver (Sch.).

GJ lu-gu, 443 lug-gu lamb; diminutive of 43 lug; 43 15 lu-gu-rgyud a rope to which the lambs are fastened, or strung; hence, any loop, chain or rope connected or knotted with another (Yig.-k. 13).

G'A lu-wa 1. vb. to throw up phlegm, to clear the throat; § G A glo-lu-wa to cough. 2. sbst. www; a cough.

g il in-ma 1. green grass growing in swamps. 2. acc. to Ja.: a pool containing a spring; ground full of springs; q = 34 rich in springs.

q. § 7. Lu-hi-ta n. of a group of hills situated on the bank of the river Patwalotana where grow wild the red Salu rice, Mudga, Man bru-wa, &c. (S. Lam. 37).

पुन lug (३ववन) एक्स, जेव a sheep.
वन कर बुववन प्राथानीय (kugs-pa stupid, innocent like a sheep (Mfon.); वन् कि the carcass of a slaughtered sheep (Rtisi.); वन lug-khyu flock of sheep. वन के hug-shid or lug-thad a wether (Sch.); वन वन lug-thug ram: वन वन वन प्राथम (Sch.); वन वन lug-thug ram: वन वन वन वन प्राथम (Sch.); वन वन lug-thug ing-thug-ships like a ram's horn (Vai-sh.), वन्द्रवन प्राथम gya-ru lug-thug a Saiga ram (Ja.); वन्द्रवन the dust raised by a flock of sheep.

Syn. 0.72 e-de-ke; f'sk flo-bphak; an en bal-dan; an syn an en bal-dan or avah-kar; an syn an en bal-dan or avah-kar; an syn an en (Mhon.).

स्पृष्ठिम शेषराधि the sign of the Zodisc called the Ram.

ৰূপ নীৰ্ lug-gi-lo the sheep-year, n. of a year of the Tibetan cycle of twelve years: ইপুন্ত হ'ব বুল নীৰ্মাণ্ড (A. 91) if referred to chronology, it was in the year of the sheep.

स्पर्धाः dug-gi-gçed as met.= इर नै tpyuk-ki wolf (Ahon.).

load, the bags put on the back of sheep.

an ame of a medicinal herb. (Vai. sh.).

 $\P\P^q$ I: lug-pa 1. or $\P\P^q$ sbst. shepherd, keeper of sheep. 2. to huddle heads together like timid sheep, to be sheepish in behaviour $(J\ddot{a}.)$.

स्न व्य sheep's wool.

हुन भेन lug-mig also called कुन के कु हुन दुन दर श्रेम के के the flower of lug-mig cures poison and plague.

প্রথম lugs 1. the casting, founding, of metal: প্রথম প্রাপ্ত lugs-su blug-pa to found, cast. 2.—এৰ way, manner, fashion, mode, method: বং উপ্তৰ্গ প্রাক্তিশ নি bod-kyi lugs-su gyis-çig do according to the fashion of Tibet; হাইপুৰাণ উপাৰ্থ ই বৃদ্ধা কিঠা-lugs-kyis bon-bycd-dyos you must live according to our, i.e., the Bon fashion (Mil.); বাজা ক্রম শাবার বাইপুৰাণ পুরুষ he feigned meditation i.e., showed as if he was in meditation (Glr.); বং বির্থম পুরুষ পুরুষ প্রথম প্রস্কার প্রথম প্রকার hugh-su-byed they speak, act, make it appear, as if it really were so (Ta.); হাম্ম

ৰ বুৰুষ ট আৰু বৰ my way of building (Mil.).
3. opinion, view, judgment, style of proceeding, ট্রং মে বুৰুষ মান্ত মান্ত মান্ত কৰিবলৈ আৰু নিৰ্দেশ মান্ত

ख्या कर lugs-gon a crucible.

श्वम:इर:=श्वम:वीम: ठेन:श्वम: and बरेनमाईर: श्वम: श्वम:वाट:, सनीति good manners or morals.

gan lugs-ma a cast: 3 4 344 m rgyagar lugs-ma an image cast in India (Jä.).

सुन्ध एकः हें ugs-brad-skyes न कर भ वक्ष प skar-ma btan-pa भ दतारा; the fixed star or the polar star (Moon.).

ৰুপ্যাইপ্ = বৃণ্যাইপ 1. contrary to custom or usage. 2. ঘন্ষায় special order: জং ই বৃণ্যাইপুণ্ডাই (Ya-sel. 48).

95' I: luft a holder, carrying sling, bent handle, strap of a vessel, basket, etc., different from 52 yn-wa a straight handle, hilt.



with regard to supernatural voices, etc. (Mil.); esp. to prophesy, predict. प्रत्यकृत कारण precept, inspired command, prophesy, three or four kinds of which or of Vyskarana are mentioned in Buddhism: (1) usin winter क्षेत्रकृत्वत्वकृत्य; (2) विशव कारण क्षेत्रकृत्य; (3) परिच्या कारण क्षेत्रकृत्य; (4) प्रतिच्या कारण क्षेत्रकृत्य; (3) परिच्या कारण क्षेत्रकृत्य; (4) भारति कारण क्षेत्रकृत्य; (4) भारति कारण क्षेत्रकृत्य; (4) भारति कारण क्षेत्रकृत्य; (4) भारति कारण क्षेत्रकृत्य; (4) भारति कारण क्षेत्रकृत्य; (4)

बर जन lust-betan prophocy, procept, injunction: बुदे बर-जन्द निर्माण lhabi lust-betan bead-pa to communicate the procepts of the god.

% * lud-thag a strap** r rope by which anything is suspended held.

Miss. luf-thaf:= N a all fou-wa-hd sin

an authority (Ta).

बुर द्वुष व स्थान है बेर व luk-dbyug-pa geumgyi phrek-wa n. of a religous work (A. 36).

सुर वर्षेष्य । च्युर क्षेत्र । luft-fibogs-pu to give instruction; also चपदेव procepts given; सुर बंद व one who has received instruction, one who is inspired.

बुद अनुवाय lun-tshags-pa a collected mind (Nag.).

gs रेन्स luft-rigs here दहर luft is the command of the saints and रेन्स य rigs-pa is the learning of the sage. दहर रेन्स इंट्राइट के में दे देन के कि is the master of precepts of the saints and the learning of the sages (A. 20).

 as it is luft-stoff a desolate, a solitary valley, as a fit abode for hermits.

सुर वर्षे = अवन वर्षे बतुद्वोडिक the four borders

\$5 lud manure; \$5, ages of lud-hyrem-pa; to spread manure (on the fields); \$5,5 lud-khu dung-water; \$5,5 lud-dos dung-hole; \$5,5 lud-phus dung-hill; \$5,49 lud-hbu grubs, etc. in a dung-hill (Ja).

প্রতি lud-pa আলা sbst. phlegm, mucus: প্রতি ত cough and throw out phlegm. প্রতিবিধা lud-blod-pa = প্রতিশ্বনাথ ylc-hgoys-pa or ব্যৱসাধ hkhogs-pu (প্রতিন.) to cough out

35. Unm-pa axi a a a hos-ho shes-hrjod-pa saying that one is come or coming (mystic) (K. g. P. 27).

कुल प्राहरण n. of a grove in the village of Launpa in Tibet (Rtsii.)

+ পুর' নৈ Lum-bi, বুল'ই Lum-bi-ni
বুলিল n. of a queen, and that of a grove
called after her, situated in the Nepal
Terai where Buddha is said to have been
born.

GAN lums (#"535) a bath used as a medical cure; a st. 3 gana chu-tshan-yyi lums a hot-bath; c55 5 e quan had-teri fla-lums a bath in which the infusion of plants is used five; after a gana helsing-pahi lums formantations.

द्वेस lus also द्वम स lus-po मरोत, विषय, साद, त्वस, साथ the body, the physical frame, also the constitution; is also to be used in reflective sense: व्यमभाष्यद्वा lus sa-la brdab-pa to prostrate one's self on the ground, व्यम्भाव lus-ston-pa to show one's self, to appear. व्यम्भाव व्यम्भाव स्थाप the body is

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full of wrinkles: 84 1 595 4 lus-kei dwanpo widfed the sense of feeling, in as far as it resides in the skin and the whole body of man (Med.). 34 234 lus-kgi phyag-rgya the configurations of the body and particularly of the hand and the fingers in making salutations to deities. awi wa lus-kyi ma-laa the five principal parts of the body which must be touched to the ground in making salutation to Buddhas and Bodhisattvas. These are the forehead, the palms of the two hands, the two knees: देवबादुवानुष्याञ्चावा 49'4 44'3'4 then what is called the prostrating to the ground the five principal parts of the body (Khrid. 191). @w 3 appear lus-kni-quas the right side of the body is चपसदाम् (अप्याभाषुम त-pa sa-buam); अभाषु The lug-kyr-gyon the left side of the body is called भ Sa sa-bram (सवास्).

Syr. (resp. y sku); yr'ā phuhpo; ta yr thol-hyd; that ruam-hdin; ayan yrays; tag a khoy-pa; tag ishoys; ayan hdus-pa; tag yr ruy-phuh; draf arlen; yar ti yr yr dunh-pohi skye-qah-d (Mhon).

कुश्रापुरेक्य lus-kyi rey-pa कायमेक्स्रो copulation (S. Ler.).

ลพ ซี แล lus-kyi rlan as met. = รูจ พ รูลิแna sweat, perspiration (Maon.).

gu Ju san lus-kyis-hthub - gu J ja lus-kyi-ryyol (Mhon.) fighting with the body. also = n sam a foot soldier.

quifrage the devil of the body, i.e., Kama or lust (S. Lex.).

दश प्रव lus-krab tiger or leopard (Moon.). दश ५५% lus-dkar lit. white body; = ६६ वर्षः दुश ५ तकन-pabi ryyal-po (Moon.) the king of the evil spirits.

ewige lug-skyes 1. The born of the body, met. a son; also=24 khrug blood

and ¶ hair. 2. 5¶ \$55 \$7 \$64 dgah-byed dyra-sta-can an opithet of Paraçu Rama (Māon.).

प्रभावित lus-skyob 1.= जैंड yo-cha वर्षे cost of mail, armour (Moon.). 2.= as met. भूभ के:-ma the sun (Moon.).

awayen lug-bekume= mag shim-bu cat (Mhon.) lit. that can contract its body.

સમ કુવલ lus-rgyags corpulence, a fat body.

ৰূপনৰ Ing-han 1. ugly body, an epithet of Vaigravana (প্ৰনিক্তা.). 2. ত্ৰুপুৰ টুই কি dyah-byed-ph (প্ৰনিক্তা.). প্ৰশংক্তি মাৰু, দুৰুৰ a yaksa demon. (S. Ler.). প্ৰশংক্তি বাৰু প্ৰায়ক্তি the quarter of the ugly-bodied beings, the place where the yaksa demons reside [the northern quarter]8.

ষ্ট বৰ his-can মহাতী that having a body, a living being: ৰূম বৰ্ণুৰ দু পদিন হী। ৰূমী বুৰুং বুং অধি the life of all bodied living beings is (momentary) like a bubble of water (K. d. w, C5). ৰূম বৰ্ণায়ৰ দুটাৰ দুটাৰ বিভাগন কৰিবলায়ে কৰি

क्षभावदेश ⁴ lus-geig-pa एकाकू of one body; दुववक an epithet of the planet Budha (Minon.).

સુધ ફેંઘ lus-fein= લુક એક ફુંઘ ય bud-med strum-pa a woman with child, a pregnant woman (Mion.).

gaven has chas the entire clothing of the body comprising dress, hat and shoes.

ৰূপ উন্ধান-chen 1. = as met. ই ক্ৰম ' gra-mosh camel (প্ৰতিনা). 2. epithet of the planet Rahu: প্ৰথ উন্ধান বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব সাধান ক্ষম বিশ্ব ক্যম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক্ষম বিশ্ব ক

gar अर्डक अ lus-mehom-ma= द्वर केर अर्डन bud. med mehog a handsome woman (Mon.). Q.

gui pari et a lue name chun-va a lean body. Syn. 4 40 ça-vrab; 4 20 ça-med; hai a kem-pa; pau et hame-chun; hau do stobe-med; ^R5' a rid-pa (Moon.).

कुषा वर्षेक्षा के इच्छा व्याप्त प्राप्त fearless body, firm body.

qq:q)q:q lus-giis-ps of composite body = Mqu:qq tshogs-bdsg an epithet of Ganapati whose body comprises those of man and elephant (Maon.).

समार्थक lus-rdol-che= समावेश lus-che-wa huge body, giant'; 'gigantic (Rag. 40).

guilt = 435 the devil, the demon Mara (S. Lex.).

Q T ₹4 lug-idan given as met. = 4 bu or q ₹ hju-nu cow, a milch cow (#fon.).

सुभाष्ट्राम lus [dan-ma as met. a woman, a goddess (Minon.).

द्वसाय lus-pa, in C. also व्याप las-pa, to be left, to remain behind or at home: वंदा-द्वाप विभावश्य to remain in Tibet for two months; बर-वाक्षप विद्यान has been left indoors; वोत्र-द्वाप वृद्धान-du lus-pa to remain uppermost; वृद्धा व्याप्त वृद्धा lus-pa byespa (Pth.), वृद्धा वृद्धा वृद्धा विद्यान क्षा वृद्धा विद्यान क्षा वृद्धा व्याप्त वृद्धा वृद

व्या lie-phra 1. fine or subtle body= विव glog lightning. 2. वस्त्रम सम्पन्नी lit. slender body fig. ६५ के bud-med woman (Mon.). 3.= वित्य the waist (S. Lex.).

garange lus-hphags-pa few holy body = the eastern continent according to the Buddhist cosmogony; a name of Mithila or ancient Tirhut.

सुवाबरक lug-body bulk of the body सुवाबरक पृथ्य bulky: corpulent, tall. aw as lug-byad form of the hody.

सुवान्यम् luş-hbab as met. = ह्वाम प्रश्नी-ma sweat (Mon.).

द्धाः वर्षेत् व lue-bood-pa coughing, to cough. Syn. में वर्षेत्वा व glo-bgogs-pa or वर्षेत्वा व kkhogs-pa (अnon.).

दशक्ष ब्राप्त the secret parts of the body.

3N'A lug-ma remainder, balance, residue.

Syn. En'an rjes-lus; Fran phyir-lus;

ৰ্মণ le-khag = কৰ্ম or ৰঙ্গ different sections or chapters.

নিপ্ৰ for বৰ and ব্যুগ্ৰ idleness and fighting or quarrelling; also = টুমন্ত (Yig. 83).

विभिन्न k-hrgan or बेच बन leg-rgan 1. poppy, opium; बे बन्न के प्रवाद - hrgan me-tog the poppy flower. बे बन्न के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद - स्वाद के प्रवाद A the soft downy wool of the Tibetan goat growing next to the akin and below the long hair, the shawl wool; fine woollen-cloth, Makda cloth of Kashmir.

A 54 lc-ma 1. v. ≥ lc/ms. 2. the striped broad sheets of cotton and wool manufactured in Sikkim and gen. worn by the Lepohas.

वे या कि lag appendix, supplement, addition (Cs.).

वे पिन le-lan robuke, reprimend, blame, and वे वर्ष le-lan-pa, वे वर्ष वर्ष व le-lan bdabsa to blame.

वे का अन्द le-lam mkhan for वन वा वा अन्द las-lam-mkhan.

টাৰ্টা le-lo or নাম্প্ৰ le-lo-নাৱ আৰক্ষ, জুলীৰ indolence, laziness, tardiness; নাম্প্ৰ indolence, laziness, tardiness; নাম্প্ৰ indolence, laziness, tardiness; নাম্প্ৰ indolence, laziness, artist sleepy, lazy, slothful, also= ক্ষ্মেন্টাৰ চিনি-নাম্প্ৰান্ত বিশ্বনান্ত বিশ্বনান

वेपासाध legs-pa or वेक्सम legs-mo सत. चेय:, प्राम, साध, आवा 1. good, serving the purpose, useful, proper, praiseworthy; केवम'प'} बाधता goodness, excellence; adv. वेदम पर legs-par well, duly, properly. वेदम: un TEN # legs-par hofs-so you are welcome; वं वेष्याय lo-legs-pa a healthy happy year; 3.व्याह्म व वेष्म ci-ltar byas-na-legs which is the best way of doing? 544.4.44.5.444 # nus-na cin-tu leas-so if you can do it, very well; also day a legs-so very well; well done! वेज्या वेज्या व legs-legs-so excellent. capital. 2. neat, elegent, graceful, beautiful C. 3. and hegy-mo in Sikk = good, in W. as adv. well, duly, properly, like वेष्याय legs-pa. वेष्याद्ष्य में सुनन्दा she who is always cheerful. aqu'a legs-hgro that goes gracefully, an epithet of the king of horses. Aquains well thought of, carefully considered. 444 455 leas-briog समाचित्र (1)=वेक्श ह legs-smra full description, well said (Maon.); (2)= समापित elegant saying. वेन्यापर हेव समाता well or auspiciously born or grown; वेवशयर वर्षे a guitten well-dressed; वेवशयर कृत The well-accomplished, successful;

करको र दिनम सरकारक fully ordained; नेवसकर Mis q margins adored, worshipped; deputation squage wester well-preserved, well arranged केवसप्य प्रवृत्तिक well examined; वेब्रायर वर्ष पुष्ति doing good service, to be useful: aquius mass want to benefit, a benefactor; केव्यापर केव leas-pur huhel = 4x an nor-huhel prosperity. increase of wealth or happiness (Maon.); वेक्श-वर-वहक् जतपादन growing up well. केक्श 45. AEMM to suppress or vanquish fully: वेदमायर वश क्रम कप्रसम्बद्ध fully acquired, well qualified. वेन्यायर वर्ष समाचन well collected, gathered carefully. वेष्यापर वहस्याय स्वतारक good beginning; केन्द्रस्य delicious; केक्स पर पक्रम म = इ न ; केक्स पर वेर सप आगत welcome : वेन्य'यर रव हुन्यत् सुप्रश्चाद very accurate or correct.

वेदम वहर म legs-brjod-ma सभी an epithet of the celestial queen, the wife of Indra.

વેષમાં ત્રેમાં ત્રું 'તુર' વ્યવસાલ પણ 'વલે' મર્જ n. of a Satra in which the fruits of good and bad actions are explained (K. d. જ. 304).

बेक्स परे व्यास Legs-pahi skar-ma n. of a Bhikshu who had served for about twenty years and committed to memory twelve volumes of Sùtranta works and is said to ' have attained the fourth stage of Dhydna (K. mg. P. 288).

वेषभ वन् legs-bead elegant description or writings; moral lessons. Cognate terms:— वेष्णकः tshig-bean elegant sayings; १९ वर्षः क्रिक्ट description moral maxims; १९ ६० ६ इतिका-hag ro-ldan also a humorous poem (Mon.).

वेक्श वर:बंद: समय one who has happily passed away.

त्मार जम अंतर देन दृष्टि केमा न्येष्ट क्रमा वर्षेट स्टार स्टेच्य क क्षमा वर्षे legs-geo = colloq. क्षेत्र महे , repairs : क्षमा सुर्वेद अस्ति होते क्षमा न्येष्ट स्टार स्टेच्य क act 34 pc 5 and a (Vig. k. 3) I am engaged in assiduously superintending the repairs of the great monastery of Sam-ve.

repairs of the great monastery of Sam-ye. বৰ্ষ বৃহত্তৰ legs-gsol resp. thanks, acknowledgement, gratitude, in C.

विद्रामा र Len-ka-ra n. of a place: व्यक्त' कर वेदावार केदावार 25 Li len-pa I : (rarely & a lon-wa, \$44 lon-pa) pf. BEN bloks (rarely MEN lons), fut. BE' blaf imp. 44 lon Cs., 45 loff or 454 lone Dal. Mil. BEN blins Cs. 1 .= \$54 चादान, प्रतिवृद्ध, चाहरच to receive, get, obtain, MAN'E S'AS'4 anas-San len-pa to obtain an inferior place viz.: for being reborn Thau, बदयवे के जपादानकारच the cause of receiving or getting [material cause] S. 2. to accept, what is offered or given; opp. to assa hdor-wa; also to bear, to suffer patiently, to put up with. 3. to seize, catch, lay hold of, grasp, e.g., one that is about to leap into water Dzl.; to catch up; to catch, to take prisoner; to carry off, e.g., the arms of killed enemies; # 84 45 ma-byin-par to take what is not given, to steal, to rob; 44.4.45 len-pa hdra it is as if it had been stolen from me Glr.; & chun-ma len-pa to get or take a wife, frq., also to procure one for another person; Maraque sroq-len-va=agara huhroq-pa to deprive of life, to kill (Mig.); to fetch it! to take possession of, to occupy (by force of arms) Glr. (Jä.).

केत पायी len-pa-bshi in Budh. the four kinds of केद प len-pa taking are mentioned:
(1) क्षा प्रवे केद प lta-teahi len-pa; (2) द्वा होस्था द्वार केद प lta-teahi len-pa; (3) पद व हो हो केद प blag-tu smra-teahi len-pa; (4) वर्ष प्रवे केद प blag-tu smra-teahi len-pa; (4) वर्ष प्रवे केद प blag-tu smra-teahi len-pa; (4) वर्ष प्रवे केद प blag-tu smra-teahi len-pa; (4) वर्ष प्रवे केद प blag-tu smra-teahi len-pa; (4) वर्ष प्रवे

বিশ্ব II: n. of a place in the district of Pempo in Tibet (Loā. -, 3).

लेयन कृतुकाल कृतुंत्र, रक्तनी [saffron]S. लेयन वक्कपीत सन्दर

মান বিচ্চাল (Cs. also ইবাৰ leb-po)
Hind. প্ৰায়, flat, দ্ৰম্পুৰ ইবাৰ প্ৰ mons-ran
leb-mo Indian flat, pease lenticular;
ইবাৰন keb-can flat level; ইবাইন leb-leb flat
like the top of a table, level. ইবাইন leb-leb,
ইবাইন প্ৰায় leb-leb, also keb-leb, also
Ce., ১৯ টুইবাইন প্ৰায় dar-skud-kyi leb-leb, as flat
loaf of bread C.: কি ইবাইনি-leb or ইবাকিleb a bard, plank; ইবাইনি-leb or ইবাকিleb a slab
of stone, cf. ইবাৰ gleb-pa (Ja.).

Syn. 8°7, cho-ga; 8°9°30 m cho-gu shihma; 4°8 m-ga; 404 skuhs; ×0°35 rahbycd; ×0°35°30°0 rab-bycd tog-pu; 56°3 dum-hu; ×0°3944 rah-hhyams; °0°54°0 hduspa; °0°0°0 bytag-pa; ×0°5°0°0°0 rah-tu bytag-pa (Mhon.).

वि lo I: a year (1. बल्बर, मेबल्बर, वर्ष, तिमानवाची द्वद'द 'सुमानवादी ३०० A khuim-shaq zodiacal days 2. = 365 "९४" बन बांn-shaq solar days). 3.== 371 डेम बन tshes-shag lunar dava. 40 4 5 5 40 40 beginning of the year; 4 gras a lo lan-boupa, 42'48'44' lo lha-ben lon-pa fifty years old, of fifty years; इ.अ.ज.ज.अ. bu-mo lo-gais-ma a girl two years old; 4.55.4 lo-dan-lo. A & Tan lo-re re-bahin or करे व्यक्त lo-re-bahin, annually, yearly ; क्वे ब्राय अ beginning of the year; 42 a 44 divisions or parts of the year ; 4.44 4.5 lo-nas lo-ru from year to year; # sna-lo, last year; बद्धा के hdas-lo past year : बदे के hdi-lo or द क da-lo this year; 3% phyti-lo in C. and ME A MA-lo Dext Year; A AME & la Akhor-te after one year had passed: #W 1 4 after 8

eras-kyis lo-bkhor-te when the prince was one year old (Gir.). The names of the twelve years of the smaller cycle are those named after the following twelve animals: 8 by mouse, Br. glas ox, 19 stag tiger, 44 yos hare, agg bbrug dragon, ag sbrul serpent, 5 rta horse, 47 lug sheep, 1 sprs ape, 5 bya hen, & khyi dog, we phay hog: and these are combined with the names of the 5 elements each twice reiterated to make a cycle of 60 years. Thus the year 1903 is called a water-hare year, and was a yos-lo-pa is a person born in that year, etc. 2. for 4 59 lo-tog; for 4 m lo-ma; also for \$ 4 to lo-tsa-wa. 3. prob.: talk, report, rumour, saying, added (like 45 skud) to the word or sentence to which it belongs; ইপ্টাইনিটাইন্ডাইনার্ডার when a rumour is heard that some boly has died (Thyy.); वन्द्रवंद्वयाद्वर हुआ वाचित्र though he may get a name (in the world) by his learned discussion, he after all is a liar (Ja.). 4. num.: 146 (Ja.).

ৰ প্ৰ lo-rgyus = প্ৰাৰ্থ ত ত্ৰাৰ story, account, history; ৰ প্ৰাৰ্থ বানী news, containing a history; ৰ প্ৰাৰ্থ বিদ্*ibid*.

A and lo-chags Cs. 'every second year.'

in the control of the

die lo-tog or die lo-thog we the produce of the year, the harvest, crop; die la-tog gla-toa to reap it, to gather it in.

die lo-tog gla-toa to reap it, to gather it in.

die lo-tog gla-toa to-tog mchog-tu bde-ua
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die l

TI lo-tho an almanac.

東西二個 Ad OL 東京山

कं 5 वर्ष lodu-thal how many years have passed, elapsed; बदम कुम दर्जिया जिल्ला कुमुद्द सम्बद्ध कुमुद्द सम्बद्ध कुमुद्द सम्बद्ध कुमुद्द सम्बद्ध कुमुद्द सम्बद्ध कुमुद्द सम्बद्ध कुमुद्द कुमुद कुमुद्द कुमुद
* (a kind of quiver manufactured in the Lo country (Rtsii.).

459 lo-hdab = # No-ma leaves of trees which full every year.

ৰ বাব্দ lo-bdod=বাব্দ তা বাব্দ প্ৰমান ing: বাব্দ্বদ উপ্পথ্ন আন্ত নাৰ্থ (Bbrow. f. 13) he had neither yearning nor hopes whatever, the earthly-minded sinner.

449 lo-nag; in every ten years there occurs one black-year in which it is not auspicious to do any good work; the year 1891 was 449 lo-nag, and 1909 A.D. will also be a 449 lo-nag.

are. to Ja. an embassy sent every year to a suzerain to renew the oath of allegiance.

वं द्वापा वेद्याच lo-nhyugs-legs-pa a good harvest and healthy cattle.

An or lo-ma was lo-hdab we a leaf.

" was ween leafless; an epithet of the
goddess Pandan Lhame who when practising asceticism would not eat even a
single leaf.

संभव lo-ma-lia the five leaves, fig.: generally those of the Mahayana Bodhidruma, the Bodhi-tree of Mahayana doctrine, the leaves of which are:—क्ष्म हेम्प tehul-khrims pure morals, भिष्य thos-pa hearing and comprehending, i.e., studying the sacred literature, हैम्प वाच वृद्ध khrim-nas-bbyah renunciation, द्वी वाच वृद्ध dyon-pa-la gnas residence in a solitude or wilderness and latterly in a monastery, व्यवस्थ दे देवस विच वृद्ध विच

Twp lo-ma-kha= q q ? A. chu-lhahi çin Varuna tree, the tree of the god of water (Mon.).

ন স্থান বিষয়ে lo-ma gyon-mahi gauns n. of the dharan of a goddess who used to dress in leaves of trees believed to be efficacious in epidemics (K. g. a, 1,7).

क्वे व्यापा सुका अक्षेत्र वृद्ध के शांदिर व्यापा विश्व (Mon.).

वं भ व्यक्तमः प lo-ma gsum-pa= ५३ है। श्रून durbyid-sman (Anon.).

व अवे वि निरा lo-mahi hkhri-çih a creeping plant.

Syn. a a a a a sku-yi hkhri-çin; & Baagu nu-tig-hbras; & S so-rtsi (Mnon.).

ăă n. of a place in Tibet (Deb. ♥, 33).

ৰ সেই প্ৰথ to-mush khur-ldan an old man, one who is under the weight of many years (প্রতিন.).

* to-mar a year's supply of butter.

ৰ এ বি ৰ lo-tshan annual produce, harvest.

ৰ অ'ৰিছ's lo-yi çin-şta as met. = ' শ না-দ্ৰa the sun (Mnon.).

ৰ উৰ্থ lo-legs, = ব ৰিল্ উৰ্থ ব প্ৰতিষ্ঠা the year in which there has been a good harvest.

*37 silk or satin of the colour of juniper leaves (Jig.).

ৰ প্ৰ to-ces= ইম r/sis monetary account; also astronomy (Minon.).

4 4-75 lo-bçad = 4 ¥ lo-tho (Cs.).

II: is also used to signify displeasure, disapproval, unwillingness as in a sq. a hadi-shagi-lo, ka ser-lo, in a thoselo, thob-lo, in a syom-lo, in a ces-lo, in

વા IV : interpretation ; ધ્યુ ? ક્યાલુદ દેવા જ વ્યવુદ, લેંદ્ર વ્યાલા લેંદા ફ્રેલ (A. 96).

the state of the s

Line Lo-hit aligns the river Brahmaputra in part of its course through East Assam. Also a 34.5. Lohin-tara: a 34.5. a. 34.5. g.s. (A. 87). the river Lohintara the source of treasure.

য়বা'ন log-pa I; vb., pf. and secondary form of Iq a ldog-pa, q.v. 1. to return, to go back : अव र yul-du Glr.; वेन प बन्द logva-hbrad Glr., 49 4 45 5 loy-in holod-do Gir. let us turn back, 3x ma ua an physic log-pahi lam the way back. 2. 45 to come back, to come again. 3. to turn round, to be turned upside down, to tumble down. Z'ăq'u no-log-pa to revolt, rebel. ∠'ĕq'u fio-ldog-pa to turn away one's face, always used fig. for to turn one's back on, to apostatize: affe a Caq 4 hkhor-wahi Aoldog-ng if you mean to turn your back to the land of the cycle of existencec, वन व वे दे पा log-po byed-pa to revolt, to rebel; ыщи Fu'u log-pa rtsom-pa to plot, to stir up an insurrection Glr., 49'4'4 log-pamkhan a rebel Glr. (Jä.).

विषय II: adj. वि. विषयोत, विषयोत reversed, inverted, irrational, wrong; इन पर वा loy-pahi-lam, का देन य lam-loy-pa in Mil. = a wrong way; देन में व हमान log-pola shugs-pa to rush into error, to turn to what is wrong. श्रु वेल la-log or श्रु व वेल्'व lta-log or श्रु व वेल्'व lta-log or श्रु व वेल्'व lta-log lta- के कि होता है। कि होता के कि होता है। कि होता के कि होता है। कि होत

ৰণ্ণৰ log-ge-wa [seems to be nearly the same as ৰণ্ণ log-pa, adj.; ই-জ-বৰ্ণ ক্ষিত্ৰ লগত .: e. 'rtaining irrational doubts or soruple; কংগুলাৰ কি bañ-rim log-ge-wa an inverted বংগুল bañ-rim, q.v.; বৰ্ণ বালা কি log ge-wa-la khyer he took it back again Mil.] from Jā. বৰ্ণুৰ heresy, heretical observance; কোনু-ব্যক্তবৰ্শ্বৰ ব্যৱস্থিত (Rda. 19) by bad behaviour one falls into heresy.

बिष् g log-lta (बिष्पाद्य gra log-par lta-wa) or क्षाव | lta-log निचादहि, निचादमेन heresy, heretical doctrine, and is of two kinds :-व्यद्भावदेवाय yod-pu kjig-pa and व्यव पर नेवाय log-par ces-pa. The first one denies rebirth. the effect of charity, of self sacrifice and of doing good, also of wickedness and The second one asserts that happiness and misery are divine gifts and there is no consequence from good or bad actions and no retribution (K. d. a, 127). Again we read: क्रि. सर संबंध के प्राप्त पा समा के रबादु बुद प्रदेश विवा ठव इवा कर द क्षा या क्षमा है (K'hrid. 10) the doctrine which holds that all things are permanent or that every thing is perishable is considered heretical on account of both being contrary to the doctrine of Roddha.

Byn. बन्दि log-ttog; बन्दु वर्षे वसमाय hkhuwaki beam-pa (Mhon.).

Mare: log-than a kind of linen (Risii.).

वन भेतु जोनवा है gar a Log-horen beege-kyi rgyal-po विनायच an epithet of Ganes's (Mon.).

Equation 15 (a. 18) [5 (a. 18) log-pa dud-bgrohi spyod-pa can n. of a religious sect in ancient times who used to imitate the habits of beasts and so degrading themselves would perform a kind of austerity or penance with the hope of obtaining salvation (Theg.).

and a set of the severe ascetical penance performed by certain religious sects in ancient India in which the ascetic used to expose himself to vultures, sometimes burying himself in a trench that they might devour his living body; other ascetice used to burn a part of their body under a slow fire (3 anglesses).

ৰ্ণ কিন্ত ইম্ব to hold an erroneous notion as something positively good: ৰ্ব ব্যক্তি থালি misapprehension, mistake, blunder.

ৰ্বাৰণ ট্ৰ'ৰ log-puhi blo-gros ৰ ব norura or প্ৰাৰণ hkhrul-pa (Minon.) to blunder, to err, to make mistake.

वेन्यर द्वार to wrongly perform a thing.

the med-pa shameless; also shameless, effrontary, shameless boldness (Moon.).

बंब्यय बहुबंबय to embrace or hold heretical wiews: बंब्यय बहुबंबय वे रहा the enemy of heretics (Yig. k. 10). क्ष्यस्य विभिन्न downfall, perversity. व्याप्त log-goyod perverse conduct, a sinful life.

Tays to do evil and what is perverse.

ৰণ ভ্ৰ log-smra or বৰ্ণ কৰে log-par smrawa falsehood, alander, perverse speech, blasphemy. বৰ্ভ মুখ বৰ্জ বৰ log-smra-wahi nags-tshal fig.: the wilderness of the perversity of speech (Yid. 2).

Syn. An ya log-sgrub; An azaza loghafen-tshiy; ya azan azan azaza skur-wa halobe-pa hphya-tshiy (Mhon.).

+ द्वन क्षत्र log-galati= देव व्या देव व्यव drinlan log-hjal ingratitude, ungrateful return for a service done.

ৰ্ণ ক্ৰম log-gyem fornication, adultery; ৰণ ক্ৰম ২০ a log-gyem dad-che-ua one given up to adultery, an adulteror, এম লাক্ ক্ৰমে ই মুন্ধি foraske that wife who is given up to adultery (Ce.).

bkhrul va (Maon.) error, blunder.

बंब हेर् स्व log-sped-can one who delights in vicious actions and sin, has no faith in religion, and blasphemes the sacred Buddhist religion. &c. (K. my. न, 113).

logs the left side frq.; द्वार जेल्ल tehur-logs this side, अर जेल्ल phar-logs the other side, on the other side. जेल्ला logs-la aside, apart, जेल्ला वाक्सा logs-la behag-pa to put aside, to put out of the way, to clear away. अर वर्ष हो अर्ज्या पड़ित thag-pabi sue-ma logs-gaig the other end of the rope; जेल्ला to logs-Aan the left or lower side (of a cloth). 3. = हेल्ल wall.

र्वप्य क्रेंच logs-skyes= इ.स nu-ma बचीच the udder, the female breast (Mion.).

首相W'Q8H 口电电.

জ্বাচান্ত্র ব্রি.র Logs chen-pohi ri n. of a mountain in the continent of Purva Videha (K. d. ২, 337).

জন্ম ৰ জিচ্'*u logs-na yod-pa* to be distinct, separate, to live by one's self, to be solitary (Schr.).

ৰ্ণাণ logs-pa other, additional: **হুণ**ণ ৰ্ণাণ rgyngs-logs-pa spare-provision (Ja.).

বৰ্ষণ প্ৰ logs-su chewhere; separate, apart, aside. বৰ্ষণ প্ৰ পেক ব logs-su bkar-wa or বৰ্ষণ প্ৰ ব্যক্তি ব logs-su bkar-wa or ব্যক্তি প্ৰ বিশ্বতি বিশ

মিটি loss or আছি আ — ক্ষিত্ৰ khom-pa leisure, spare-time, vacant time, আছিল প্ৰ ভাইত — প্ৰজ্ঞান, প্ৰাৰ্থ not able, not enabled (A. 28) no time. আছিল বাব কৰি কৰিছিল কৰি কৰিছিল কৰি কৰিছিল কৰি কৰিছিল

TE'T los-ka, Ke'P los-kha, Ke'T los-ga quan intestines, entrails, guts.

ችር ች lon-ki (Chinese) a kind of red cloth manufactured in China (*Rtsii*.).

ब्रह दे हैं 5 n. of a district in the province of Kong-po.

ত্তি ব lon-wa pf. and secondary form of ব্যুৱনাবিতন-wa, as vb.: 1. to be blind, and as adj.: blind, blinded, also as abst.: a blindman. ব্যুৱনাবিত্তি, ব্যুৱনাবিত্তি কৰে ব lon-wa-po a blindman (Cs.). 2. also ব্যুৱনাবিত কৰে ব lon-pa, = বিশ্ব len-pa (Glr.) or ব্যুৱনাবিত len-pa.

TIE 9 loft-bu de n or de ankle-bone.

বৃত্তি loft-loft uprising in waves, bulging out.

ৰূমৰ long imp. of বাংল lon-wa: rise up, awake, get up! বুং বুলাবাম বানী et him come out from in side or from his house; বু পুৰ্মে বাৰণে সুন্দুৰ্ব now get up and wait in the way (A. 129).

बॅट र हैंदे long-spund भीन, बच्चीन l. attainment, enjoyment, esp. with regard to sensual pleasures and eating and drinking: TENTES OF TORSES LOAS-spyod ca-la-byed they enjoyed themselves on meat, acuty act 44 35 lons-spyod cin de-las-byed they lived on the fruits of this tree : बदया द्वाप to cohabit, enjoy sensually. 2. plenty, abundance : 494,454 के बेर मार्ड दवन 5 और व वसन they had collected an enormous quantity of food and drink; and a long-chr-wa great riches; wealth, property, acarically 44.34 lofts-spyod-kyi bdag-por gyur he became owner of the property (Dzl.); at 5'4' व वर्षे बदम हैं। भेर he was not rich enough to bring an offering (to Buddha) (Ja.). 3. = 44 Fa nor-rduas or ags a hbyor-pa dani, fant wealth, fortune, and it we lossapvod-ldan = 45.4 15 84 prosperous, possessed of health, prosperity and happiness; The street of th

Σ[ς] log-pa or δ(ε log-po = δ(ε log-po = δ(ε log-pa lazy, careless.

2. = δ(ε log-pa lazy, careless.

3. ξ(ε log-pa lazy)

4. ξ(ε log-pa lazy)

5. ξ(ε log-pa lazy)

6. ξ(ε log-pa lazy

45, 244 the poor class of cultivators who are unable to raise a good crop (Risii.).

বিদ্ধানিক 1. news, tidings, message: বিশ্ব বিদ্ধানিক good news, বিশ্ব বিদ্ধানিক to give notice, send word, send a message; বিশ্ব বুলি lon-skyur-va to give a reply; বিশ্ব বুলি বুলি বিদ্ধানিক কিছুল বুলি but me know, send me word.

ইনি I: los I. in truth, indeed: "কৰ্মনুত্ৰণ হং বঁলাখীৰ he is indeed the lord protector and refuge. 2. টুং বেই বুল বান্দেল can you go, could you go! বঁলাৰুৰ los-thub yee, I can. 3. true, certain ব্যাস্থ্য কৰিব it is sure and true; certainly it will come to pass. Fig. I: 1. is the twenty-seventh letter of the Tibetan alphabet corresponding in sound to Sanskrit w. It is pronounced like ah in the words shin, sharp, etc. but palatal; acc. to Jū. in C. it is distinguished from a only by the following vowel being sounded in the high tone. 2. num.=27.

- III: माम, चालिय 1. flesh, meat: न जर्बर बेद केमम हद के में व वहर being fond of meat cuts off the life of animals. 4654= SENERA wa thin, emaciated: 444 4 vak's flesh, 89'4 mutton; 44\$5'4 to boil meat, न दें प to roast meat; न पड़ प्रमुख ca-bond gaum the three kinds of flesh which are possessed of different peculiar properties: (1) 434 34 human flesh; (2) #43 4 otter's flesh ; (3) 43 49 4 hphyi-wahi-ca the flesh of the marmot (Sman. 3), - 1 APT a sexual instinct. 2. surface of the body, 49 44 Track in lump of flesh; a senseless person | S. न भे र में spots, stripes, etc. on the skin (of an animal); 9'57% ca-dkar white or fair complexion. 197 ca-bkra n. of a cutaneous disease Mcd. [a kind of white

leprosy]S. 3. for ¶a, the stag. 4. qual muscle, § ¶ thoracic muscle (Jü.).

Syn. Bu an an khrag-skyes; Bu an an an a khrag-las gyur-pa; an an an an an an gsum-pa (Mhon.).

ৰূপীৰ ça-kon for ৰূপীৰ ça-hkhon (Vai. sk.) grudge, resentment, hatred.

4'%5 ça-skad the cawing or croaking of a raven; the cry of the stag.

189 ça-khug bag in which powdered dried meat is kept by travellers during a journey in Tibet and Mongolia.

animal, without the skin, head, and entrails, 3 of flesh of a large animal, 4 of a smaller animal.

可靠 ça-khyi; 芒中华 a hound, a hunter's dog.

¶B ça-khra fun [bile]S.

ণ্ডাৰ ça-khrag flesh and blood, meton.
1. for body: প্রেপ্তাপন a sound body
2. for: children born of the same parents.

ৰ পূৰ্মৰ ça-hkhon = পূৰ্মৰ পূৰ্মৰ কৰা anger, fury, enmity, an enemy; প্ৰশ্ৰীৰ কৰা bearing grudge against a person, harbouring enmity, v. পূৰ্মৰ ça-kon.

ৰ শৃথ ça-yoş colloq. for কাৰ্থ çam-goş lower garment.

a a a a sure of the tree Butea frondosa]S.

oolloq. corpulent; 4'34 ca-repays healthy

corpulence. 4 3000 30 ca-name rayas health and ill-health; 4 3000 30 70 3000 becoming healthy after illness or loss of flesh in the body also healthy corpulence.

Syn. adajuse: btehag-brak; şenigu kamşrgyas; gʻ-qʻaz-'ü eku-ça bbyor-po; fiqui qen stobs-bcae; fiqui qiq stobs-fdan (Uhon.).

4 14.34 Ca-shon-can n. of a heretical lama of Tibet who wrote many treatises explaining the Buddhist tenets wrongly and performed Buddhist religious rites in a reversed manner and who afterwards became a convert to Bon. He was called 4 14.34 3.34 and belonged to the 34.35 sect (D. R.).

1 তা ça-can মিখা, মনুনাহনী [a fibrous root; a medicinal plant commonly called Katki] S.

প্রি ça-chen সভালার human flesh (Sman.)

প্রিণ ca-rjen sa বিষয়ে, মজানিব [earnivorous, a goblin] 8.

4) ça-ña near blood-relation, descendant.

Syn. 45.4 ggud-pa; 244.45 rigs-ggud (Mhon.).

454 ca-dus the month January when meat is cured and rent paid in meat collected by Government and land-lords in Tibet (Rtsii.).

The ca-phil 1. (Chinese) a kind of tea (Rtail.). 2. meat cooked with phing (a kind of vermicelli extracted from peas).

न व ça-bo=६व enemy; = न व्यवस्थान्तुः इतः६वाभान् व स्वर्धाः व्यवस्थान्तुः (Sāiā.); अवदेरः व्यः दवाभान् वरः इतःवासम्बद्धाः (Khrid. 27).

ৰ্ম ça-mo 1. mushroom. 2. is described as= হৰ্ম কৰে sheep-fold (Risii.).

न्द्र-med चत्पन fleshless, emaciated; also, name of a hell.

4 4 ca-bbu a maggot.

 $\P^* \mathbb{R}^n$ $\varphi = bur$ in W. boil, abscess, ulcer; mark left by a lash, weal $(J\ddot{a}.)$.

नहरः ça-şbyañ is described as कोन के हैं। १.न (Rtsii.)

न दः ça-şbrafi महिला flesh-fly, blue-bottle-fly (Jä.).

‡ ¶™ ça-ma 1. n. of a kind of singing bird like the linnet (K. ko. ¶, 2). 2. the placents or after-birth, the bag or pouch in which the embryo is formed and which comes out immediately after the delivery of the child: hence, also, a wet nurse or upon. 3. ■ ¶ ℚ ¶ maiment of the gods (K.

ৰ্মিৰ ca-rmen fleshy tumour, a lump in the muscular flesh. ব্ৰাইন্দৰ্শ হ ca-tshan dmar-po a tumour resembling a weal or a wart.

my. 7, 7).

ৰ c-rtsi= ৰ গ্ৰে complexion, colour of the skin: ফুন্টা ডুলাৰ কৰা (Bbrom. দ 54) the Brahman's daughter of fair complexion.

中華 ça-taha 1. affection; 中華教 (Jig. 35) without affection; acc. to Jä.=a friend; 中華教 amicable, attached. 2. hot mest.

45 ça-tshe=4455 nickel silver (Jig. 16).

ৰ্পাৰ cu-mishan = ৰাইৰৰ ca-stags (Mison.)
স্থান [lucky or unlucky marks on the
body] S.; ৰাজাৰ দিয়া [knowledge of lucky or unlucky marks on the
body] S.

ৰ বুৰ ça-hdser wart; ৰ বুৰ কৈ one having warts in his skin.

ৰ's ca-sa or ৰ'ৰ বিষয়ে 1. prop. flesheater, carnivorous animal. 2. gen.: a class: of demons. ৰুমা and ৰুমান্ত are two 3

kinds of such loathsome demons, the names of others of which are as follows:—

§ \$\frac{1}{2} \pi_1 \ll_1 \ll_2 \frac{1}{2} \pi_2 \p

ৰ স্থান্ত (a-sasi-glish n. of a cannibalisland situated beyond the island of horned cannibals: মুধ্য ক্ষাৰ্থ বাৰ্থ কান্ত ছিল (K. d. ৰ., 335). ৰাম মুধ্য ব্যাহ্য স্থানান্ত কাৰ্যা hobgoblin.

4'14 ca-sug or 4'414 ca-gsug = 14 sug.

TIC ca-sod use [dry flesh, one who eats flesh] S.

- প্ৰাণ্ড ça-grig bdu প্ৰাণ a kind of disease [white leprosy]S.

শুৰাৰ Ça-bug stag-sgo n. of a sacred place in Tibet (Deb. শু 45).

ন ই শইব ça-yi-mchog বিষয়; as met. = প্রবিশ্বনথ srog-gi-gmas the heart, the seat of life (Mñon.).

ৰ্থ রম ব্যুব çu-yi luş-bend met.= শ্লুপ blood. ৰ থী মাৰ্থৰ ça-yi su-bon মান id (Māon.).

: ব্ৰ'ড়'s ça-li ho-ta a religious instruction of the Tantrik class: বং দী ক্ষুং বন গুলাই বা ব্ৰ'ড়ং ক্ৰেণাৰ। কৰিব কাইং বংৰ'ব মধ্য (Ya-sel. 224). [S'alihotra was a colebrated teacher of the science of horses in India]S.

4'44 ça-lun revenge by death for killing and the like.

 $\P \stackrel{\text{def}}{=} \text{ca-log}$ warped, oblique, aslant in W.*(Ja.).

ন ৰ্মণ ca-loy = প্ৰশ্ব কৰা ca-loy-log bloated. ন্যান্য ca-logage is explained as ধৰ নত্ত্তি কৰ্মণ (Bless.)

4'49 ça-syab = 4'344 ça-ñams (Mñon.).

4.44 ca-thag excrescence on any part of the body which, acc. to some, is a sign of wickedness.

- প্ৰাথ্য ই ça-la gyu-ri = ৭৭ম ই (mystic) (Mis. 4).

que ça-çafi n. of a large number, a numerical figure (Ya-scl. 56).

প্রা ca-ka a kind of game (Vai. sf.).

Saffron from Kashmir, in C.

‡ পূৰ্পাৰ ça-ka çi-la n. of a precious stone, or gem: প্ৰাপ্তিম স্থান্ত হয় হ ça-ka çi is a protection against evil spirits.

শৃশৃদ্ধ 'Ça-ga' n. of a place in Tibet শৃশ্দ্ধ ৰ n. of a celebrated Lo-tsa-wa of that place (Deb ব, 1).

455 ca-pho ru-rta (34) 38 [medicinal plant Costus specionus]S.

শী তু ça-chu = শ্ৰম ম gost-mo কবিশ্বৰ the white Crossoptilon grouse (Mson.).

† ¶5 ça-la se met.=¶ ţrgya hundred.

A ga-sta= I klu (Vai. sñ.).

47X'U Ca-ra-pa n. of an Indian saint (Los. = 3).

+ 4'X'QQAN'BE carra hbigs-byed

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† निर्देश समाध्य fine linen; न्यरेन्य a garment made of fine linen.

4 TH ca-pos a thick blanket in Ld.

‡ प्राप्त ça-wa-ri अवर a hunter; a

Syn. 14⁻⁴ fhon-pa; ^R 54ⁿ⁻⁴ ri-dhage-pa (Mhon.).

‡ 4^{m ku} Ça-wa ri-pa n. of Buddhist Tantrik saint, a pupil of Nagarjuna (K. dun. 6).

প্ৰ-rag dried apricots with little pulp and almost as hard as stones.

4'X'A'Z ça-ru ço-re (cf. 4A'' a bçer-pa) in W. moist (Jä.).

4 XX ça-rar max a kind of sugar, refined sugar (Cs.).

न न द्व-çan a kind of Chinese tea.

न्त्रायु देट' ça-la yu-rif (न व सं रेट : अ

† 7 23 G Ca-ribi-bu arrive the famous early disciple of Buddha.

‡ পূপাই শাংক Ça-ka Vyakarana n. of a Vyakarana or Sanakrit grammar by Ācārya Chandra Gomin.

नुप्रवाद के दिन kya kay-na be-con प्रधापि सम्भ the S'akya who carries a club in his hand (Yig. 17) [n. of the father-in-law of Buddha according to the Lalitavistara] S.

TO Calkya=1574 and n. of a race to which the last Buddha belonged; prob. the Sacce of the ancients; the common names by which Gautama Buddha is universally known:—132474 = 8'akyamuni; 138474' angung; 138474 angung; 138474 angung;

त् उके वे सम्बद्धिः ; गुउदे श्राम्यकः गुउदे वेक्ष section of the Sakya race. नुउद्धे व also called श्रेष्ट्राच केन्द्रिया the lama who founded the monastery of Sera near Lhasa (Rjenam. 353).

from or 4.45 1. blood. 2.=6.44 overflowing of rivers and lakes, in Amdo dialect.

Tibet with ten to twelve points on each horn, including under this name some three species.

Syn. 3'44' rwa-bou-pa; (4'14'4' pra-se dha-ra); 3'4 çwa-wa (Mhon.).

- $\P'\Pi'$ \P' Q' Qa-sea qna-sea n. of a country in the east of India the inhabitants of which have ears like those of the deer $(K, d, \times 267)$.

TTE Cwa-so sgas n. of a district in Kham (Los. * 5).

† 4 % 5 coa-sa-na (mystic) a class of Brahman (K. g. F., 26).

† pak-ti ufu; spear, lance, pike, of sword also trident (Cs.).

sunder (Sch.).

fag-cag de pendant, hanging, projecting.

page = 7 494 1. joke, jest, fun:
444 2 2 3 4 to rally maliciously, to turn
into ridicule with earcasm; 44 494 a bad
joke. 2. cause of contention, object of a

dispute or a quarrel, matter in dispute, quarrel in gen. $(J\ddot{a}.)$.

gravel; 49 % 34 gravelly; 49 % a plain abounding with gravel. 49 % rocky ground; 49 % gravel; 49 % earth mixed up with pebbles, stony sterile ground (Jä.).

F est a kind of tambourine used by the Bons during their religious services (Lot. 95) v. 945 geat.

Figs. ** Country of Shangshung (Yig. 9).

can-thag = \quad w \quad a (Jig. 25) warp, the longitudinal threads of cloth; length.

Mife (Maon.).

Syn. (4 (am dehi-soah dehi-pa-ka; 54' 14' 55 dug-kteho-byod; 45' 95' 38 çah-çah dehu (Uhon.). ** ** con-cons = ** 5** high and low; any undulating surface.

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rans I: or are men; resp. the nose; are significant and significant and significant are set of the nose. against that attachments are bad he knit his nose (i.e., brow) (A. 106).

cular. 2. mark of punctuation resembling a perpendicular-stroke, also 3° 45, or 29 45. Is a discritical sign of about the value of our comma or semi-colon; 34 45 the double perpendicular-strokes dividing sentences, or, in metrical compositions; 39 45 the four-fold 45 at the end of sections and chapters; 34 45 the dotted 45, an ornamental form of the ordinary 45 put after the first syllable of a line; 45 85 4 4 4 4 to make a 45 (Sch.).

omb, to curry, (a horse), also 43° to comb, to curry, (a horse), also 43° qual. Also: to brush, to stroke, to rub gently with the hand in W. $(J\ddot{a}.)$. cad-ma curry-comb, horse-comb (&ch.).

one year old: A was grapes a skin of a yak-oalf (Rissi.).

পূর্ব for 1. union, mounting, lining of:

আধ্যানিক বুল বুল ক্লিয় can-shyor two different languages joined together, n. of a

43,4 can-pa I: 1. wrongly spelt for a44, a butcher; \$43,44 ainful butcher; \$43,44 ainful butcher; shop, 44,34 sinful ignorance of slaughtering an animal. 2 master or rower of a boat, boatman (Jä.).

ন্ম না II: 1.= মা বৰণ ব জন্ত bab-pa, fault পুৰা মই বুৰণ দৰ বস্তুত্ব পুৰা কৰা দ্বীৰ by the fault of polluting the royal residence (A. 144). 2. বাৰণ, গুৰ্বিল, মীনব্ৰ, ugly, frightful.

‡ 93 5 2 Can-ti-pa n. of an Indian Buddhist teacher (K. dun. 45).

‡ १९ देश Çan-di-la or १९ ५ है व ब्राक्टिय-कोच; n. of a 1806 (K. du. न, 333).

45°58% Can-dmar a wild animal of the deer class, called: 8.59% 39 (K. ko. 7, 2).

43 E can-ja a kind of Chinese tea.

4434. Gan-dust the Chinese provinces of Shantung (Grub. 4 4).

শ্বি Çab n. of a district between Sakya and Shiga-tee; প্ৰাট্য Çab-spo-isa n. of a place in Teang: ইংৰা-ক্ৰাট্য প্ৰাচ্ডৰ ক্ষিতি (A. 88) then at the time of proceeding from Shirb-go-nga.

43 43 pab-pub 1. whisper, whispering; jocular eaving or speech, a joke; 44 48 4 to whisper in the ears. 2. acc.

to Jä. a lie, falsehood, 9797874 to lie, to cheat; 979774 descritful, fraudulent, crafty.

The cam = 470 span the lower part of a thing, also that of a country; 40°4 a low-lander (opp. to 498°4 and \$5'4). 440°5 span-du adv. and postp.: below, at foot: 5.5°40°5 was they will be treated of in their respective chapters at the end; \$8'-90°5 under it, underneath that. 40°40 cam-gos= 40°400 under-vest, under garment; 40°400 cam-thabs 40°400, forment; 40°400 cam-thabs 40°400, forment worn by Tibetan monks. 40°40 Cam-ma a man or woman of Lower Ladak.

Tritika Pandit who preached a perverse system of Tantra and used to wear a blue petticoat: § Vara because war are well a "4" of the was an outsider (i.s., non-Buddhist) called the blue robe (A. 66).

The first of the Buddhist Utopia, probably the capital of the eastern Greeks, i.e., of Bactria, where Buddhism of the Mahayana School in the first century before and first century after Christ flourished. The Tibetana of the fifteenth century A.D. in their anxiety to find it on this earth are alleged to have identified it with the capital of Spain. S'ambhala in Tibetan is a agrant often spoken of as a country in the northwest of Tibet, fancied to be a kind of paradise. Any and a way and Journey to S'ambhala, n. of a book written by Panchen Paldan Yeshe of Tashi-lhunpo.

east; 4 344 eastern direction or quarter; 444 come from the east; 4544 resides in the east, a resident of the east; 44 inhabitant of an eastern country, an oriental. 4.3 4.4 the sun (Yig. & 14).
4.3.4 4.4 feet, one residing in the eastern hills one of the early sects of Buddhism. 4.4 4.4 and Purva Videhan. of the eastern continent of Buddhist cosmogony. 4.4 south-east. 2. termin. of 4.4 into the flesh.

न्द है निमादमन= भाग or ब्द के drought, rainlessness.

#\$9 car-gyis forthwith, straight (A. 68); #\$9 car-gyag directly, straight away, at once: #\$9\$99 run at once (Liafs.).

T'95'95 par-hgyur-byed as met. = blood (Mhon.).

TYGENT Car rgya-mteho chen-po seems to be the Pacific ocean, the great ocean extending to the east of China (Fig. k. 14).

中資本文章: Çar-sgo me-lon glin n. of a place (Bissii.).

Fig. Car-kha n. of a place in Tibet. Fig. 1 the chief or ruler of Shar-kha; also name of a celebrated Lama of that place who was known by the name Pandan Rhar kha-wa (Yig. 3).

Amdo (Jig. 22).

formerly manufactured in Bengal and Assam (Yig. 21).

-PX G car-po 1. W. adulterer, on the part of the husband (Ja.). 2. a youth.

2. pf. and secondary form of qual q: ym qr, sunrise, dawning in the mind. 3. n. of a tribe. 4. n. of king Utthanapada, son of king qual q q q q this king was a contemporary of Buddha.

full-blown female; acc. to Jä. grown-up girls (collective noun). 2. Sch.: a strip: \$7.34.4 par-ryyab-pa to sew in long stitches.

ক্ষান্ত cal-dkar a kind of white silk scarf used for presentation to gods; it is described as দেকৰণ ধুৰ ন্দৰ্ভন বি (Rtsii.).

AND cal-wa a harrow; AND to harrow (Sch.).

ন্যাস çal-ma stony ground; mountain side consisting of detritus; প্ৰান্ধ ব full of sharp stones (Ja.).

of hell the leaves of which are sharp and pointed recembling swords, and when hell-beings try to climb up this tree it immediately changes the direction of its sword-like leaves and points towards them to pierce them.

নুষ্ঠা cas 1. part, a'পুৰ id.; ব্ৰুণ ই'বল পুৰ'পুৰী part of this rice; পুৰ'পুৰ'গুৰি বি to distribute,...among (Jā.). 2. some, a few; মপুৰাৰ some days; মপুৰ'পুৰা frq. in colloq. as "ka-she," পুৰ'পুৰুষ্কে or চৰ্কাৰ্থ মং please, give me some, a few (A. 105).

न्या के ças-che or न्या के या 1.= कर व व्यक्ति, त्रव्य, व्यक्ति,
quidu or quide in an eminent degree, in an exceedingly great measure: quide age did not grow very powerful or atrong.

নি ci-wa = খুন্ন or শ্বাধ্য আনি, লাখে, আনু pf. and secondary form of এই এ.

1. vb. to die, to expire, to go out (as light, fire); নিশ্ব is dead, died. 2. partic. and adj. দিলাখি, lifeless, dead body; নিশ্ব আনু কি বাল্ড

ন নী ল ci-ki-ma = ৭৯ দেল স্বৰ্ষ্ট ; sbst. dying, death: নী ন ন in dying; ন ন ল জন্ম = ৭৯ দেল জন্ম he is at the point of death, he is at death's door.

수 취계계약 Çi-ka ko-la n. of a place in Orissa on the seaside (Dsam.).

‡ ने वित्र हैं य çi-khan di-la विश्वविद्य a peacook (K. ko. न, 5)

में निर्मान कि सिरोध n. of a tree, its flower and fruit (K. du. 3, 876) [Accordanted S. नेर पूर्व ने रे.व. नेम हा यहा स्वाय सामा अर्थाः व स्वर स्वाय स्वर स

the fruit called S'iris's grows five fingers' in breadth on the appearance of the star (planet) S'ukra.

A 29 çi-rig W. clinking, jingling

A Ku ci-rog in W. a sort of early barley.

‡ ने व çi-la wrongly for ने व çi-la बोच = वेश्य, दंय वेश्य moral behaviour.

‡ A = ca-la dru = 1 = 0.

to be) able: १९६६ प्रेम ने ने किया था। 2.= (to be) able: १९६६ प्रेम ने ने किया now you have said that you would not be able (to do that work) (A. 60, 156). 3. युव, बाका louse; में ने व common louse; वा ने के abseptouse, tick, है ने ने बिड, ब्रामेन or की ने के bug; ने न वा किया पर की की bug; ने न वा किया पर की की bug; ने न वा किया पर clean from lice; ने का full of lice.

aq q q cig-ge-sca soc. to Jä. 1. standing or lying close together, close-bonded. 2. trembling, tottering, wavering; with aq looking this way and that, looking about, perh., also, rolling (the eyes)] (Jā.).

নিম্পানী cig-geg = ক্ৰেৰ বিভিন্ন relaxed; also relaxation Also: বিশ্বাই as in ক্ৰিলে বিশ্বাই কৰিছিল দেৱিছেবা; ক্ৰিলেই বিশ্বাই কৰিছিল কৰিছেবাই ক্ৰিলেই ক্ৰিলেই ক্ৰিলেই ক্ৰিলেই ক্ৰিলেই কৰিছেবাই
after a final 4.

AL 11: 1. EN, NN, a tree, AR NN in col. cin-dum; \$ AR a berry tree or fruit tree, \$ NA a berry tree; WAR withered tree. 2. WW wood, timber; made of wood; AR AN some wood; PR AR timber,

timber-wood, 85%: fire-wood, fuel, 184%: dry-wood.

‡ 4x 734 çiá ka-ku-bha uyu the Arjuna tree.

Syn. 500 th & dpah-bohi-cid; \$4.

§9. A erid-sgrub çid; \$40 \$9 phyogs-grub
(Maon.).

‡ के पेचित्र हाति ko-ki la-kşa घोषिणायस्य the tree of cuckoo's eye [the plant Asteracantha longifolia]S.; with syn.: ६९ के. bur-çin; देश्व dri-ldan; तुःश्वमीच khyu-byugmig; ६९ के.बुड bur-çin erun (Mon.).

‡ শৈশেন çid ha pet-tha (ব্ৰিছম) ছবিজ; the Kapettha tree.

Syn. The ka-ped; gr. \$ skyur-çisi; Trau \$5, so-Kamş-byed; 5, 8, un da-dha pha-la Trau 24, sho-hbraş-can (Mhon.).

‡ नैद'न्द'न् çifi ka-da-mba; क्रम्मक्र the Cadamba tree.

Byn. Equist tehoge-can; Paulaux; etobebenh; 544'48' Az' dgab-wabi-çih; 544'40' Az' Edul-etobe-can; anawx 44 bbrap-mah-idan; 444'44 gçol-idan; 544'85 dgab-byed; Az' au'54 çih-bal-can; 4'85' 4' chu-ekyar-can (Mhon.).

क्षेत्र का दाव çik ká-çim-ba-la the (रोपन) Káçimbala tree.

Syn. \$14444 erid-pa brisegs-pa; Kin rn-tsa-na; Kinta mah-byed phuhpo (Mhon.).

A 34 set 24 fin-rhun-maki me-tog ar-34; lit. the thief's flower tree.

Syn. Ing. Aga chom-thun me-tog; y 24.4 thra-ean-ma; 35. 24.4 duh-can-ma (Ahon.).

ोर जुन çid-less रिक्क, व्यक्ति assafostida, used as medicine and as a spice : नेर जुन हैन व्यक्तिकृत वर्ष हैर हुद केन assafostida oures worms, cold, and wind in the heart. * F4 çis-şston=1'83 gpyi-shur (mystic) (Mis. 5).

नेट हु sid-stin or नेट है हु द any wooden image.

* TAR çift şkya-nar; quest the Pățala tree.

Syn. 455'45' \$ \$dod-pahi pho-ña; sectum mdsod-tha-ma; & \$9'8'49 me-tog stsa-nag; gata' An lus-hau-mig; kan h in sahs-kyi me-tog (Khon.).

नेर वृ çiñ-skya व्यक्ति=5व में इर dug-mo-मॅंग्स (Mhon.).

* *) ciń kir-ti a carrying-frame for packs, etc.

के के किन्यु çifi-gi ba-thag creeping parasitical plants.

Byn. I'n rtsa-wa; रवाप ral-pa; कर: rmaß; I'n rtsa-phrun; पायप pathag (Mon.).

नेद ने बेन्स çik-gi srin-bu चुच ; wood-eating worm, moth ; a writer.

Syn. 2.49 stea-bbu; Ac.44 çik-san; A.4.4 yi-ge-pa (Mkon.).

नैद**ेश** çis-gi mig इतिक, कुकुन्दारा [1. squint-eyed. 2. the plant Shorea robusta]S.

ACTIVETS cin-gi me-tog kha-phye blossoming, the flowering of a tree.

Syn. gau'in sbubs-grol; gin gya-grol; Tain go-cha-grol; un's rnam-gèye; un's rnam-phye; un'an's rnam-par-bye; un's ar rab-tu-car (Unon.).

মাৰী ইন çin-gi risa-wa বুৰুত্ব the root or foot of a tree. ক্ষী ই লি.gi rise-mo the top of a tree.

क के çis-ryon wood-peaker; के के हार्च çis-ryon khra-ho the spotted wood-peaker; के के कि प्राची का प्राची का का का का का का peaker. A grad-rayal 1. a tree of extraordinary height or circumference, a giant-tree. 2.=49 aya the water-god.

नेर अर १ १त-क्रांत समूच, व्यक्तिष्ठ liquorice; नेर अर वेन इन्द्र केन वर केन्द्र liquorice cures disease of the lungs and that of the bowels.

নিং শাংগ ছার্ব çid-malar idan-pa; কয়ুছিল, কিলা [an aromatio plant, Anethum pannorium] S. Byn. মাষ্ট্র mi-si; নিম্মান্ত কার্যান্ত gkar; ক্ষাম্পান্ত gdugs-gkar; কার্যান্ত্রের প্রমান্ত্রিক ক্ষাম্প্রান্ত ক্ষাম্প্রান্ত ভ্রম্ম প্রমান্তর্ভিতি ক্ষাম্প্রান্ত ভ্রম gnas-su-skyes; ম্বান্ত্রিল ra-wa-skyes (Mino.).

** THE pid-loud = 8" M molasses (mystic)
(Min. 4)— ** THE THE : 8" M and M" **
molasses and honey (Sman. 3).

Acres cist-chas 1. wooden utensils, implements. 2. tools for working wood.

नेर उन gid-ta-la सावस्य palm-tree, नेर इन अर्थ वर्ष-द में देन में दर में दर । देन में दर (K. da. ५, 352) it is stated that the palm tree will neither grow nor thrive if its head is cut.

‡ नेर है म'म gift-ti ka-ka शिक्का ...

Syn. <<p>Syn. <<p>Syn.
Syn.
A Ya cist-tog or A Ta fruit of a tree, fruit. A Yagan cist-tog rgyal-po= A Ta a sour fruit used for medicinal purposes in appearance it is like the heart (Sman.). A Yagan cist-tog lil-wa prob. Inque, Thus—the wood-apple. It is mentioned as most holy among the fruits of India and is particularly secred to Mahadeva and valued for its medicinal properties. It is one of the Taylangan eight auspicious objects.

नेरम्भं sid rta-mo n. of a kind of bird; केला-अनुक्रियामचेत्रमञ्जयसम्बद्धाः केरम्भः कुर (Yasel. ?).

As a cif-rta ('lit. wooden horse') Tw. was, when any chariot, waggon, cart, or wheeled conveyance: fig. = 34'4. vehicle of the doctrine, e.g., 7 34 Mahayana school of philosophy; 35.5.4 a wheeled carriage, chariot; नवन के द quulgyi cifi-rta or "44445 war chariot, of two sub-divisions :- 4435 Franks triumphal chariots, and FENGE \$7.50 and CAS BUMB \$4-24.5 gave flower chariots, i.e., light conveyances drawn by horses which were used by the rich and by royalty. 3: 58 PK QUE cif-rtahi khaf-bash chariot the body of a waggon: Ar garage aid-rtaki mday the pole, beam, shaft of a cart; 3x. sa aux a cia-rtahi hphan-lo chariot-wheel, Ar 36 am cid-rtabi ries the track of a car or cart.

A PART of cistratic kha-lo-po wrete conductor of a vehicle, charioteer. Is mentioned especially in the early history of young Gantama as recorded in the Dulwa.

Syn. MTCs mgo-bdron; TH ma-khrid; In 1849. cis-rtabi-güen; Tunif gyaş-şdod; purgu kha-la şgyur-wa (Mson.).

August 1982 is fid-right ghan-ris unusus the yoke attached to a chariot to which draught animals or horses are tied.

Ary we gid-ria low-pa wave n. of the king of Ayodhya whose son was Rama, the hero of the epic Ramayana. Ary work son of Dasaratha, i.e., king Rama, the vanquisher of Ravana king of Lanka (Man.).

4.34 qid-rta-ma=4446 a river, stream (Maon.).

wood or sculptured (mystic) (Mist. gds. 4).

Ax 34 34 cin-rtahi-lus = 95.4 4 4 4 4 4 4 4 the choka bird, a species of duok (Mion.).

नेदाबाद केषाय çid ba-glad rmig-pa the bull's eye-flower.

Byn. PKTTMUNG kha-dog goum-pa; K. A. bur-çik-dçi; Annim teher-ma-shim; un Annim sahi teher-ma; 4743778 nage-kyi rha-çtsi; un 1878787 sahi-hyyur-byed (Uhon.).

Syn. ऑंट हैंन के mehod-sten-çih; हार कान्यन khyad-par-gnas; वेद व व pib-pa-la; क्र विशेष्ट glah-pohi-sas; क्रेड दिस्स व çih-gi dwah-po. (Mhon.).

ने अ विश्व विश्व हों rma-byahi gteng-phad बारती, बुक्क ; the peacook's crest tree [a species of grass, cyperus rotundus]S.

Syn. Fix'4'A fto-fgod agron-me; N'S' Til zma-bya lo-tsa (Māon.).

Ac 19.14, cik mya-kan med Andrea.

Byn. 4.44 a. du-ke par-etsi; (44.14 a. f.)

h dgah-wa shyin-byod; ukunda ekak-nidas;
anaga: teka-was-gak; anada teka-wa-bdsin;
ak ngka dak-bkhruks; (Ukon.).

Byn. 194 al al al abal-pahi hdab-can; 194 le kkrag-ldan; 195 le 44 lk poag-cik gar-byed; 1844 teka-lus; 194 leh hkro-bdein; 196 ka-thakga; Nyangula: nuc-tog mgulrik; 44 lk ger-çik (Mkon.).

नेर व çis-toka 1. पुण्यस, अवृत्य, अवृत्य, तम्. 2. cinnamon; नेर वेदे वें अ तिवःगम, कविषम cinnamon losf.

Byn. upuraza page-hdab; 1914 çun-pa; garmba lue-mchog; majaanba yan-lag-mchog; ahirin hgro-ldih-ekyes; kujisa cha-ga-san; anizazi reg-byed-gdok (Mhon.).

* cish-takal a forest; clip, shaving, splinter.

नेर बर्वास्त्र çid-teher hbras-can प्राच,

Byn. 45435'44 gtsug-phud-(dan (MAon.).

* sid-gahod a wooden basin, tray, trough; tub.

Araka gid-Adein=&'Ar' the plantain plant (Mion.).

देश मार हानी-द्वारत स्थापण an implement that "eats up" wood, or bores in wood, a gimlet [1. a carpenter's chisel or adze, 2. the Indian fig tree]&.

Syn. A: p çisl-sa; A: adqu çisl-hbigs (Mon.).

Accessed Cistons and access no of the mother of the great Buddhist reformer Tsongkhapa (Lon. 3, 18).

के वर्षे qid-bao-pa carpenter.

Syn. Army çid-qikhan; Araliya çidhjog-pa; Aryk çid-çta-byod; Arykyaya çid-gçog-qikhan (Udon.).

Actuary gid-yen-leg was thorn (8. Lee.).

Articus with fulfilling tree.

Ryn. कोर देद geer-çid; कोर है बहर उस geergyi gdod-can; गुजेर केंग्र ku-med lo-ma; २९६० इस कृत hdab-suh-ldan; हण्या उन दुनिय-yab-cun; वुर्श्विष प्रतेष phun-tshoge-byhel; सार्विष अतbrtol; सार्विष्ण sa-hjoms; ५०४ व्यक्त नेद्र dpagbeam-çid (Mon.).

Ac 4 cin-lo leaf of a tree, also twig. Ac 4 x 4 5 4 7 cin-lo-ma bdun-pa and [seven-leaved, the tree Alstonia] S.

Byn. of latter: भेष्युमायत्व mi-māam-hdab; बुडेब तुर्व प्रयुक्त-chen çun-pa; प्रत्यावदे तुर्व प्रवर्तन्त्रः paḥi-çun; विश्व भेष ston-gyi me-tog; दुवर्षान्त्र dug-lo-can; श्वाधीनाव्य निर्देशः lha-yi brah-çiñ; वद्याद्वाद hdab-bdan-pa (Mon.).

बेट वं ज्या पुरान प्राप्त क्षेत्र-lo gear-du khakbue-pa fresh shoots of leaves.

Ryn. बिकार केंग्र thog-mahi lo-ma; वश्च केंग्र sha-hu-skyes; क्या केंग्र gear-skyes; छैऽनि khyehu-kha; दर्धाय दृहमा dah-por hkhrufis; क्रि. ५ वर्षेत्र steh-du-hthon; क्या प्रकार प्रकार gear-pa gear-pa; सुग्र myu-gu (Mon.).

के नुवास है हांसे-इत la-ma-li = भाषाती.

Syn. Ar wanka çisi-bal-hdsin; Yava kr. grol-wa risi aki aşış htsho tshe-betan (Mson.).

‡ नैर ने १ न çin çi-ri-ça विदीष [the tree Acacia sirisa] S.

Syn. A Fall me-tog-hjam (Maon.).

‡ नैदःन्मी çin ça-mi समी [the S'ami tree]S.

Syn. III⁽¹⁹⁴ ça-kuhi-hdras; II shi-wa (Mhon.).

At As gist gi-lu far a species of tree.

Syn. Agranti çi-lu dhar-po aranalum bad-kan-hjomş; ananuran hkhor-man-can; anan heil-wa (Mhon.).

के. तुन çis-çus व्याचक, चीप the bark of trees: perhaps, cinnamon. के. तुन है कर çis

qua-gyi chas wine extracted from the bark of a tree, cinnamon wine.

Syn. Ar Man çin lpage; Ar Fan çin lkoge (Minn.).

As To cin sa-la erece the Sal tree.

Syn. sereteen fram-hjoms; ? 235 dribyyur; 25,4200 hdab-ma-ntho; 25,420 brtanma (Mñon.).

नेद बेद बेदे अहमा çid sed-gehi mjug-ma (lit. the lion's tail tree).

देश में हैं दांबं दर्ग-ju विष्णु, वष्णुम (lit. thunder-bolt tree).

Syn. (TAx rdo-rje-çik; Aiham kun-tu ho-ma; Aihadsu (Mhon.).

At 14 cist-spin wood-moth, a kind of worm which eats up wood; At 14-34 cist spin-brun excrement of wood-eating moth which is said to cure disease of worms.

As a cin-ser = 3 TAS skyer-pa-cin (Maon.) the yellow tree, berbery.

And a celebrated female saint of Tibet (Man.).

ইংস্কৃত্য çifi u-duni-wa-ra বসুৰুত্, অক্সায় (the glomerous fig tree) S.

Byn. a5.5. Alem belug-hjoms; alf-ha-ma an mchos-byin yan-lag; ad a geor-bo-ma: 14.8² agu elan-buhi hbras (Mhon.).

नेर केंद्र çid-sed a file or rasp (Ja.).

ोह स्पन् यह cifi a-rka pa-rna 1. चचेपचे [the plant Calotropis gigantes]S. 2. the white species of this is called चनचे.

Byn. of 1. Indian's si-mahi mid-san; Indian's si-mahi-pid; p'Aquagques montehoge gauge-can; সন্ধান ma-gas-pa; ইংছ্র nor-ldan; মাধ্যমান rma-las ho-ma-can; মংসম yid-mos (Mhon.).

Syn. of 2. say azer rab-tu gduk-ua; say 24 dkab-thub; dad dya shi-wahi me-toy; 3au asassay phyug-bdag-dgab; Az ada çikgoig; Cau gora-ua ba-su (Mkon.).

Acurus a çin a-pa ma-rga uqui a kind of tree.

Syn. \$'\$ 54 ftse-mo-can; \$15 54 fma-byacan; au 3a lam-bral; \$44 au hog-gi-lam-Uniga du boh-buhi phe-ma; \$14 asa ku-sahi; hdab adaya (\$40m.).

কৈ লাই বান piń a-ti muk-ta আনিয়াল [a tree called Harimantha]S.

Syn. gönnör: ma-tehoge-çik; alagı'ik bişeag-byed çik; algı'ik: mu-khyud çik; ik: gö'ik: çik-çtabi çik; ik'ik: mod çik; ikiz gansa çin-tu grol-va-can (Mhon.).

if the castor oil plant]8.

Byn. 中可·阿里州 stag-gi mjug-ma; 元·元· 可可 dgi-sahi lag-pa; 阿·斯坦· sor-mo lha-pa; 陳、西明斯州 shih-pos-stons; 黃、可爾明州 gluh-gigrogs; 元·苏· ri-mo-can; 康、西元·司 glahpohi gna-wa (根hon.).

‡ के जाया न हान e-la-wa lu-ka एकाया हा [the fragrant bark of Feronia elephantum]S.

Syn. ATIM lug-skyes; ATT BY ST peergyi bye-ma-oan; LTA dri-rdsas (Moon.).

4. At cid was funeral ceremony, religious service done in honour of, or for the memory of, the dead. At wasten, food given at such funeral ceremony or occasion. At a cid-se 1. burying ground or cemetery. 2. a fruitful field=4444 (Jā.). 444444 grid-grid-ms, 444444 all signify 44444 or 55 ms funeral

repast, of which everybody may partake;

A5 % cid-sraft the kind of steelyard in use in ancient times (Lon 4, 9).

ন্ত Çid-bu prob. S'iva; নিয়েক মু Çid-bu ser-pkya r. of a Brahman sage. নিয়েক মুবী বুৰ্ণা শুলাইন বন the followers of Kapila S'iva having become irritated (A. 159).

415.57 fin-tu-duy = 42.2. aconite; wolf's bane (Moon.)

Antigs: cin-tu byun n. of a class of Brahmans (Minon.).

ने पुर्व प्राप्त प्राप्त का mi-brad-ma n. of a Yakşa princess (K. g. 5, 130).

74'34'34 çin-çun-oan=#4'5 şman-po (Maon.).

नेत्र तु मे मुद्दाय çin-tu mi-srun-pa = हुन्य वृक्ष व the language of the gods of Tunita heaven.

445.444 cin-tu lan-tuhha-uca=\$4.19yatuhha the Indian table salt; very saltish (Mon.).

+ Pa E g cin-dei-id fufuns n. of a fruit (K. d. =, 208). বি'ম çib-pa to whisper (Jā.).

And the confidence of the dog-rose.

नेशाय çim-pa (बश्रव) mixed up.

বিলমি বিল cim mi-cim has been explained as মুক্তব্যাহিত composite, different things mixed up together (*Eleii*.).

AN - Gu cim-ca-pa a kind of tree or wood (Ca.).

out, to stream forth with a noise (Cs.).

2. a musical note (K. my. 7, 293).

नेय'व çil-ua W. to drip through (Jä.).

મેવા વો çil-li [a gauze-like texture W.; મામ çil-çil, 1. id. 2. Ca.: 'a cant word denoting the noise of anything] Jä.

J Cu n. of a place in Tibet (Deb. 7, 9).

तुन्न प्रति क्षात्र क

নু বি দুল-তব I. ebst. a kind of blisterlike irruption on the akin; মনু বিজ্ঞান, an abecea, ulcer, sore. পুলাৰ an abecea rises, পুলাৰ gives pain, পুলাৰ the abscess heals; নুলাৰ the abscess becomes absorbed. 2. আৰু scab, sourf, scald (Jā.). 3. a vb., with pf. বনুৰা or বুৰা, fut. বনু, imp. বনুৰা or বু: (1) to take off, pull off, peel or strip; কুনাই বিলাল বুলা to take off a person's clothes; ব্ৰহ্মাণ বুলা 'pags-pa shu-sea" (colleg. to give a good beating). (2) to copy, দুল a book, resp. বুলাৰা বুলা, বুলাৰা copied (Jā.); বুলা বুলা bdra-bçus a true copy.

† ¶ Å ¶ X A Çu-ni ka-ra-na n. of a city situated to the south of Kalapa the capital of the fabulous Shambhala (S. lam. 41).

† पूर्व gu-bhan सन = वर्षेत्रक happiness and good: शुंक्य हुवर्षेत्रक हुन्। देव happiness and good be (to all).

† ¶X A Çur-çe-na n. of a tract in the neighbourhood of Mathura, not far from Agra.

273 cug-gu collog. for 473 cog-bu.

THE cus-ps (also called un The the incense-tree) acc. to Jā. the high, cypstan-like juniper-tree of the Himalaya mountains, (Juniperus exceles). It covers large mountain tracts and is considered sacred,

and much used in religious ceremonies; its berries being burnt as incense. 47494 the berries of Juniperus equamosa, a low shrub and similar to the English Juniperus cummunis. 4757 the amoke or perfume of juniper-incense.

Syn. Aners; gudik: thayi-çih; agidi neuge bygya-byin ykah-hthuh; den ane en yohs-buh-cun; deiduagan bod-zer bdubcun; aeikengudh thah çih mduh hdnin; agudik-bob-çih (Mhon.).

57 785 cug-gran in Kham dialect: silk of four hues, i.e., white, yellow, red and green colours (Risis.).

47%; cug-tshod a sort of mistletoe, Viscum oxycedri, growing on juniper and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes W. (Jä.).

निपास cugs 1.= क्षेत्रपर वेज, रमस, तरस, win: velocity, force: \$5.9.594 rlun-gi cugs the force of the wind, and gaw velocity of water, अधि-तुन्द consuming power of fire. 2. inherent strength, power, energy: 55'44' त्रवस energy of faith; द्वश्रवादवे त्रवस ardour of love : 549 49 49 4 Bu daah-wahi cuas-kuis by the power of joy. \$3 494 power or strength of a horse; at 4.38 494 elephant's strength. 4343 gaw 544 5 the impulse to make water must not be suppressed (Med.): 42'54'24'324'94'94 these are (the outcome of) the power of former alms; admigg dam ga by the power of grace dan. ীম=ব্য:প্রশাস্ত্রীম spontaneously, of one's own accord. Ada a da da con contra contra de colbtab to oppose or try to dissuade one from an undertaking or adventure or from any work, also obstruction to progress of any work: मेरे देश के अनुवास सम्बद्ध कार (A. 126). 494 4944 cups sprogs-ps to speak or address

in loud and forcible language. 3. a groan: 494 24 cyst-dir-wa was explained as 45 24 cyst-dir-wa was explained as 45 24 cyst-dir-wa was explained as 45 24 cyst-dir-wa was explained as 45 24 cyst-dept sigh, groan; 44 25 dept sigh, groan; 44 25 dept sigh, to groan: 45 4 25 dept sigh to groan: 45 4 25 dept sigh to groan: 45 4 25 dept sigh to groan: 45 4 25 dept sigh to groan: 45 4 25 dept sigh to groan:

49445, cugs-skad = 19446 cugs-syra 1. a whistling 2. calling out loudly or with emphasis; a voice of atrength in pulling or in lifting up any object (Ja.). 19444 cugs-pa [a small whistle which in sounding is put quite into the mouth].

तुन्। व çugs-che-wa चित्रेस powerful, very strong; great velocity or motion.

বুৰখণৰ çugs-bgro mule, horse. প্ৰথ প্ৰথম çugs-byrohi-pha (lit. father of the mule) an ass, a donkey (អ্রন্তন.).

नुष्ध वर्षे çugs-hphyo (प्रदेश) हेह्य n. of a number.

 $-\int_a^{\infty} C \cos \theta$ or $\cos \theta$. to hum, to buzz, e.g., of a large beetle (Ja.).

• \$5.4 sud-pa 1. pf. fut. \$35 to rub, s.g., one thing against another C. 2. to get atratched, excoriated, galled (cf. \$4.4).

3. \$5.55 to steal allently away, to sneak off unperceived (Jü.).

नुद्राद्ध çun-pu = ध्याध्य बाब्, कोलबाबब bark, rind, peel, skin; तुर्वभ्य = तुर्वभ्य the last expression being also used of the skin of animals (Eax.). तुर्वश्य बाब् लिक्क to cast off or change skin as snakes do.

45'4'84 çun-pa-can वक्षकवान having bark, rkin or rind; acc. to Lex.=१ व्र⁴ scaly flah. 45'85 çun-(dun=45'4'85.

gausen çun-pa-hjam=paude: stag-paçis (Mson.) birch tree; soft bark.

ga un fun-pa dri-shim=3 k klu-çin (Mon.). and the Cun-glist-khor n. of grassy swamp of Tibet (Rtsii.). 94 92 19 Cun gdos-gkar a place in Tibet (Rtsii.). 94 92 27 Cun-gsas-bdo a district with a Jong in Tibet (Rtsii.).

सुवान çub-pa pf. and inp. शुक्क, to speak in a low voice; शुक्क, to whisper: शुक्क, and in power even whisperingly (D.R.). शुक्क, कि के whispering; शुक्क, कि के प्रतिकृति के

বুলিনা cubs (ব্যাধার প্রকা) case, covering, sheath, envelope, paper bag, etc.; প্রকাশ দিল্লীয় without a case, unsheathed; কং প্রকাশ resp. ক্ষেপ্ত ক্ষ stocking, sock, স্থাপ্ত knife-aheath, ব্যাধান দেছচ, ক্ষেপ্ত ক্ষ stocking, sock স্থাপ্ত ক্ষ knife-aheath, ব্যাধান দেছচ, ক্ষুপ্ত ক্ষ a glove.

TALL cum-pa pf. The few hours or the cums, fut. The hour, imp. the or the to weep, shudder: Wthere to not weep! the weeping, lamentation. The the tremble or shiver with cold, to shudder.

girdle, belt. 2.8 28 cur-bu-phrebu=2.29 4.6 short belt or sash. 2. acc. to Cs.: sore, ulcer. 3. In Tsang = dumpling of flour.

सुधी çul 1. an empty place, a place that has been left, that is no longer occupied; के दूरवे तुव deserted residence, the place which was once inhabited; न्यापुर्वे व व्याप्त ruins of a house; रूपापुर्वे व your own place becoming empty (by your quitting it). 2. यह a way, a track, narrow passage: जुन्दवा चुन्दवा विश्वे त्वा व व व का का his dream the track for travelling to

Western India (appeared); द व्याप्त क्ष dry channel or passage of water; व्याप्त क्ष and soc to Cs. also manner, method. व्याप्त trackless; व्याप्त क्ष without remainder or excess, without any trace of a thing; के तुन the extinguished cinders left by a fire. 3. property left by a deceased person: व्याप्त क्ष क्ष क्ष क्ष का servant got all the property left by his master; यावा paternal inheritence, patrimony; यावा विशेष son inheriting his father's property, the heir. 4. or व्याप्त behind: के ने क्ष तुन after a man's death, ब्राव्य व्याप्त क्ष व्याप्त क्ष (wealth) earned by earnest desire remains behind.

4 qui-pa 1. one inheriting a property or occupying the place of one gone away or dead. 2. backbone, back, posteriors (Cs.).

નુવ તુ çul-byi the Tibetan polecat.

বুঝাঝ qus-mu anything copied, a copy (Cs.).

ন cs 1. also বৃদ্ধ, বৃৎ্ধ, mere, only, nothing but (Cs.). 2. num.=117. 3. বৃদ্ধ ce-khag= প্রদেশ, a tribe of Dok-pa: বৃদ্ধান্ত the measure of Dok-pa herdsmen's yak-hair tents (Risii.).

ৰ প্ৰ'ছ ce-good immodest and unwarrantable conduct, acting not according to one's wish: বহুদ্ধৰ ক্ষাৰ্থ প্ৰায়হ বহুদ্ধৰ ক্ষাৰ্থ should not arrest a person who may be disagreeable unwarrantably (Rissi.).

45' ce-na = 3'4 ce-na.

Ara ce-pa, incorrectly for Awa ces-pa.

y 4 CM se-bam 1.= 572 49 official order or document, diploma. 2.= 189 = acc. to Cs. register, list, a contract.

i po-sbyor==\$474 bkbrig-ps sexual union, copulation (Mon.).

ANC fe-most divine predestination, divine protection; nature, fate, destiny; power, origin of power or authority; strength (Jä.).

4'54 pe-rul fetid, putrid (Soh.).

T: ged 1. vb.=१३ says, said; is analogous to हुण्य: वृष्ट्युक्य के कृष्ट ने कृष्ट के का old man (or village-head) of Braggyab-pa said (A. 66). 2.=६६ the mind; वृष्ट के क्ष्युक्य के boy whose mind is not developed and cannot understand what is good and what is injurious, i.e., cannot distinguish between good and bad.

45, 284 ced-methum honourable sir, noble lord; polite address among exalted persons, such as kings, ministers or leaders (K. du. 3, 285).

শ্বিত্ব ced-bye-sea সুব্যন্ন intellectually developed, accomplished, sensible, having the power of judging or discriminating. স্বাস্থ্য undeveloped; = বং বি শিব্দি বি unable to distinguish, open, explain (a sign or riddle). ব্যক্তিশ্বাধ্য (ced-dbye ক্লামন্ত্ৰ-pa one clever in discrimination, in distinguishing one thing from another.

II: 1.= || quastobs, and strength, force: \(\frac{1}{2} \) \(\frac{1}{2} \) a mighty hero; \(\frac{1}{2} \) \(\frac{1}{2} \) a mighty hero; \(\frac{1}{2} \) \(\frac{1}{

ন্দ III: the approximate direction, region, quarter: ৭ মই বি বি below the sun, i.e., between the sun and the horison (Ja.).

***** red-hdag 1. also ****= war self.
2. one having power or authority, a lord, ruler.

শিশ্ব বি Çed-pu ser-şkya a tribe (A. 66).

科学 ced-ma 1. sbst.=科. 2. adj.=科 84 (Jä.)

132 5 5 ce-buhi khyu-ru flock of lambs and kids (A. 15).

ने भेड़ çer-phyin abbr. for नेवाय के वास्ति । देन व कापारित्ता, the title of a division of the Kabgyur. ने भेड़-वर्ड्ड वर्ड वर्ड कर्र n. of a Satra in (K. ko. a, 307).

occupance, pf. and beer to compare, to confront (Ca.).

होडा हो। दर्श बाल, बहुंबल, बंद crystal, glass; is also the term used by Mongols and Siberian Buriats. भेगाँड (१००) sreg byed-(၄૯१) burning glass; वेंद ज्यावर (३०) bod-geal-(၄૯१), glittering or reflecting glass, भेगाँडल वेंद (१०) कां-ma sbyañs-pañi rdo-(၄૯१) sun-purifying stone, ५गावर व dag-pañi rdo-sea cleansing stone or crystal, व राज्य व व्यवस्थान (१०) कां-ma sbyañs-pañi rdo-sea (१०) white transparent crystal (१०००), also called कां-भेगा or कांद्र वेंगा natural crystal, as distinguished from natural crystal, as distinguished from a ratifical or melted crystal, i.e., glass; कांद्र कां कांद्र कां

কান্ত্ৰং cel-phren a string of crystal or glass-beads; কান্ত্ৰণ cel-bum glass-bottle; কান্ত্ৰণ cel-mig or মন্ত্ৰণৰ spectacles; বুং কান্ত্ৰণৰ telescope; কান্ত্ৰ cel-sta lit. crystal disc, the moon (Ya-set. 59.)

2. n. of a place in Tibet. 3. sugar (Risii.).

ন্দার্থন n. of a village situated to the south-west of Lhasa (Risii.).

नेय'5 cel-ta a kind of gum.

नेसाध ces-pa I: vb. = १वव resp. महेनव 1. to be cognisant of; to know, perceive, apprehend : que as Aura to know a thing to be good; Au a a manu, knower; Au 4 As does not know, as quit A Au when (the soul) is searched for, it is not to be perceived or apprehended: Awawss'a to know and to have faith in or regard for. At an 454 those who do not care for knowing (a thing). 544 who knows, who can tell, 3-34 what (do you) know, 3-44 A-34 or *34 a know-nothing, ignoramus, dunce; A August August (even) the unknown things, knowing everything: 35:34 clever person; Awas as he will know; ENTAN I understand counting. 2. to be able, in a general sense, 45-344 to one's best ability, to the utmost of one's power: हे इस के अध्या ने केंद्र व्युवाने वा a clot of blood could only quiver (showing life in it). With a negative: BR Au q not being able to speak, 53.53.4.4.4 daye-dgu mi ces-pa they cannot be bent or curved.

ANTII: 1.=knowledge, wisdom; the knowing (about a thing). 2.= 244 mm, fag, intelligence, science, learning, 444 at 145 mm, between the look upon science as a (sort of) cheating. 444 or knowledge ordinarily is of two kinds: (1) 545 444 knowledge communicated by the organs of sense, i.e.,

physical; (2) 45 44 a knowledge of the soul: बेद नेश क्रिय द स काम कर के बाब alla प्रवेद में this is in reference to all times, past, present and future (Chos Minon, 73). In Budh. taetaphysics knowledge is also of ten kinds:-(1) अध्यक्षण सर्वाचान: (2) बादवाचे: केलमः नेभाय पर्वाततानः (3) हेशासु हेव्यथः परः नेभाय चन्यवान ; (4) १९४ हैं य नेश व संस्थान ; (5) हुन व्हेल' नेव'य इ:स्कान ; (6) गुन पुर 'नेश'य ससदयशान ; (7) वर्षेन य नेश य निरोधश्वान : (8) यश नेश य नार्श-चान: (9) अर्थं नेसय चयचान: (10) शिक्षेत्र नेसय चहतपादभान-[knowledge of (1) objects in general, (2) other's thoughts. (3) succession, (4) illusion, (5) sorrow, (6) origination, (7) cessation, (8) paths, (9) destruction, and (10) absence of origination | S.

AND ces-eyo lit. the door of knowledge i.e. science, learning. AND CES of ces-eyo med-pa without learning; AND CES-Eyo-shan poor in learning.

Aug ces-raya talent, wisdom. also= Aug 2 a great wisdom, powerful intellect (Khrid. 28).

শূষ্ণ বস্তু ces-pa-bkra = ইৰ্ণ ইণ বিশিক্ষাৰ versatile intellect, excellent wisdom.

ৰ্থা প্ৰাণ্ড ces-pa rgyas-byed বৈলী = মুখ্যা বুলায় one of the lunar mansions.

ৰুষাৰ্থ কৃষ্ণ কৃষ

Awas of Ces-pabi bu-mo = Awaw to the daughter of Dakas, an epithet of Uma, the wife of Mahee'vara (Mon.).

446 cee-bys wa what may be known or ought to be known, 44634 every thing worth knowing, all the sciences.

Awgr cos-tyber (55.454) that has consciousness only; a beast, an animal.

नेशायदेव çes-bshiñ श्वास concious, state of knowing.

ন্ধাৰ্থন: ces-yes Ts. = বিগাৰু ces-rgya (Jä.). বিগাৰ্থনৈ ces-nulsed (ইলন্ট্ৰন) a professor, teacher.

Awas ces-rab was absolute or sublime wisdom, intelligence, or understanding. But in Buddh, absolute wisdom is of three descriptions: (1) वैषायानवाद्भावि नेवास्य च ति-मयोप्रचा : (2) वसम व वस प्रद विदे नेस दव चिकामयोप्रचा : (3) बहुमभागासभाप्रदायवि नेभारय भारतामयीप्रका (1) wisdom in listening, (2) wisdom in thinking, and (3) wisdom in meditating S. We have also Awaa 53 ces-rab dgu, the nine kinds of knowledge, mentioned in certain Buddhist works :- 3 42 Au za : Ina Au za guo-wahi çeş-rab; Ba al Auza myur-uchi cas-rab : क्षापर कुंब वर्ष अभ रव : नेव नु अव वर्ष अभ रव : स के वर्षे जिलाम्य : अवव अभायवे जिलाम्य : अकाराकोर पवे ANTER: MK. CATOR ANTER (K. my. P. 223). Another definition नेश स्थ केश स य के दिवा देश पर बहुद् राजिदाहे। बाद बीमाऊँमाइममा दया हु इमायदावदेदारा हेदायाँ that by which all things are known, or brought into cognition is called Ausa. Again there seem to be three additional kinds of AN RQ besides those already menioned: (1) बद्धा प्रदेश व गुद्ध है व देवधावर नेधारव : (2) व्यवसारिवासारिवासार्वासार्वः नेभारवः (3) केमब 84 के देन प्र ईव देवा विकाय के नेवादन (K. d. ब. 355).

Syn. 14 \$\overline{A} \times \times \alpha \alpha \overline{A} \times \alpha \alpha \overline{A} \times \overline{A} \times \overline{A} \times \overline{A} \times \overline{A} \times \overline{A} \times \overline{A} \times \overline{A} \times \overline{A} \times \overline{A} \overline{A} \times \overline{A} \overli

physis-pa warer first the having arrived at the other side of wisdom or divine knowledge, i.e., attainment of perfect spiritual enlightenment and knowledge; n. of the section in Kah-gyur collection of Buddhist scriptures treating of philosophical and doctrinal matters.

AN AC 3' N' THE BACK MAY AND ACTION TO BE THE THE STATE OF THE THE STATE OF THE STA

ત્રા વર્ષ કે માર્ચ કુ મુંચ કુ મુખ્ય મા. of a treatise in which both Satra and Tantra are mixed up (K. g. ર, 468).

ન્યત્વ દુષ્ય સ્વકૃતિ વર્ષે કેમ્પ્રયા. of a Tantra containing twenty-five explanations of the mystic word om. (K. g. ર, 247).

नेभारवात्रेषु Çeş-rab kyi-lha v. स्थमाद्राम,

भारतवा *Ces-rab brgyu-pa* प्रशासन्य n. of a work containing a hundred wise or elegant sayings by Nagarjuna (Tan. d. ब्र. 165).

भारत'स्र çes-rab-can प्रशासन् one possessed of fine intellect, a wise and learned person.

Syn. बृंडम go-can; मण्डम çeş-can; अर्थ, पर अर्थुन प क्रांतिका क्रिक्र क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्र प्रकार क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट हाई क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट हाई क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट हाई क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट हाई क्रिक्ट क्रिक क्रिक्ट क्रिक्ट क्रिक क्रिक क्रिक्ट क्रिक क्रिक क्रिक क्रि spyan-legs-ces; MC.5.In'u mah-du thos-pa (Mhon.).

नेशास्त्र वस्त्र çeş-rab-hchal दुर्नेशा an erratic stupid person.

नेषाप्याम çeş-rab-ma = नेषाधुन्म (Maon.).

ন্ধানপুষ্ট Çeş-rab lha-mo=হন্তমেত্বপুষ্ট the goddess of wiedom and learning (র্ম্মান্তন্ত্র).

কামবার্থির çeş-rab şdoñ.bu মহাতে an ethical work by Nagarjuna (Tan. d. ব, 165).

নুষ্ম ম প্ৰথম প্ৰথম কৰি n. of a Satra ating of the means of improving and increasing spiritual knowledge (K. gn. a, 207).

નેષાયા જેના મુખ્ય પાવે કુ n. of a Setra in which are explained the causes which deteriorate spiritual culture (K. ko. e. 208).

Syn. A ço; SA cho-lo; GA T rgyan-po; A GA ço-rgyab; SA za-rgyan; FSGA rlsodrgyan; SA AJS cho-lo hgyed (MAon.).

II: [1. the white willow of Spiti and other Himalayan districts. 2. other plants § 7, 337 (Vai-sa.)] from Ja.

III: 1. blast, blight, smit, mildew 2. for ** co-gam. 3. num.: 147.

Co-skyam u. of a place in Tibet (Deb. 4, 39).

শ্বাস ço-gam= ক্ল ছাৰ্ড (Mion.) oustoms duty, tax; শ্ৰুমাইন high duty; শ্ৰুমান to take toll, to levy a duty; শ্ৰুমান to imuggle, to circumvent or defraud a

oustoms officer (Jä.) # काप ço-gam-ps or * म म हे हुए पर्च स्तित्वक ; collector of tolls, receiver of oustoms, toll-gatherer: # काप के 5 प 5 प did the work of a tax-collector.

As co-teha= \$ 1% a pair of scales to weigh gold and silver; sec. to Jā. a kind of steel-yard.

4 A co-be = 14 I rdeun-tshig false-hood, lie.

ৰ্ সাম ' ço-mañ a medicinal plant : ব্ৰাজম' ক্ষাটাৰ্ড ক্ষাত্ৰ ক্ষাট্ৰ (Med.).

4-x co-ru=4- q cor-wa.

48 co-re 1.= F4x a thoughtless promise.
2. colloq. for agrae hare-lip. 3. a defect, flaw, notch, gap; also damaged, spoiled (Jú.).

A To m co-lo-ka and Sanskrit verse of two, or four lines, etc.

ন্দ্ৰীৰ্থ ço-bsyriys well arranged: গ্ৰম-মেন স্থানীৰ্থ ভূমৰ cloth of red and white colours arranged in the form of a chessboard (Jiy. 13).

ৰূপই Ço-mdo abbr. name of a district in Kham called ৰূপেই (Rtsii.).

A go-so=14 grain measure for barley, corn, flour, etc. (*Etsii.*).

A co-sa also called Asia a kind of bean the leaves of which are cooked with Tibetan gruel to add flavour to it; Aug. aug. co-sa and barley are alike (in price). (Risii.).

द्भा çog imp. of बहुन के किनानत: भून हैन come! let him come; बनुन सुक्त भून के बहु-क्रिंग के दिया do not wish that fruit should come to me from without; क्षेत्र भून carry it away; बनुन भून fetch it; क्षत्र भून bring hither, (with बहु inst. of भून; take away!); AT we are not so much as invited. (Jä.).

नियान cog-pa 1. पर wing, नियम परो a bird, one having wings; नियम to spread the wings; व्यापन tail feather. 2. fin of fishes.

देना प्र çog-bu कानज paper, a of paper; 4 49 China paper; 25 Aq Tibet paper; 53 49 silk-paper; 34 49 cotton-paper (also paper of linen rags); 3x 49 bark-paper, 998 49 parchment; age. An 49 An dark blue or black paper for writing on in gold or silver; at 49 resp. 49 49 the first or the title page of a book; gold-leaf, thin film of gold; 454 44 silver-leaf or paper; 44 FK cogkhan paper house, paper-maker's farm; Aq qs cog-gas a full sheet of paper; AT THE cog-grafts page number; number of leaves in a book. As as a cog-lus-pa paper manufacturer (Rtsii.).

44.4x. cog-cist the daphne plant, the plant from the bark of which paper is made.

Syn. & Am chu-grogs; \$4.7724 ston-ka ldau; 4542 44 hilam-bu can; \$10.24 bya-yi zaş (Ahon.).

#18 colds furrow, #1181414 collebu Mhen-pa to make furrows (Jä.).

本本 con-con rough, rugged (Sch.).

to have room in or on: A that is not to be got in, there is no room for it; said a copper globular pot (for anointing) that would hold one bre' measure of Magadha. 2.=85 to comprehend, hold in the mind. 3. pf. 4454, fut. 445, imp. Act, to empty, remove, carry or take away (Jā).

Food I: imp. of a five or ass, a behadpa: first describe it. I to law of a five (A. 123) preach or explain the lord's teachings without reserve. It explanatory word or word explained.

FI: \$\overline{\sigma}, \overline{\sigma}: \text{the lower, the inferior part of a thing; \$\overline{\sigma} \overline{\sigma}\$ upper and lower; \$\overline{\sigma} \overline{\sigma} (Vaisin) a lower tract of land, with milder climate, opp. to \$\overline{\sigma} \overline{\sigma} \o

ીં con a form of dance; the turning to left in pantomimic dancing of women (Yasel, 13), દુવા વધુ વૃત્ર મહામા કરે કે વૃત્ર મેનુ મેનુલ વધુ વૃત્ર માં કરાય (Yasel, 13) in the four directions (on all sides) the subjects were making sports, dancing and performing pantomimic plays, etc., on an inconceiveably large scale.

An cobe win genou 1. amell of singeing 2. = 440 s fib, falsehood, lie; 40 g to tell a lie; 40 40 40 40 to tell a lie, genin joke.

also upon, beams fut. upon, imp. upon or per

₹ por, v. ₹₹ po-re.

ক্ষেত্ৰ cor-ica to be fled, to be lost, to escape, alip. বুখাৰৰে run away; পুৰুষ্ণৰ ব্যৱস্থাৰ taken away by thieves or robbers; পুৰুষ্ণৰ বিভাগ in consequence of debt.

শ্বী col=পুৰ্ব অধিক excess, additional; sometimes wrongly for ৰাশ ; নাই ন col-kyirka হয় furrow of the plough. নিয়াইকা col-trops ঘলন; cultivators, husbandmen.

ন্থান col-wa 1. intercalation, insertion (Cs.); মূৰ zla-çol intercalary month.
2. prest. tonse of বৰ্ণৰ bçol-wa.

न्याय çol-po a species of willow.

AN cos l. almost always in conjunction with 989 the other, of two, e.g., 95 25 अध्यानिक the other woman. 2.= तर or तन a termination indicating the comparative or superlative degree; 44 44 the oldest or elder: 3 44 444 Aug 35 445 hence forth do behave as the wisest or the cleverest person : as Au the younger, the youngest: वहन में हु वक्षेत्र केंद्र hundred ladies: Quite the longest the tallest: "4" RE Aw of the longest duration, उद्भार the most long-lived : देव के नेव the kindest, the principal benefactress (or benefactor); 45.3.44.44.45.43qu.qu because one is suffering under the chief disease. vis., old age (Ja.).

ANG = NAM offerings of cakes, etc.; ANG of temples, castles, etc., gen. by the Bon pricets.

† ¶ ¬ p çru-wa-na the ear (mystic) (K. gu. P, 27).

বু দেন মী= ব্যব glory, magnificence; magnificient, splendid, grand. ইং দেন-দেন (Tib. ব্যবং dpal-ri) মানুলন is a mountain in the south of India where Nagarjuna resided in the last stage of his life. ইন্দেন ক্লেন্ডন ক্লেন্ডন ব্যবংশ ক্লেন্ডন ক্লেন্

ৰ পুৰু ভূবেন ভূবেন becoming, worthy, fitting, suitable.

ৰূপন gçab-ma = আং ব্ৰণ or ৰূপন gkyon-med-pa 1. stainless, righteous, upright, honest, good; ই বৃদ্ধ ল blo-gehab-ma an upright, true heart; লব্দ্ধব্যক lit. the pious lady; n. of a Buddhist sanctity of Tibet. 2.= ৰঙ্গৰ only, merely, mere, nothing but (Ja).

ৰূপ্ বৃদ্ধ gshah-dkar বস্তু tin, cf. এই sha-nc; ৰূপ্ বৃদ্ধ মাৰ্ট বৃদ্ধ এই-ট্রেই বা (used as a medicine) heals ulcers and renders mercury harmless.

qqq-pa 1. distinction, difference; to distinguish (one from another); to differentiate. 2. v. qqq qçoq-pa (Ja.).

to investigate the righteousness (of an action); and appear court of justice; and appearing the chief court of justice or council of the kalons at Liness.

government; Aqqua inquest, inquiry into the death of a person. 494494 agage 1944-wa = 474494 agam-1944-wa (Mon.) to win in discussion; F4444 agar to hold controversy.

grafi a musical instrument, a tambourine especially used by the Bon-po;

gçan-gçon rough, rugged places or tracts (Cs.).

TTIN gçam-ma posterior, later, one following:

Syn. Ann ries-ma; In physi-ma; In-ma;
95 gçar the form of writing called \$5 \times (Grub. 4, 5).

another as soldiers or cattle do, to follow in succession as in measuring grain.

THE BOULE MAR Sch. = 49 P gçah-ma.

geig, v. ahau geib-pa.

Talada agreeable, de la agraeable, de agraea

নিৰ্মান্ত কৰিই কুং ব্যান্ত কৰিব কাৰ্ড (Yig. k. 87) I pray that you would send me your kind letters uninterruptedly like the wind which encircles the globe; ক্ষুত্ৰপূৰ্ব a rich, fine country; বুলিক্ষান gein-par rmo-ka to plough well. বুলিক্ষান gein-par rmo-ka to plough well. বুলিক্ষান gein-par rmo-ka to plough well. বুলিক্ষান gein-par rmo-ka to plough well. বুলিক্ষান gein-na, fertile field or land. ক্ষুত্ৰভাগুলি shiń-blab-sa ফুলিল-po fertile field, cultivation, also ক্ষুত্ৰভাগুল mi-nañ mthun-pa s happy home where there is harmony. 2. মুল, মাল; ghost, the dead; anything that is dead. বুলিক্ষান adead woman; বুলিক্ষান gein-gyi-mays cemetery, cremation ground.

विशेष Grin-rje चनेराल, प्रेजाचिपति, हजान, समन, चरि, रच्छपर, यम the lord of the dead, the god of the lower regions, a ruler who is regarded as the judge of the dead.

iyn. र्या कुष्य chos-kyi rgyul-po; के देत् be-con-behah; वर्द करे एक क्षेत्र कुरा beba-ceahi dgah-phyug; अवनेन कर्य pha-gçin bebag; क्ष्यूं क्ष्य्य क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या कुष्या; वर्द्य क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या कुष्या; वर्द्य क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या क्ष्या; भूष्य क्ष्या क्ष्य क्ष्या क्ष्य

The water Grin-tie ma-ha ka-la one of the most powerful sons of Mahadeva who carrying in his hand a huge club of the size of Sumeru mountain keeps the Asura in perpetual terror (K. g. 3, 317).

ৰ্ণি টুই বুংল Gçin-rjehi chuń-ma the wife of Yama is 5, ব্যাক্ষিণ dud-paş-hgebs. ৰূপ্য টুইছে gçin-rjehi-grofi the city of Yama is আন্ত্ৰেক্ষিণ yań-dag-hgog. ৰূপ্য টুইজ্জুন্ম gçin-rjehi mdun-pa the minister of Yama is স্থান নিল্লালন কৰে। ৰূপ্য টুইজ্জুন্ম gçin-rjehi yi-ge-pa the writer of Yama is মুখলুমান কৰিছিল কৰিছ

ৰাইন্ত্ৰিন্ত $G_{\xi^{(i)}-\Gamma^{j} \in M^{i}-bu}$, 1. the son of the lord of death. 2. as met. = শ্ৰাম ant (Maon.).

ৰণীৰ বিশ্ব Gein-rie pho-rog n. of a (শা

क्नेबर्डे बुँबस, Gçin-rje phyogs याज्य the quarter of the lord of death, the south.

ब्देश हैं के *Gein-tjehi srin-mo* (क टिप्प के क) the sister of the lord of death; an epithet of the river Yamuna.

ৰ্ণন ইৰ্ণন্ত black lord of death, a terrible deity; ৰ্ণনিইৰ্ণন্ত্ৰৰ মুক্ত a Tantra to propitiate the black lord of death (K. g. 4, 29).

ৰাইৰ ই'ৰাই 'কাম উ Gçin-pie gçed dmar-po= এইৰ্মান্তি 'কাম মান of a tytelary god the Red Bhairava: ক্ষম ট্রান্তিবার্থ ক্ষম ক্ষমি ব্যাবর্ধ ক্ষম ক্ষমিক ক্ষমি ক্যমি ক্ষমি ক্যমি ক্ষমি ক্যমি ক্ষমি ক

and the state of t

ৰ্ব্যাই বিং Gçin-rjehi-groß কৰৰ the city of the lord of death.

প্রাই প্রাক্তি পুর্না-rjehi-gdon n. of a fearful evil spirit (Mag. 77).

नदेश देश प्राप्त gçin-rjehi bdag-po समेपर =the planet Saturn (Milon.).

निर्देश प्रकृत gçin-rjehi ba-dın यसपताचा the flag or standard of the lord of death.

শ্ৰিন ইউ শ্ৰেম gein-pjehi-gehon সন্থিয় buffalo. Syn. ম'ৰ ma-he (Maon.).

ननेदारे अध्यक्षि Gein-rje sas-hphrog n. of a (भावत्न) demon.

শ্ৰীৰত্ব gein-hare the soul of the dead regarded as a ghost or spectre.

ৰাইৰ প্ৰথম gcin-hpras the convulsive motions, the writhings of a dying creature (Ja.).

মানীর এ gciá-pa (ধন বিশ্বাসন্তর) mutual agreement, concord, harmony.

मिन्द्र व gçin-pho= नेव çi-lo.

বাৰিম grib-pa or বাইনমাথ or বাইনমাথ -বাইনমাথ bsgrige-pa anything arranged, arrangement. বাইনমান্ত আৰু gribs-qyahi graf a row or file (of men) that has been marshalled or drawn up (Sits. 82).

मानेअध çim-pa or बहेब a ground down, crushed.

মনি gris also অনীশ = জ্ব তা প্ৰথম; also =

ন্ধ্ৰ. 1. nature, temper, natural disposition: ৰং অনীকানীৰ (Yig. 15) it is
his or their nature, their natural disposition; অনীমানীৰ by the very nature of the

case, naturally, quite of itself. 2. the person, or the body: 47 and 37 39 4 they anointed the whole body (Jä.).

+ वृत्रेण सुन्य gçiş-lugş 1.= १६ ५६ Çunyata. 2. = वृद्य सुन्य disposition (Yig. 51).

TJC. 9 geus-wa to rebuke, to blame, reproach; gaga-ζάς αβς ας ζάταξε α to blame in a whisper, i.e., behind a person's back and to find fault with. 4JC. α geusspa = Υς α a curse, rebuke, censure.

বানী বু*ce-wa* pf. ৰূপৰ gces, to abuse, revile; ৰূপৰে স্থান কৰিব even when one is reviled, (one should) not revile in return.

ৰূপৰ gceg, v. প্ৰথম gcog-pa.

ঘাৰীমান geegs-pa the honorific form of the vb. to go away, to depart; the one form representing both pres. and past tenses, but mostly used in past sense: gone, proceeded, one going, or gone; वरे वर वर्षेत्रम gone to happiness, beatitude; also happily gone or passed away, i.e., entered Nirvana. 3 444 44444 De-bshinaceas-pa तथाजन, gone to the state of तथा or marm, i.e., to Nirvana, is the remarkable epithet for a Tathagata or past Buddha, meaning lit. "gone like that," or "gone like those other ones," se., he has departed as did the other blessed ones in whose footsteps he trod. स्ट अनुसास क्षेत्रकाव gone to one's own residence or abode. As a sales is the term used when a Dalai Lama dies: Managera to return, to come back, to die; Mundau's resp. died, when speaking of kings, great lamas and saints and Buddhas. क्रेक्श्राम् acegs-bakyes parting present, gen. a cup of beer or tea at the time of parting; निवासमा parting ings of cakes, &c. to the gods when they are asked to return to their own abodes.

बन्नेष्य वरेष्ट्र gçegs-paki go-cha=हेर हिन्स वहुन बन्न fortitude and assiduity (A. 136).

मिन्द्रिक्त प्रस्तु का excutioner, hangman; निर्माण का murderer; fig.: अन्द्रिक निर्माण का becoming the murderer of another (Vai. इत.). चन्याल ged-ma-pa a murderer, executioner. 2. the angel of death who takes away life (Rtsii.); gods of vengeance, those that torment the condemned in hell. 3. a mean person who is capable of doing the vilest act; चन्याल

कोर्रभर हु रेच Gred-dour spu-til= चनेर्डे चनेर्रभर n. of a Bon deity (B. Nam.). चनेर्ड-इरवरेच्च Gred-po dur-hdebs n. of a demon.

443 Geen n. of an ancient family of Tribet, cognate to S'akya.

বাই ব ger-wa I:= ক্ৰণ rlan-pa or ক্ৰণ I. rlon-pa, moist, damp, wet; also ক্ষণ, ক্ৰণে, ger-pa and ক্ৰণে ব্যুথৰ to get thoroughly wet, to be drenched, to be moistened; ক্ৰণে ক্ষণে seems damp, to moisten. In C. ক্ষণে seems

to mean "damp," and স্থান " " wet." 2. (=4) মৰ, আই, water, liquid. ক্রীম্বন্ধ পুত্র-চুকান্টিলয় আৰু modesty, bashfulness. ক্রীম্বাই পুত্র-চুকান as met. = 4 water (Yig.); also = a cloud or that which holds moisture or vapour.

মানুমান II: vb. 1. to ask for, beg for:
মানুমান I got it by asking for it;
মানুমান I got it by asking for it;
মানুমান I got it by asking for it;
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মানুমান I got it by asking for it;

মানুমান I got it by asking for

ৰ্মীন geo-sea pf. ৰাজ geos 1. to pour away the same as বান bec-sea; ওপান = ওমান to pour out water.

শ্ৰ্ন প্ৰ gçozmo in W. a lever (Ju.).

what lifts the body, the wings; also spelt $49^{\circ}q \cdot pa$.

Syn. 어려면 A geog-sgro; A sgro; વર્ષ અને hilab-geog; વર્ષ hilab-ma; aðau Brhgebsbyed (Minn.).

প্ৰকৃত্য II: pf. ৰণ্ডৰ, gcays বন্ধৰ beags, fut. ৰণ্ড, imp. ৰাজ্য geog 1. to cleave, to break through; কৈ কেবং ৰাজ্য ব to split wood entirely, কৰ্মাণ্ডৰ বিষয় ব to split into four pieces; হুলাইল্য to cut into pieces; ৰাজ্য বাৰ্থিৰ to break through the ice; ৰাজ্যবাৰ্থৰ to hew a path, in C. 2. to confess ইপাৰ, a sin, ক্ষাণ্ড, a fault, ভুম্মান্ত্ৰ to confess ইপাৰ, and thus to expiate it. ইপামন্ত্ৰ প্ৰাৰ্থক sdig-beags atonement, expiation; ভ্ৰামন্ত্ৰ ক্ষাণ্ডৰ বাৰ্থক ক্ষাণ্ডৰ বাৰ্থক ব

ম্প্রিকাশ Grog-thogs n. of a place in Tibet (B. ch. 4).

narrow place, deep valley: The Terms of the series of the

THE groy-bu = HE'S also saifs a vessel for water.

व्यक्ति म good-pu to comb (Cs.).

वार्विव gçob= वव çob.

বাইনাথ gçom-pa = ইনাথ çom-pa: ব্যাধা ব্যাধা gyul-gçom-pa to make preparations for war or battle.

मिन grow 1. = चुर प or चुर परे पनिर passage for water, a water-channel. 2. = ५ ४ ज व्यक्ष परे हुँ पा rrca-co-la boos-pahi skyoys a ladle made of horn, also= हुँ र ६ a punch or pricker.

বাবি বা: adj., also ৰুশ rough, bristly, shaggy, (Jä.).

ৰাজুৰ plough, the ploug Tibet consisting only of a crooked beam called ক্ষুত্ৰ (without wheels) and the share called ক্ষুত্ৰখন ত হৈছুৰ্থ.

qqqaqqqiz one of the seven fabulous mountains mentioned in the Buddhist cosmogony (Sorig. 8).

बारिकेत. the cocon-nut (Maon.).

মার্থার gcol-po poplar-tree (Ja.).

प्रिंध geos-pa v. न्रव and वर्व.

বিশ্ব II: = ব্ৰহণ with pf. বৰ্ণ beas to slaughter, to kill. ব্ৰহণ slaughtered a sheep; বৰ্ণ ব্ৰহণ বিশ্ব বৰ্ণ the butcher has opened the belly of a sheep (Situ. 76). বৰ্ণ চeas-ra a slaughter house: প্ৰাণ বৰ্ণ he made Lhava a slaughter house, i.e., massacred many people at Lhava (J. Zań.).

1973 beah-ma cattle or live-stock heat for slaughter, v. 494 geah-ma.

देशनास्य । beags-pa = देशन to explain, lay open; कन्यस्य प्राप्त beags-par bya-ua देशनाकरवीया anything to be explained or laid open.

alvine discharges: and to discharge ordure; and alvine to operate on the bowels. and against a cat, lit. that

which discharges ordure secretly or covers it.

Syn. 45.2 hdor-bya; Bush khyab-ldan; In phyis; Fign tto-phigs; I'd dre-chen; In ram-puak (Mhon.).

कन्द्र: वप bçan-lam पायु, बूड़नान, चपान the

Syn. बच्चों hog-ego; ३६ वाम thur-lam; ४वः वाम hog-lam; वन्द्र-वर्षे केट्रवर्त-स्वतां-ego; वास्ट विष्ट कुमत-khuñ; नुव ्रkub; वर्षेट्य क्षेत्रकेश्व (**अ**तिका.).

पन्द शेट bçañ-señ विस्वदिर species of catechu tree.

a leak-hole, full of crevices (Situ. 76).

य-प्राप्त bçad-pa 1. भाव, भावा, भावा, भावा to explain, to declare, prove. enunciate: 34 447'4 to expound religion, to preach : 42 4' 58.858.895 he must be set down for dead (Vai-sh.); 495 344 bcad-nes-pa defective explanation or debate, wrong explanation : 9-95 & bead-bya the subject to be explained: पना हैर bçad-sbyar चपनिवशन subject of discourse, a discourse written down. 445 we bead-yam an explanation or lecture in which too much is said or written and conveying little sense with a view to deceive (Situ. 44). For age lecture. address verbally, 504% to explain a book; to recite instances, examples; लेक्स पर कन्द्रप to elucidate (Silu. 76). 2. = que q to tell, to relate; ans us method of narration: बंबुशन्त्र to narrate a story.

U-1371 bran-pa a cruel person, a butcher, v. 1972; 1974 1974 the butcher slaughters flesh (Situ.). 1973 gran-bu a butcher's son (Horom. F. 27).

य-प्रांध kçam-ma वसना deception, defrauding.

to weigh, weighing; dwaren to measure with a bre.

य-वार्थ beal-wa 1.=वार्थ वत्हारव destroying; destruction, ruin. 2. seven to wash, to wash out or off, to cleanse by washing, to purge: Far washing the mouth, 15 494 snod-beal washing or cleansing a vessel; and bathing or washing with water (Situ. 76); gard quar age 43 42 01 044 34 the Brahmans wash the passage of excrement and urine with water; waqqq | lto-wa bçal-wa to purge the bowels. AMAINA beal-thag = 435'H hkhrud-ma water with which vessels have been washed. व्याप्तिकार क्षाप्तिकार के have washed out of this transmigratory existence (Khrid. 50). 949 45 bcal-nad diarrhose, indisposition from looseness of the bowels, flux, etc. and beal-byed laxative; 4-74 m beal-sman purgative medicine.

বিশান brig-pa pt. বনৰৰ brigs, v.
নবৈ a brig-pa নামন, নামিন, to destroy,
break, upset: অনুধ্যাপুত্ৰ to subvert religion; নিমানগুল্য to infringe justice; ক্ষেত্ৰ
বন্ধ্য to diamantle or break down a house;
ক্ষেত্ৰপূৰ্ণ destroyed the fort.

विविध brib-ps, to arrange evenly, with pf. वनेवस; = वनेवस or वीवस: सम्भवन्य वनेवस arranged evenly or properly; good arrangement (Situ. 76).

वनु व हेट्य-स्टब, र. मुन ट्रय-स्ट्रय.

ন ব্ৰাণী চ্চাপ্ত চ্চাপ্ত ব্ৰহণ চুৱানিনাৰ, ব্ৰহণ হৈ c.c. to cell; বুইৰ্ণীণ বুইৰ্ণাণ বুইৰ্ণাণ to barter, to exchange; মুখ্যান্ত লাভিন্ত চিচাপ্ত হৈ exchange property (Situ. 76).

+ Affe'd byus-wa=swasawa 1. to bring down, degrade, fall off, fall down. 2.= 55'a to curse.

বন্ধীন brum-pa, v. নুমব, pf. মনুমনব, resp. of 5'a, to shed tears, to weep. বুৰুমবনুমন cried for help (Situ. 76).

पनेतु beehu (cf. 444, 4 ewa) inundation, flood (Jä.).

ner-legar-to scorches with fire—August

95.4 me-la spu-legar tan-na to cause hair

to be singed (Situ. 76).

4 বিশুম beul=am journey, road; বৰুব ক্ষঃ ৰাম 5 on the road; বুক্ত বিশ্ব ত্ৰিব বহিং বাম বুব ক্ষ্টি বাম 5 in a dream while he was proceeding on a journey in Western India (A. 31). বৰুব কা beul-ka journey, way (A. 10); বৰুব কি beul-kha = বাম road: বুজ্ব বিশ্ব ব্যাধিক ব্যাধিক বিশ্ব ব

মনুষ ১০০৪, pf. of ব্যক্তমন্ত্র = flayed, the skin taken off, but in ১৯৭৪ = copied a book (Situ. 76).

gtan-gcer-to compared one's speech or what one has said (Situ. 76).

प्रतिश्व bees-pa 1. = अनुत्य, कोत्य to be in accord or harmony with, to be friendly; to be acquainted with. 2. in कोत्यत्रेण a relation, relative, friend; देवतेण, an acquaintance, अन्यत्रेण intimate friend: कोत्यत्रेण व्यवस्थान्य केल्याचे they are intent on being of use to their relatives; व्यवस्थाने क्याचे प्रतिश्व क्याचे क्याच

े प्रमृत्य हैक्ट-va= व्हेन्य 1. copulation; (or न्याचन mystic term.) to lie with, to have sexual intercourse with: देद्द्यम्बद्धा क्रिक्ट-pas bu-skyes after having elept with him, she bore him a son; to engender, to generate, to beget: व्यक्तियम्बद्धा the son begotten by the swineherd (Jā.). 2. to pour out: व्यक्तिय to pour out water. 3. to vomit.

प्रमा ध bçog-pa, v. वनव u gçog-pa.

DAC'N bross= the a low place, ravine.

aff'll bood-pa v. aff'd faite, representation, rumour, report.

Ja.). bçor-po C., liberal, munificent (Jä.).

Requests chased game (Situ. 76);

द्रवण प्रवृद: ५ के went to chase wild animals (Hbrom. ए. 15).

বিশি জুলা=মুখ্য delay, putting off; বুদ্যাক্ষণ to obstruct; বুদ্যান্ত্ৰীণ ক্ষেত্ৰ ল raised strong objection (A. 110).

বৰ্ষৰ হৈতা-জৰ to wait, defer, delay:
ৰাষায় ন্ৰ্যান্ত্ৰণ to put off, postpone doing
work. বৃষ্যান্ত্ৰণ to put off, postpone doing
work. বৃষ্যান্ত্ৰণ হৈতা-bdebs or বৃষ্যান্ত্ৰণ
বৃষ্যান্ত্ৰণ কৰি he could not be kept back,
diverted from his purpose—relatives
are called বৃষ্টা বৃষ্যান্ত্ৰণ the deviis'
of deliverance.

प्रमिश्री bçol-na, v. कर देश सुरा=spirit, wine. वर्षेय स्थानीय bçol-fdan-mües=se. (Méon.) सुरा wine.

বিশ্বি bees 1. pf. of বৰ্ণৰ q. v. 2. resp. for মা food, victuals, provision of the table: বৰ্ষাৰ ব্ৰহ্মণ বৰ্ষাৰ ব্ৰহ্মণ বৰ্ষাৰ ব্ৰহ্মণ বৰ্ষাৰ বিশ্বিক কৰিব to treat the priests to o meal; স্থান্ত্ৰ lha-bees food offered to the gods. বৰ্ষাৰ্থ কিবলৈ কিবলৈ লোক কৰিব; স্থান্ত্ৰ বৰ্ষাৰ্থ ক্ষিত্ৰ (Zam. 9); বৰ্ষাৰ্থ ক্ষিত্ৰ ক্ষিত্ৰ ব্যৱস্থান্ত্ৰ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ কিবলৈ কিবল

4448 \$600-bu offering-morsel, e.g., small pieces of butter offered to the gods or to the ghosts.



■ sa I: the twenty-eighth letter of the Tibetan alphabet corresponding in sound to the Sanskrit w and English S. 2. represents the num. fig. 28.

মা II: in Buddh. 1. অক্সতেই অক্সতেই কি কি বিশ্ব কি বিশ্য

र्थे III: 1. मधी, चना, नूमि, इरा, चलिया, नू, नो, चवनि, नेदिनो the earth, soil, land, earth as elementary substance; want digging earth, excavation; wants an chu me riud earth, water, fire, air; अवस वस्त्र अवस्त wowld come out from the earth or from the ground; #35.75.89 a small quantity of earth; gra clay, argulaceous earth, 77% flint and earth; also for ore, metal (like ₹ rdo), कि a gold-ore, % a w silver-ore Cs.; Bu sweepings, offcourings; the ground, was que to ait on the ground, wage a to fall to the ground. 2 = 944 place, spot, space; a or again residence, dwelling house, I'v birthplace, one's native place; र्वंद्रण the place where a person or thing is; र अर्थे अर्थे अर्थे प्रियम I have a place where to ask advice. 3. occasion, opportunity,

possibility: व्यावश्यक्यके one cannot get near him; केंद्र के क्षेत्रक्यके you cannot go to that place, Sir! (Mil.); दर केंद्र केंद्र nor-gyis blu-ss med you cannot ransom yourself by money. Also with respect to men: द्वार केंद्र विश्वक्य (द्वार केंद्र क

अपन देवर sa-kun dhan or बाबु बादकर करे हुन हैं = बॉकर केंब हुए करे बुन हैं बाबोजीन Chakravartti Rājā, emperor of the universe (Mon.).

olour, white-wesh; lime, chalk.

समें व sa-rko-wa= व्याप व्यक्तिक a pig; to dig ground.

*** sa-skam dry ground, steppe (&ch.).

**** sa-skor tour, travel, journey.

अड़ Sa-skys पास्त्रज्ञि grey earth; n. of an ancient city with a great monastery in



Tibet; the grand monastery of Sakya in upper Tsang.

wife sa-physe 1.=?r., fire wive a general term for tree; lit. that grows from the ground. 2. =q@:qwan lha-yi glu-whhan a celestial singer; quantquay qua, the planet Mare (Mangala).

मार्चेर sa-skyon सूचाम ; कुष व king, governor.

Syn. wags: sa-berus; Ni mi-rje (Mion.

wik tak il sa-skyon duan-po an emperor,
a great king (Yig. k. 59).

™¥a sa-şkyob= kill, mountain.

জন্ম sa-bekos = ক্ৰিট্ৰ gron-khyer a town or city (Anon.).

with sa-khams = will the element of earth.

*B sa-khu water mixed with clay; *B. 944.4 made dirty by earth, dust, etc., soiled with clay.

ৰাজন sa-khon সুমান the interior of the earth. ৰাজন বাজন বাই বাই বাই বাই the gold that is in the bosom of the earth, i.e., still in the mines

55 sa-khyad=* land, place, dwelling place (Rtsii.).

শন্ত্ৰ sa-khyab lit. covering the earth; one whose power extends over the land, hence = শন্ত্ৰ ruler, king.

*154 sa-khyon the earth's extent or compass, area (Cs.).

শাস makhra= শাস map; শাস প্রবিশ্ব = শাইল প্রস্থান বৈ draws a plan of the place (A. 61); দ্রীব্রনশাস্থান বিভিন্ন প্রকাশ you also having left the Jo-wo's place (A. 123).

NE 4 sa-khra-bo x ashamed S.

■ pa sa-khral ground-tax, land-rent.

ካሽ sa-khri i. = ካሻሽ sa-y: khri (Māon.), a seat or chair made of earth. 2. = ካል a place. acquainted with a particular place or country; a guide.

which consist for the most part of earth $(J\bar{a}.)$.

** sa-gyon tough-soil, hard ground.

ৰাব্য sa-dga and ৰাব্যুগ sa-dgyes = ছম্বং the lily (Mison.).

**\3 sa-dgra the enemy of a country, i.e., in many cases nothing but a demon (J\vec{a}.).

মন্ত্ৰ sa-mgon স্কাৰ, আহিলাৰ a hind, a landlord [n. of Ādi-Buddha]S.

स्वपुष sa-ḥdul= स व्याप sa-gyos earthquake (Moon.).

which walks on the ground.

स कुरा है विश्व बड़ बड़ हुए all rie-blon beu-geig n. of a (भवत्व) demon who moves with ten frightful attendants and carries mischief wherever he goes.

শ ব্ৰথা sa-; hogs place, region, tract: এইবাধা এই শাব্ৰণ hjigs-pahi sa-phyogs an unsafe place or region (Jä.).

માવા sa-brgyad the eight stages of saintly perfection, acc. to the S'rāvakayāna school, viz.: દેવામાં મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત; વસ્તુ વર્ષ મા તાલુક-kyi કત (ક્ષ્મ વસ્તુ કું ક્ષમ ક્ષ્મ ક્ષ્મ કતાલુક-kyi કત (ક્ષ્મ વસ્તુ કું ક્ષમ ક્ષ્મ ક્ષ્મ કતાલુક-kyi કત (ક્ષ્મ વસ્તુ કું ક્ષમ ક્ષમ કતાલુક-kyi કત (ક્ષ્મ વસ્તુ કું ક્ષમ કતાલુક-kyi કત

*** sa-sgon mound, heap of earth (Mhon.).

मञ्जो sa-sgre=भाषः व्यक्तिः [a bare ground]S.

water-lily S. (Maon.).



was sa-for clay, face of the earth.

₩₹4 sa-shon blue clay, blue earth.

ৰ বাহন কৰ-হৈবাৰ লাই বিশ্ব 1. a synopsis, a division; = ইও a chapter. 2. = ইঞ্জৰ or ইণ্ডিল order, arrangement (Yig. k. 1).

শান্ত sa-hcu (also called মংশানুষ্ণীনা) ব্যাধ্যনি, হ্যাধ্যি, the ten stages of saintly perfection of a Bodhisattea according to the Mahāyāna school:—(1) হল পুৰুত্ব সমূহ্দিনা beatitude; (2) ইন্পান্ত বিষয়া spotless purity; (3) ইণ্ডিব্ল মালম enlightenment; (4) ইব্লুল্বন অভিযানী illumination; (5) নিন্তুত্বনে মুদ্দেশ বহুজন্ম unconquerable; (6) ৯০বিদ্যুত্বনে মুদ্দেশ বিষ reaching; (8) নিশ্বন অভ্যান immoveable; (9) নিশ্বন অভ্যান immoveable; (9) নিশ্বন অভ্যান immoveable; (9) নিশ্বন অভ্যান immoveable; (9) নিশ্বন অভ্যান immoveable; (10) ইমানুল্বন blo-gros নামুলনি righteousness; (10) ইমানুল্বন blo-gros নামুলনি righteousness; (10) ইমানুল্বন chos-kyi sprin মুক্তিমা spiritual cloud.

a aş a sa-ben-pa सम्बुलिक one who has passed all these, ten stages or is in the tenth stage

আন্ত্ৰী ব্ৰহ্ম হ্লা sa-benhi diebah-phyug इस-সুনীৰা ; = প্ৰথম অপূৰ্বী an epithet of Maitreya Bodhisattea who has passed through all the ten stages of saintly perfection.

स्वकृत sa-head = संशिक्षणात्त ; lit. essence of the earth, i.e., sulphur (mystic) (Mis. 4). स्वकृत्येष व sa-head ser-po=संशे sulphur (Sman. 443).

*** sa-cha in colloq=place, country, land.

ৰাইণ্ট sa-chen-po আছাৰ্থি a large place, the whole earth; a high degree, e.g., the eighth stage also অভাৰ্থিক one in that stage.

লন্দৰ sa-mtshog সী-আৰ chief place; a boly land. 2. ছবি অবল (a sort of yellow sandalwood) S.

माध्येद्राम sa-mchod-ma= कुष्य देवाँ इतुप्रmisho chen-po सकीपात ocean (Maon.). स्थ्य हारण हुन sa-hchag kush-mgul (अव्यव) n. of a demon.

mage sa-fichia um lotus.

মৰ্থ sa-hjo=শ্ব 1. lightning. 2. স্থিব as met. a hog (Mon.).

u also sa-hjome = an an that which digs a hole, wild boar (Moon.).

HER sa-said khu relaw [the inner fluid of the earth]S.

4 apset sa-gtam-pa=₹ hill.

भाइन sa-reen= वरेनाईन kjig-reen the world.

ম'নুন sa-stan=ম'নুন a rug, a floor-carpet (Jig.).

માણેલ sa-st-મ surface of the Earth. દેવા વર્ષે લે માન people of the four continents, beasts, the gods of the four Mahārāja kāyika, and the gods of the thirty-three (Trayatrimsa) heavens all live on the surface of this Earth. માણેલ sa-steff sa મોજ માણેલ the space or region above the surface of this Earth.

মাৰ্থ- sa-ston bleak arid tract, desert, terms that are synonimous and analogous to it are—ব্লিন্ধ- dyon-dung: দান ma-ru; (মাণ); সুনোমা mya-kam than; মান মান bral; মানমা plams-pa; মানুমা plams-passes so-phay-can; মানুমা plams-passes so-phay-ca

भागित sa-stobs 1. प्रस्त, जलह, प्रमुद; [water-lily]S. (Maon.). 2.=9:39 (Maon.).

w your Am sa-stobs mig [n. of prince | S.

स सम्भ स्ट्रिक व sa-thams cad duak-pa or स सम्भ स्ट्रिक सामेजील a monarch.

www sa-thal 1. dust. 2. n. of a number (Ya-scl. 57).

N

made ready to receive the seed.

संक्षित्रय sa-thel nag-pa 1. n. of a (अवद्य) demon. 2. a deity of the Horps tribe (Jä.).

મામલેલ az-mithil the central region on the globe; મુભિલા [the surface of the earth] S.

अदर व sa-dan-po the first stage of saintly perfection.

*54 sa-dug lit. earth-poison; evaporation damp or acting like poison on those sleeping on the bare ground.

*K sa-do (v. Kā do-po) half a load of earth, a sackful of earth, being half a donkey-load.

* \$5. sa-dof pit, hole in the ground.

W5 sa-dra Ta. 184 and 187, diploma, patent (Sch.).

अन्दिन sa-bdat अदे द्वा मार्चिन, आपति, प्रविचीपति; प्राति 1. king, master or owner of land, sovereign. 2. demons gen. of the Noga class (Mon.); god of the ground of any locality supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions offerings are brought.

ryyal pohi-pho-brań king's residence, palace.

wing sa-madh 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant $(J\ddot{a}_i)$.

weeq. The sa-mdah chu syro-ma a sharp pointed arrow having a feather at its end which is shot to pierce the earth and also through water (Rivii.).

a-rde = তাৰিল u-tshugs, persistorce, মই অৰ্থিল বন sa-rde htsugs-nas = তাৰিল Ba'4m having urged, insisted upon; মই' বিশ্বান অংশবার্থ বিশ্বতি (they) persisted on my getting the wealth of the kingdom (A. 59).

** sa-rdo a stone of earthy formation; earth and stones.

च इव-rdog= कुष्ण leags iron (Maon.).

अवृत sa-ldan 1.= २ or नेद a hill; tree. 2.= दुवर्ग स्थान a king, a landholder.

■ sa-sde n. of a work (Ya-sel. 43).

ৰ বৃদ্ধ sa-nag-po ছজাৰ্মি 1. black earth or soil. 2. n. of a place in Tibet: Sa-nag-pa a native of Sanag.

মাৰ্থ্য sa-gnas 1. = শুণ the sacred kuça grass of the Hindus and of the Buddhists (এপিনা). 2. district, region, country, landscape: সুস্পাৰ্থ্য প্ৰথম a lovely place or landscape. মাৰ্থ্য পূৰ্ম ক বুলি কাৰ্য কাৰ্য্যক্ষিয়া in short, the guardian of the district should make it free from feuds.

भ वर्षेत्य sa-gnon-pa भूजामान्य invading or subduing a country, conquest.

Nद्दूस Sa-rnam n. of a place in Tibet (Rtsii.); अद्भाय a resident of Sa-nam. अद्भा शुद्ध युव प्याप्त Sa-rnam thun-grub rab-brtan the full n. of the Jong which is ordinarily called Sanam Jong (Rtsii.): अद्भायपानुद्रश्रस्य अप्राप्त के to the Sanam-pa, you all also of Jo-wo etc. (A. 125).

*** sa-sna [sia soil of five different places or kinds.

** sa-snod 1. earthen pot. 2. after [a kind of jasmine] S.

ard sa-pa one belonging to Sa-kya; inhabitant of the earth, of our globe (Sch.).

ապ sa-pan = այլ պր իր Sa-skya pan-di-ta Sakya Panchen (Yig).

w 155, sa-dpyad= w 159 or w 15 159 u discrimination of land, ascertaining the suitability of land for building sites, &c. (Ya-sel. 35).

मह्द sa-gygof 1. सूचर a land-animal, possessing the earth, man. 2. महूद्द प्रस्क, साम्र्य king, ruler, governor. महूद्द स्माप ca-apyod dam-pa a piou- king or ruler (Yig. k. 36).

Syn. 34th rgyal-po; 4ther sa-dicah; Ather mi-dwah (Mhon.).

মাৰ্থ a.e.pyod-ma = প্ৰাম lady, queen; মাৰ্থ প্ৰাৰ্থ co-pyod ma-gna; = প্ৰাৰ্থ কীৰ্মি: the queen's apartments or palace (এইকল.).

साँहर देश के ब्युवा है में बंद 'n of a quasi-religious work on the selection of sites for buildings, founding of monasteries, &c.

sura sa-pag was brick, dried in the sun.

শাহৰ sa-phuy ছবিবীছো, ভালৰ cavern, cave; মাহৰ কৈ ভি sa-phug chuń-ńu কুলীৰ cell, a small cavern.

समुर sa-phus earth-heap; ब्रेक्क विशेष समुर वृदेक्ष विश्व १९५५ the two partridges, mother and son were under a mound of earth (Rdss. 16.)

सपुर 9 sa-phur-bu= १ महीबीब a hill, mountain.

बाबु २६४४ अ. sa-phra rabs-can प्रशासु; matter, atom, atomic particles of earth; the earth.

মান্ত্ৰ sa-bon বীজ seed: মান্ত্ৰিক পুনুষ্ sa-bon bdebs-su boug caused to sow seeds. Also=র'ল the semen virile. মান্ত্ৰ কলমুক: born of the seed,—বুগল rgynd-pa; সুগ্রি gánh-rgynd (Alon) extraction, progeny. মান্ত্রী ইব্ল sa-bon gyi-tshops the aggregate of seeds, which are:—ই নই আইন risa-seals sabon; বিশ্বী আইন thog-guhi sabon; মধ্যাম্বি gas-rahi sa-bon: মান্ত্রী কাৰ্ sa-bon gyi-sa bon.

वार्षेत्र्वय sa-bon rul-ps पूजियोज putrid or rotten seeds. बावित के sa-bon skyed=बीपावेन hjig-rieu, बावेन sa-rien the world, earth.

कर्षक क्रेंद क sa-bon skyed-ma की कस् [bringing forth seed; the earth]S.

u da 344 sa-bon name fruitless.

सर्वद्रभादि sa-bor maked=पर्भवे हेन्यु padmake se-hbru anthers of the lotus (Maon.).

भा sa-bla = अर्थ रिश भाषा चनारीच heaven (Maon.).

শ্বনে su-duan = ব্রুপন rgyal-po king, ruler, governor of a place (Moon.). শ্বন্ধন ইন্দ্র su-duan chen-po = বুলাই ইন্দ্র a great ruler, governor : শাব্দ ইন্দ্রই আন্দর্ভাব (প্রত্ন কর্মান ক্রমান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান ক্রমান ক্রমান কর্মান কর্মান কর্মান কর্মান ক্রমান ক্রমান কর্মান ক্রমান बावर्षेक sa-hbol bulging soil, soft earth.

भावते sa-hbyed क्रदीख, नुदार a hoe.

WAS Sa-Meri abbr. of Wy (Sakya) and AS RSW (Di-khûng) two monasteries of Tibet (Los. 8, 12).

www sa-mc-rdo or what ha sa-min rdomin neither earth nor stone, conglomerate.

A. A. J. A. A. Saman-te gaum acc. to L. Q. three different countries called Sa. Man and To: \$2.542.447.749.74244 at that time the dispute among the three states of Sa. Man and To (A. 86).

wise sa-mal written the bare ground used as a bed; [also=death-bed]S.

समेन्स, sa-mi gsod produced no unpleasantness or unhappiness (A. 123).

#14 sa-min (Sch.): 'white sand.'

ৰাজন sa-mos=শুণা ka-mu-da or Uipala, ৰাজ্য-ক sa-mos ishal মুদ্ৰবেদ group of lily plants (Mion.).

medicine: a had a har age outp med in

N

wave sa-dmar red earth; wave car n. of small monastory called "Simon-bong" in the neighbourhood of Darjeeling situated on a mountain-slope which consists of red coloured soil (Hook. I.) (Ja.).

भाउँम sa-tsis, साञ्चन sa-tshig or साउँम satsig stage, post-station.

water sa-gream a country free from contagious disease.

মাই sa-rtsi= গ্ৰাম ই white-wash or আ গ্ৰাম chalk, lime: মাই আইল কেই সাঁ ইন (Rtsii.).

ৰাষ্ট্ৰপূৰ্ব sa-resis yon-tan rgynd n. of a Bon work corresponding to Geer-hod dam-pa Suvarpa Prabha.

w & sa-tshur a kird of acrid earth used in making paint and in dying (Rtsii.).

संस्था ता misham; border, frontier, boundary; संस्थाय विकास के कुल्युक्त का or guard the boundaries or limits; to mark out the boundaries.

was sa-hisho 1.= ५वर-वस्त्रीर dgas-gear çis (Moon.). 2.= अक्ट्रेर sa-ikyos कुण्य सूप; king (Moon.).

was a sa-hisho-skyes transfer the elephant of Indra (Maon.).

सावदेश्यद्व sa-bisho hdab=वेडवे:बेह्र be-lahi çih (Mhon.).

सन्दर्भ sa-hisho-ma जोपा the wife of Buddhs.

araArgin sa-htshohi bu-mo 1. चत्पन [lotus]S. 2. व्यप्त thal-dres n. of a medicinal plant (Maon.)

waka sa-hdsin, 1.= wakau muru Gandhara, the modern Kandahar; न्यर mountain. 2.= कुष्य rgyal-po ज्ञीनवर king (Mon.). 3. symb. fig. 7 (Rtsii.).

waka and he was lit. white mountain, i.e., snowy mountain (Maon.).

wallengw sa-hasin skyes n. of an insect.

स वीद १०० व sa-hdsin decad-po = है कुत हुन है Sumeru: कर्ष १९३३ व देश प्रत्येष वृद्ध य के ए य क्येर है स वीद र पा स्थान क्या was your majesty's person (health) remain unchanged and steady like the Sumeru mountain (*Yig. k. 60*).

स. १९ sa-shag श्रविशे प्रवेतव bitumen [rockoil, petroleum]S.

भाषने sa-gshi मही, चराचर, खोस, मूमितख; इड- शिवी soil, the earth; site, place.

Syn. Araka nor-hasin; A ama mi-quowa; 4544 betan-pa; 45495 bekrun-byrd; AS ANE BA hod-berun buin : alau hasin-ma : ATTS shaq-ldan: 224x 9 rivi-phur-bu: 1494 पम mthah-vas: पदमञ्ज vafs-idan: नमेर अर्थ Qser-ldan-ma; 4 488 44 54 raya-mishohi aoscan; Kaguaka sna-tshogs hdsin; Islaka kun-bzod : श्रेषेश्वय ठन ri-vi sna-va can : इंश्वय nor-ldan ; 👣 🛊 चैभाभ nor-gyi blo gros-ma ; क महिरामा अम् chu-gter ska-rags can: क मेंव chu-skyob; वाँदाम bzod-ma; वाँदाम bsod-ldan; ९व हे बहुद व rin-chen gnin-po ; दे एवं dri-ldan ; Kan dog-ma; \$495's rten byed-ma; anc. 95 म hchan-byed-ma ; होद अन glin-ldan ; अभि नी klu-vi quhi: age ti alaga hbuun-po hdeinbyed; वक्रमविषुध bbyuk-pohi yum; दक्षेत्रके Дин dbuia-ai blo aros-ma: 534 ч₹4 dbuiahdsin : 455 84 brud-ldan : \$5.484 gliff-hdsin ; न्येर ने हैर geer-gyi glift; यशम laş-sa; वर्षभाष्ट्री 44 84 54 hdsom-buhi rgyal mtshan-can; आहेर sa-stef ; भूर वाभे वरेष्य khur-la mi-kjigs ; अञ्च ब्रेस्ट्रें ma-vi Lijiq-rten (Maon.).

अन्त्रे हुँदः sa-gohi pkyon श्विकीपात कुष्य ggyal-po king (Mon.).

सन्देशन sa-gsh: fan-pa sandy desert, bleak tract, bad soil, sterile ground.

Syn. আছি: sa-ulok; ব্ৰিব্ৰে dgon-duk; uz ma-ru; প্ৰমেশম mya-kam thak; ব্ৰুপ্তৰ brlan-bral; ক্ষমণ skams-pa; ব্ৰুপ্তিৰ bbrog-dgon-pa; বুজৰ gyo-mog; ক্ষমণাধ্য



greg-ma so-phag-can; Ewsh bye-ma can;

भवी कार व sa-gahi brah-po; विश्वन or भवार व good soil, fertile earth or ground.

Syn. २५ रूप rab-dwahs, भागार sa-bzah, भागीन sa-gein, २५ पुन हे प्रदेश bbru-kun skye wasi-ma (Mhon.).

arqq alq sa-gshi hdsin weelut the support of the earth, king, mountain.

Will sa-zla = $q \rightarrow q q q q q (Yig. k. 2)$.

साम्भिक्षा sa-zlahi lhun-po = नवेर है रे golden mountain.

west 4 sa-brafi-po wown [a kind of fragrant earth] S.

सर्च sa-hog नामकोक, पाताच the nether world; nadir, underground. Syn. कर्यच् १४८६-hog; व्यास्थान्यम stobs-idan gnas; यह वेन १८८-hog; व्यास्थान्यम stobs-idan gnas; यह वेन १८८-hog; व्यास्थान्यम kiu-yi hjig-ṛten (अतिका.).

art a sa-hog ade the Naga demi-gods occupying the nether region.

सार्थ के sa-hog phren-wa=प्र ba-hla परिवास sulphate of amenic (Mhon.).

सविः समस sahi-khamş द्वाव वीवानु element of earth.

at g हैं sahi rgya-byin= कुल य देश व स्कीस an emperor, a great king (Yig. k. 58).

सदे के व sahi-gon-wa सोड़ a lump of earth [a clod]S.

મહેવુંદ હોઇ કરોઇ કરોઇ-po 1.= મુજે geer gold. 2.= પૈરે વર્લ Rdo-rje gdan V sirksana, Bodhi Gaya; also Aryahhūmi, Magadha (મુંતળા) 3. n. of a Budhisattva. મહેવુંદ પાંત્રીઓ પાંત્ર પર at n. of a Sūtra containing an account of the attributes of Bodhisattva Bhūmigarbha together with a dharani (K. d. 4, 154). સરેવુંદ પ્રેલ અર્ધા મહુવા વૃત્ય વ્યવસ્થા વૃત્ય સ્થા ત of a Tantra containing the 108 names of Bhūmigarbha (K. g. 4, 85). सर्वे दक्षः हुन eahi-dhah phyug=नदकः है king (Mhon.).

सर्वे मृत्य sahi-sla-wa = व्योप gold.

सम्ब sa-ya (क्षुरसम्बद्धसम्बद्धः = 1,000,000 प्रतिसम्बद्धः निवस a million.

संबद्ध sa-yab, संविच्य sovereign, 'father to a country' $(J\bar{a}.)$.

बाय्य व sa-yakk-pa a wide open country. वाये देव के बाँध, sa-yi thig-le hilsin = चुनावॉबर इयर (Mhon.) a king, ruler.

भागे नद्भाव sa-yi gdu-pa कुनवाय, जन्मच [a blue water-lily]S.

46.75.3 sahi-gdu bu=3.85 lily (MAon.)

undinga sa-yi hdab=55.48 dur-ua fisa durva grass (Mhon.).

a hero of the war of Kurukşetra, son of Kunti by the sun-god (Mion.).

ৰ নিৰ্দ্ধ গুৰু নৰ্ম sa-yi hphuh-bysh nag-mo (ধাৰ্ম) a fomale monater.

सधिद्धां सम sa-yi byi-lam (सप्त्र) n. of demon.

वाभे 'हेबु'न sa-yi dsam-bu-ka=बु'नेट' kiu-çik नानक्च [the betel plant]S.

वर्ष क्या ६ sa-yi gyab-rgod lit. the wild yak of the ground; n. of a snake (§man. 108).

बियान Sa-yi sah-ga ब्राजिक n. of an Indian king who visited Tibet during the time of Hbrom-batan-pa (Loh. ९, 4).

भावेषु sa-yi lha=सूरोप earth-god, a Brahmana (Moon.).

स्ति हुई sa-yi lha-mo युगरेनी sylvan goddess, nymph; सभि हुई स्वत्य the goddess who was witness to Buddha Gautama's greatest achievement, his final triumph over the devil.



सन्देश sa-gyos earthquake, सद्भागानुत्त न्यान्त के स्वापनित्र के स्वापन

‡ জন্ম n. of an Indian saint (Lost. s. 5). অন্য sa-rab fertile land, excellent soil (Risic.).

बादेवाय sa-rig-pa पावित् [1. king. 2. earthly]S.

man or Vaiçya caste of India (Maon.).

ब रेट वृद्ध sa-red idan कोच्यो [possessor of the precious jewel Kausiubha; an epithet of Vishnu |S.

TARN sa-rlass exhalations, vapours of the earth.

¾ sa-rloy as met. = pig.

mails sa-la skyes will [1. lit. earthborn; a tree. 2. Mars]S.

क'व'र्ज्ञ sa-la åkhyog वर्ष met. a snake. स'वाह्वॉक्क sa-la sgra-sgrogs==व'@ अक्र pescock. भाषभाष्ट्रः sa-laş byun मौन earth-grown [1. the planet Mars. 2. a tree]S.

भाष्ठर भूग sa_lud ñal=क्षर दा है glan-po clu पश्चि elephant.

wew sa-lus=314 gla-sca or \$1.54 glarisi can musk deer (Mion.).

सन्ति य sa-gein-pa रचियी-चोज: [lit. vigour of land; fertile land]8.

unca Sternama unant the river Irawadi (S. Lex.).

www sa-sros the time after dusk.

wild boar (Mhon.).

শাল্যুল sa-gsum 1. বিশ্বুল the regions above, below, and on the earth: শাল্যুল, and শাল্যুন 2. the third stage of Buddhist saintly perfection, Prabhakari the enlightened: নুধুল ইকাল্যুন কৈ লাল্যুন নি ইন্দ্র গুল্লুন কর্মন ক্ষেত্র বিজ্ঞান হিন্দুল কর্মন ক্ষেত্র ক্ষান্ত বিজ্ঞান ক্ষান্ত বিজ্ঞান ক্ষান্ত ক্ষান্ত ক্ষান্ত বিজ্ঞান কর্মন ক্ষান্ত ক্ষান্ত বিজ্ঞান কর্মন ক্ষান্ত ক্ষান

‡ अन्ति Sa-ka-çe n. of a city in ancient India रहान, सीवास.

sa-ga vivi, faurer n. of the four-teenth lunar mansion or constellation.

Syn. बुरक्षम egyud-ldan ma; र्या उत्था प्रकार gicak-po lha-ldan-ma; व्यक्षभाषी व्यक्ष mthok hog (Rtsis.).

सन्देश Sa-ga skyes राजा, विकासा; सन्देश स sa-ga skyes-ma विकास सन्देश an opithet of Umā the wife of Mahes'vara (Mfon.).

মৰ্ম Sa-ga-ma daughter of the householder called সুৰুষ্ট মুখ্য বুটা Bala mitra who was married to the prime minister of Prasenajit king of Kos'ala a contemporary of Buddha (K. d. ব, 114).



waki a Sa-gahi zla-wa the month of Vais'akha (April-May) in which Gautama Buddha was born, and in which he renounced the world and died.

अव्यक्ष ३व sa-gas स्व-wa वैद्याला पूर्विमा the full moon in April-May.

‡ N है प su-rji-ka medicinal herb, and flower: अहे क्या करें के दुर्ज M.

↑ NUT Sa-pa-ka n. of a great river of the western continent of Godaniya, which flows like a black line in the western ocean (K. ko. 7, 263).

N'시'인 Sa-ma-la n. of a sanctuary in Manyul (Dus-ve. 39).

작성 및 5a-mā gu-mā=의 man (mystie) (K. gu. r., 28).

+ NSSW Sa-mu-tva-ya n. of a king (K. dun. 14).

† ম'ম'ব Serana (মাম) n. of the son of মুক্তমান Charka (অহলী) (K. d. অ. 35).

‡ **अ'र** य sa-ra-la सरज n. of a tree (K. ko. ल. 3).

 $\mathbf{X}^{\mathsf{T}}\mathbf{X}^{\mathsf{T}}\mathbf{S}^{\mathsf{S}}$ sn-ra so-ri coarse-grained and fine-grained (corn, seeds, etc.), mixed up together W. $(J\ddot{a})$.

N'ZE' sa-ruñ w' a kind of sword (Mñon.)

the fourteenth constellation or lunar mansion.

Byn. 真正角質著 fluh-gi lha-mo; 真正角写年. · ga fluh-gi dwah-phyng; 叫知明练 氧化 gnamndhoh goh (数hon.). ‡ N. 2.5 sa-ri-ta सरित;= 999 6 \$babchu stream, river, (mystic) (K. g. ₽, 21).

* N°55 Saroruha n. of an Indian Buddhist saint who is said to have sat for seven days on a pyre but was not burnt.

ম'ৰ Sa-la 1. n. of a great river in Jambudvipa, prob. the Salwen? (K. my. ন, 68). 2. prob. a corruption of the word Sara in Krispa Sara n. of a species of antilope; সমুন্দ সুমুদ্ধ মুদ্ধ অবি অক্ষা went to India on account of an antilope-akin.

N°OS Sa-lim n. of an Indian king, (prob. Prince Selim who became emperor Jehangir): *** Jehangir : *** Jehangir

the Good sacrous wife or the Buddhists was the food of our first parents. The plant grew wild and when reaped in the evening new ears came out next morning, to be fit for the sickle in the evening (B. ch. 16).

***Q\$\times_{\times

स्योद्य sa-leb is explained as क्षानुदेश्वर व

संयो हुआ sa-le stram चलोबर fine grains of gold found in sand; द भ द्वावद्य स्वर्ध्य स्टबुट (Nag.) natural gold picked up in pieces, not obtained from melting.

will sa-sam = aput habi-pado (mystic) crossing of roads (K. g. F. 28).

** No. 77 X sa-ha-ka-ra aware the mangoe-flower (K. du. w. 330). www.w. 22 ap. 24. n. of a celestial creeping plant (Yig. k. 37).

N

W 5 2 Sa-ha pa-ra n. of a Buddhist monastery of shepherds in the confines of Nepal and Tibet (Deam.).

t wife a Sa-he bhe-tar n. of a great city in south-west India (Lam-yig. 16).

saw 1.= केल्प रूट स legs-hofs welcome; blessing or good be unto you (mystic) (K. g. ए. 179). 2. वह भूभि देश स्थल कर्य स्वति होत्र प्राप्ति कर्या के अफ्राचिता of the void nature of all things (K. d. 4, 322).

† \$ 3 s wa-nu = 2.2 mountain (mystic)

† বৃহত্ত Seca-bha-than n. of a town.
ত টুৰ্ফ টুৰ্ফ টুৰ্ফ বৃহ্ কৰাই কৰাই কৰি ইবা let Swabhathan the town of the heretics (Mutegpa) be reduced to dust (A. 18).

‡ व पार sa-ga-ra जागर the sea, ocean.

form is ** miniature images of Buddha and Bodhisatteas and also Chaityas cast in moulds.

3. Sá-ra n. of a fabulous golden mountain (K. d. 4, 281).

† ब्रायमेश sa-la ki-sa ब्रिश्त्य नेट वे अड्डिश the flower of Sal tree.

बुषाबेर व sd-la ser-po चयन ; हे दूर नेर syyishur cis (Moon.).

मुख्ये मुन्द ad-labi ljon-pa स्थादनर हार googdkar çik साम्युल the Sal tree, Shorea Robusta. मुख्ये सम्भूष्टच the sub-Himblayan regions abounding in medicinal plants and sall forests: व्यवस्था स्थादन स्थाप का ने रोजका के बार कि cool medicinal region of Sal ja a grove of blessings and happiness (Yig.).

Type agest so-he lyad-pahi mode n. of a Satra in which the twelve Nidanas (conditions of cyclic existence) have been illustrated from the growth of Salu rice and its seedlings (K. d. w, 190).

slow in walking or movement (Yig. A3).

2. brawn, callosity; &ch. also has: hair-side (of a akin); ways brawny, ways a thick brawn.

3.=9wa W. scale (of a fish)

3.ways scale.

भवायद्द sng-bdar a rasp, भवायद्द gq u to rasp $(J\ddot{a}.)$.

মশ্বংশ্বী sag-badag ris = স্থানি sug-proof the smaller species of cardamom (mystic) (Mis. 3).

अवाध sag-pa C. a little bubble (Ja.).

अण रअ के sag-ram rtsi sulphuric scid (Cs.).

स्या र sag-ri or सम्बद्ध sag-ri from Persian Sagri: 1. shagreen. 2. obliquely cut edge-lining of a robe अन बहु या सम्बद्ध स्वर (Rtsii.).

सवा सेवा sag-sig वचावच [moving and resting]S.

মান suff or আন 'গুৰ to-morrow; মন গুৰুত্ব ক্ষম ব at noon to-morrow; মন বুন কে to-morrow; মন দুৰ্ভ early to-morrow morning; ইওমন the day after. In W. মন is also particle denoting the comparative degree (Ja.).

માર મેંદ્ર safe-phod = માર લે next year; માર મેંદ્ર દેશ દ્રે a year hence, about this time next year: માર માર મેંદ્ર લે દ્રમાન છું મુખ્ય વ્યક્તિય next year the Tirthika teacher about this time again (A. 33).

me. 30 saf-nub = me. 7% to-morrow evening.

n. of a Tirthika sect of ancient India who

N

used to dress exactly like the Buddhist priests: १९१५ के अनुवास ह्यापा अपाय अपाय अपाय अर्थित् (They. 33).

NC 2 eaf-se 1. immaculate, gtainless; १९४ वर्ष pure white. 2. secret; बर च्यार speaking secretly, privately, whisperingly. अर धुण्य saf-sbugs hole for hiding money and treasures.

The same of the sa

बर'क्ष saf-sòad hidden, latent, concealed. बर-हेन saf-sòyin a secret gift, a giver in secret.

सह दश्च sad-ras cleaning rag, towel: इ.स. क्षुणावे क्षणह्मा सह दश्च (A. 121).

NC'NC' saf-safin. of a number. (Pa-sci 56).

MC de sad-sed hiding-place, crevice, 24 3

act safe or act of (324 93) was purified, freed from, cleaned; evaporation.

acuiga Sass-rayas the Tibetan equivalent for any Buddha = act gravas as a large act gravas are act gravas as a large fully awakened from the alumber of

Avidya. Another explanation is: a Ray us. 34 Kawanwayara purified from all the sins arising from Avidya,--- सम = वे नेम कुम abounding in knowledge ; also १५ मेंदश य के दश भदश वा चे नेस ८६ कीस बुक्ष प्रशासदक बुक्ष वा हैस पर् Safigyas being liberated from the beginning and by nature full of knowledge (Tan. shay. & 98). The different epithets मार्जित्; बहेक्हेन बहुक सोस्जित्; बहेक्के सुगत; रेपदेव वर्गेष्म सवामत ; सुपयर्ष विश्व : गुब्बकेद तर्जेष ; ५४ मधुशभद्रेश विकासक ; अनुसञ्जय बीतराम ; क्ष्मभा वर्डभम cha:jş-hjums : मु प्रमुख्य क्रियमि गुव है। वनः व सम्मान्द्रः, अभ्यः अर्भाषेत्रः thams-cadmkhuen: वसवारु हैं व्यव thams-cad-rlogs; सुवः भेर इव चनक्रकित : इव परे इवस व स्तीक : अहेर व प nkhyen-[fia-pa; वर्षे परे श्वंभ व्यवद्युद: क्षमा ३५: मनेनम सम्बद्धी : कर विश्वमार्ट व rkan-unis giso-क्षण दिपदानामय ; यडॅम:३४:५५ सम्बान.

सरभकुम ने देर हु बेंब्स वस स्तुभ थ नानानुह चेन सन्निपत्तिना [come together, assembled from various Buddhist lands] &.

was gut have safe-rayas kyi-shin gana, gana, gana, the fancied sphere of a particular Buddha or Bodhisattea; for instance Sukavati is the sphere of Amitabha Buddha, Tibet the chosen land of Avalokites'-wara Bodhisattea.

મામ મુખ જે માર્પ રેમા દુ વરે અર્ધ n. of a Satra containing descriptions of the achievements of the Buddha in his former existences (K. d. 3, 235).

Buddha Ratna, of two kinds:—६५१३०० प्रशासेत्रह, i.e., सम्बद्धाः the most perfect Buddha, and ३५४० kun-rdoob व्यवस्थः unreal or artificial Buddha, i.e., his image made of different materials or substances.

act Buddha's relic, his image or figure; also his tomb was containing relics.



hengerst agen of Sans-rayas can hehrung tha-mo the godden Tara.

सदय कुष की भाग Sants-rayas gnis-pa an epithet of the saint Padma Sambhava (Fig. k. 26).

and graphy safe-rayes betan-pa Buddhism, the religion of Buddha.

सदसञ्ज्ञा इत्या कुद sang-rgyaş thod-pahirgyud n. of a Tantra in (K. gu. ६, 5).

MEN'SMA MARS-rgyas-pa 1. to attain to Nirvana. 2. The a Buddhist, one believing or practicing the religion of Buddha; MEN'SMAN SAS-rgyas-pahi grub-mahab the religious doctrines of the Buddhist (Stu. 17).

was guilan sans-rgyas appihi-me the common mother of all Buddhas; acc. to Tantrikism: the Sakti of all Buddhas, i.e., l'rajāāpāramita personified.

মধ্যে বুল মুখ্য কর্মন সূত্র বুল মুখ্য । of a Buddhist sage who visited Tibet through Nepal and became the tutor of Lama Taranatha the great historian of Tibet. He resided for several years at the monastery of Phun-talogs glin in Teang and afterwards visited Tashihun-po and Lhasa, where he discussed religious subjects with Panchen Chos-kyi Rgyal-mishan. At Lhasa he paid homage to Buddha by prostrating himself before the great image which had been brought to Tibet from China by the queen of king Stron-bissan squin-po.

acarquaran, Sahe-rayas rab-bdun a succession of seven Buddhas who preceded Gautama Buddha: वेत्राद Kas'yapa, क्षेत्र पुर Kanaka muni, भूषत्यसम् Kraku-chanda &c.

अध्यक्ष कुल हो Safe-rayas lha-eno पुर ऐसी an enithet of Vaira Varahi. बाद बाय safts-pa विद्याद purified, awakened.

was safe-po the first patriarch of the Bon the name of whose wife was Chu-kham (G. Bon. 23).

Buddha or transcendental wisdom.

মানু and I: frost, cold air, cold, coldness, মনু বিশ বিশ কাৰীৰ frost and hail; মনু স্থান প্ৰটুৰ ব to be destroyed by frost Glr.; often in conjunction with বিশ্ব hail (Jai.).

মৃত্ II: or শত্ৰ I. discriminate, sort; to examine, see, try; সুন্ধান্ত্ৰ to try, to test: পূত্ৰসূত্ৰমনি বৃদ্ধান্ত্ৰৰ I shall see, whether you are patient; কুলা কুল্ ক্ৰান্ত্ৰৰ মান্ত্ৰীৰ দ্বাৰা ক্ৰান্ত্ৰীৰ দ্বাৰা দ্বাৰা ক্ৰান্ত্ৰীৰ দ্বাৰা

માર્ગિલ sad-khom not getting ill after one has awakened from aleep; માર્ગિલ falling ill or feeling unwell as soon as one gets awakened from sleep; આ ભાગા વાર્ષ વાર્ષ મેટે ક્લાઇલ કે he who remains fresh when roused from sleep is wonderful (Khrid. 22).

asya 24 and mi mi-bdun the picked seven or 'the seven men of trial,' i.e., the seven ment distinguished and tal-mted among the young Tibetans who were selected by king Khri-roft debu-blean to be trained as monks by Actrya S'anti Raksita, and thoroughly instructed in religion and sacred sciences. The three elder ones (4743) among them were: Manjus'ri of Dpah, Devendra of Risans, Kumudika of Bran; while the three junior one's (444) were: Nagendra of Bkhon, Vairochana Raksita of Pagor, and Acarya Rinchen-chog of Rma and an intermediate one was Katana of Glan.

NS III: frq. in conjunction with 4% resm. and 1. to cause to also to awake.

N

h व अव्यक्त gmis-ma thag-tu directly from that dream; वीकाय व्यक्त gmin-pa-las from alsep to waken, more precisely व्यक्त व्यक्त व्यक्ति का adpar byed-pa; also fig.: १वेकी इव good virtueus emotions (Ta. Jā.).

बर्भा saf-male कि का क्ष्म की कि का का कि discrimination. कर्य नेवल n. of a dynasty of ancient Tibet (Lon. , 7) (Minon.).

NS sad-sud accuracy acceptance arose.

े स्थाप ते जे मा san-ta ni-ka समामक स्थाप १९ मुडेस महासमामक names of flowers (K. my. म. 20).

মান বি aab-sob 1. something rotten, putrified. 2. incomplete or defective; মন আনন্দ not incomplete, in good order (A. 156).

fabulous region eituated beyond the snowy mountains of S'ambhala the people of which are hermaphrodites like the Indian Hara-gauri (Lam-yig. 41).

‡ राज जि. जि. मेर sam-kri-tahi skad= वेबम हुए कर legs-bbyar-skad वेब्रूम the refined classical language of India.

NATE sam-ta a wooden board used as a school-slate in Tibet for drafting and computation. Acc. to Schr. 25 12 persam-ta 18 jam-khra or 18 5 pocket-book, notebook, memo-randum-book, tablets.

মান বি sam-dal Ld. moustaches (Jä.).

** NAV 5' 2 sam-bha-ri waft a religious sect of ancient India (Theg. 33).

the name by which Thumi or Thonmi the father of Tibetan literature was known both in India and Tibet.

NATE of the same o

au sar = क 5 or का in the place; termin. of क: के क्या कर्म to promote to higher rank or dignity; क्या क्या क्या कि Buddha the hero who has attained to the stages of saintly perfection; अव्या क्या क्या क्या क्या क्या का spiritual hero who has reached the tenth stage of Bodhisattva perfection.

्रभाजको sarua ma-ņi वर्ष वर्ष the serpent's gem. It is said to be obtained from the mouth of the serpent, its special quality enabling its possessor to float on water.

सहिता ea-rdei-ka विकास alkaline earth largely used in India for washing clothes.

'মাই'll sar-pe সময় [fresh, new]S.

भर मेर sar-sor=भर मेरे sa-ra so-re (Ja.).

মান প্রাথি ani-bab W., prob. also ক্ষাইব Mil., gold ornament, gold-laces (Jä.).

NU थे य sal-le-sea (केल्य व क्या में क्रम्य । lucid, vividly arising in the mind); clear, bright, brilliant; क्या केल्यूम च lighted up, brilliant, well-lighted = क्रम्य क्या क्या $(J\ddot{a})$.

सम sas = म'लेम instr. of म.

ो si also क्षेत्र the sound of whistling through the teeth; क्षेत्र, क्षेत्र whistling, whistle; क्षेत्र्य whistling, as a call or sign; क्षेत्र a whistled tune. 2. num.: 58.

N'Il si-gla fue [1. a lump. 2. a bulbous plant]S.

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The Salar n. of one of the four great rivers of Jambudvips. The Sanskrit name of the great river of Tibet formed by the union of the Tamjo-khabab and the Kyi-chu of Lhase; it is called Lohitya by the Indians (Loh *, 5). Aco. to some: the river Oxus, which is supposed to flow to the south of S'ambhala country (K. d. *, \$70). Also= \text{Tan 5}\text{Tan 6}\text{dkar-po} \text{ white; also \$\frac{1}{2}\$\text{5}\text{ Kumuda flower} (\$\frac{1}{2}\$\text{6}\$\text{6}\$\text{6}\$\text{6}\$\text{6}\$\text{6}\$.

‡केश्वर Si-tahi-bdog बीसापति the husband of Sita, Rama the hero of Ramayana who resided in बंदर केप्यूच the palace called Puspavati (Maon.).

N 5 si-tu n. of a place in Kham (J. Zasi.).

A'S si-tha ware [the date tree]S.

** si-ra=**** worship (mystic) (K. g. 4, \$16).

2. bar, bolt, door-bar $(J\bar{a}_i)$.

N. 2.03 si-ri bbu centipede W. (Ja.).

\$\frac{1}{2}\mathral{Q} \si-ril a kind of inkhorn, case for carrying an inkstand in one's pocket Ld. (J\vec{a}.).

‡ ম'থ si-la জিভনী or মন্তনী a sort of inconse. ইণ্ড কৈ the sillahi tree [Boswellia thurifera]S.

Byn. श्रूर विष्यु glad-pohi-sas; वेषा वाय शःla-blab; दे प्यूष्टः dri-brad; प्रमुष्ट ro-ldan; देवः वृष्ट्या cher-gyc.ma; व्युष्ट्यः tshim-byed; वेष्ट्यः वाय legs-bbab; व्युष्ट्यः tshad-chu-can; व्युप्ट्यः beud-bad; व्युप्ट्यः beud-ldan; व्युप्ट्ये çalla-ki (Uhon.).

A 2 M si-li-ma the breaking up of the ice (Sch.).

*** si-k-k the noise produced by the increant downpour of rain.

‡ वेत्रपुर अन्य marra विद्युतार the dolphin.

** si-Ala = 40.85% for \$40.5% for \$40.5% a kind of pomade or perfumed ontment [1. the olibanum tree. 2. incense. 3. turpentine] 8.

એવાં દા sig-pa jerk, to jerk, to hitch up, to give a hitch as porters do with a load on their back (Cs.); લગાવેલા to shake or jerk the body. ધેલ લેલ sig-sig વર્ષા લદ્દાર વ્યવસ to move, to jerk (Moon.).: અમેં હ્રદ ધેલ લેલ ક્લા he shook his little head (Rdsa. 11).

भेषा पु sig-bu also अव्य sig-ra sort of a basket (Schr.).

MK sift-skyer curdled milk, sour milk (Sch.).

‡क्षेट्र पा यादे श्रीट Sin-ga-lahi glin विषय-

* RE' aid-ge = ac a fat the lion.

RECU sid-Ac-wa = चंडः भ holy, of pure character: वृष्यं कृष्टेस दे जन्म स्व (नृष्य) व्यवस्य भी कि there resided only holy men for the purpose of acquiring perfection (A. 124).

Six-ps the Tibetan name for the Sikhs of the Panjab derived from such names as Ranjeet Singh, Golab Singh and others.

and the sister of the third time, by which the finest is obtained. 2. adj. in compounds:

RC'S sid-bu liquor made of mare's milk, Tartar arrack (Sch.).

केट देन sid-tshol Ts. tea-pot, tea-kettle (Ja.).

बेट प्राप्त sid-yol, v. बेट रथ in बेट द sed-po (Ja.).

Real side po $(J\bar{a}.)$.

L'AL' sin-sin 1. the sound of steel when struck to test its quality. 2. thin, limped W. cf. & (2).

TAN Grafs-po (25 & 25 a) unfermented rice-water. 1. adj. thin, clear, W. 2. sbst. Cs., also as as a small-beer, the fourth infusion of as a weak beverage, without any intoxicating qualities, yet not disrelished on that account (from Jä.).

35 H sid-pa to whistle Sch., 35 H sidsyra := 3 H si-syra (Jā.).

- ‡ Aquantain bordering Sindh. 2. n. of a king of the country of Darada (Dardistan) (K. d. 4, 231).
- ‡ विदाय sin-dhara-tha n, of a religious work: विदायम् येणायव्यवस्थाप्त विभागति प्रवेशित कृष्य व समुद्रमानमा विदायमा विदायमा (A. 98).
- * Rays sin-dhar farmer n. of a religious sect of ancient India. There we require at those who have nothing to aim at or who desire to resemble the "do nothing" school of the Chinese Buddhists. Rays a prob. has reference to this school (They. 35-39).
- the sindh, in western India. কিন্তু ব sin-dhu skyes (lit. native of Sindh) a general term for horses imported from Sindh (Maon.). কিন্তু sin-dhu-ra = কিন্তু ম for কিন্তু; minium, red-lead = কি (Jā.): কিন্তু মুখ্য ক্ৰেন্ড্ৰ

sin-dhubi bdag-po = 9 वर्षः देव य विका-पति (Maon.) the ocean.

মিন্ধ sib-pa বিজ্ঞীৰ to be absorbed, ৰ'বাইপুলু as water on the ground; to evaporate, to soak in, to be imbibed; বিশ্বীৰ ক্ষিণ্ড to be lost in, to vanish in the air; বিল্লীৰ ক্ষণে to evaporate or vanish quickly.

and sib-bi n. of a disease (Ya-sel. 28.)

PO 9 sib-bu; Cs.: a sort of small-pox; Schir.: the measles.

श्री द्वा eim-pa= a? a 1. to refresh, to be refreshed; acc. to Ja: good health, prosperity, or vb. to be well, to be well of. श्रीकाय adv. = a? a? happily, contentedly (Yig.).

केश देंद sim-byid= ¶ व as met. the moon, केश बहेंद जोल cool. केश ¶ व्य निकेदियों a rivulet that makes a refreshing sound.

भेषी sil or केवह्म sil-pāan and केव केव त्यां, वाच cymbal; कृषक केविय क्षेत्र वा leage-kyi sil hhhrol-wa Lex., केवह्म प्रकार कृषक sil-pāan rol-mo hhhrol-wa to strike the cymbals; केवहमा केविय

भेष हेंग sil-şgrog = अ'S as met. peacock.

Maig sil-bu, ang g = Fa g a little.

have sil-ma = have 1. separate pieces, particles, dust, fragments. 2. the tinkling sound of a cymbal, Kandanawayar alfe tunefully flows the brook over its boulder bed; have gurgling water; rippling brook (Mil.); also haves the rupes



of Ladak,=four-fifths of an Indian rupes (from $J\ddot{a}$.).

মিয়া মিয়া লাছৰী, ৰাছলী (Zam. 5) small bell; কুন্দান মুদ্ধ tinkling sound of beliets.

্বা : eu 1.=ছবাৰুমান আৰু a lucky and good woman, good luck. 2.= দ্বাস্থ eating (mystic) (K. gu. F. 179).

MII: 1. W:, interrog. pron., 4 45 who is: बरे बस केंद्र who is here? हैंद्र स केंद्र who are you? #3 #5 #5 #45 who is it and what is his name? ##5 who went? #'44'35 who save or who said? #4 or # @4 by whom? सर्व of whom, whose ? which ? बुकाईवे वृत्तु मेन which son of the king? STANN, SIST plural forms of who? Collog. "is often used for a in certain districts. 2. correlative and indefinite pron. : सामिन्दी वर्षेत् यदे व केन्द्र to him that kills this man, I shall give; हुर कर स.ज.ज.र. जबूब राम यहेरा यम have not you already asked some body before? 3, 3 34 is also used for some body, some one, a certain: Hada a certain friend; Hat #34 4 a certain avaricious person, a certain miser.

at sums who, who! A garas what persons were there? 2. at 22.2 denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent smoke from entering the mouth.

JIII: termination: 1. of the term. case after a final w: 55. 44. 3 %c. gone to his own place or residence. 2. num.:

‡ सभ su-gi vulgar corruption of सभ or भेषे yogi.

‡ 85° su-ta-ya yaw n. of an elephant that belonged to Kalyana king of the country of Yava (prob. Java) (K. d. *, 87). \$\\ 5\\ 5\\ 2\\ Su-ta-rin.\ of a place in Himavata where lived a notorious hunter who was at last devoured by his own rapacious hounds (Tan-shag. 64).

† § 74. 5 Su-war-tan. of a Gandharen princess, daughter of king Kabula (K. my. 7, 482).

† अ.अ.ज. *m.-ma-nā* सुनना: a species of flower (K. d. = 282).

ু পুন্দু কুন্দু su-man-tra bya-ka-ra-na পুনন্দ্ৰাৰ্থৰ n. of a Sanskrit grammar prob. of mystic and Tantrik terms by Acharya Chandra Gomin.

मुं की nu-mi सुनि n. of a medicinal root resembling turnip, imported into Tibet proper from Ladak. भुभिद्मस्यक्षम् नुस्य कृत्यस्य the three species of Sumi of red, yellow-purple, and brown colours are antidotes to all poisons.

क्षेत्र Su-me-tho हुनेशो n. of a mountain situated on this side of the mountain called शुन् भ su-çri-mu (इचीह) (K. d. 5, 282).

* স্থান মান snod = হল প্রি chan-gasnod wine-jug, prob. also the kind of water-pot called surai largely used in upper India for cooling water: স্থান ক্রি মুখ্য বাদনিক্ত করে: (A. 50) having been poured from wine-jug it was unfit for—.

\$\\ 5\\ 44\\ 6\\ sv-ru\ phan-tsha\ also\ \quad \text{qru}\ \text{(vulg. called \$\text{sq}\ \cdot\) red-pepper or Capsicum annuum, i.s., quines-pepper.

y 2 such a 22 27 28 29 denotes perh, the usual sitting posture of Milarayps who, while reciting his songe, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, his head leaning on his right hand (Jä.).



39 sug reward, recompense; 3724 sugchan id.; 3725 sug-rjeg mark of honour as a reward C.; 4739 phay-sug a bribe (Ja.).

দু পুৰা ব sug-pa I. ebst. - অব্যাব the hand, the four legs of animals; গুৰাইখ sug-bris = গুৰাইখ hand-writing গুৰাইখণ গুৰাইখণ (Çil. 10) reduced into writing.

সূত্ৰ II: root of a kind of medicinal plant used for washing; মুল্মব্ৰইং ক্ষেত্ৰ, ক্ষেত্ৰ the bleached sug-pa is a cure for deafness (Med.); গুলাই powdered sug-pa (Risii.).

person, in order to awaken or make him attentive; to push open, a door with a stick: \$44.74354 suy-pa-shiy byedpa to push, to shove, to displace (Ja.).

सुन्य कुल sug-pa-skyes= ५८ वेद (mystic) (Mist. 4).

ধুৰ্ম sug-po a limb; ধুৰ্ম the four limbs of an animal, esp. the lower part of the four limbs (gen. of those that are slaughtered for meat) (Risii.).

Syn. 434 agun hthum-gaum-pa; au 24 uz-ñan-ma; देश्यों के ñe-wahi [de-mig (Mhon.).

जुन अन् र laughing loudly (Rdsa. 10).

35'4 sud-pa to cough, to breathe with difficulty (Cs.), 45'5'4 to die by being choked or suffocated.

र्म चुनै sun=चन or 54 time; सन्दे= इक्षरे; अर्थेन्द्रांकाने न्यासन्देदस्य at times he called (invited) the lord Atie's (4. 155).

अन्ति sun-khyud चपबाद scandal.

45'45'48'4 sun-par hbyin-pa 1. to stun or drown with, to overpower by noise, to silence. 2. to refute, confute, disapprove 3. to renounce, to resign: 34 34 44 Fau strength to renounce (the world) (Jä.); occurs in केन्द्रिक्षक्षक्रिक्षक्षित्रविद्यायक्ष्मिक्षक्ष्मिक \$5'4 to renounce or break through the magic ties of relations (Ya-sel, 7). 55'35'4 sun-phyufi-wa=599 4 age refuted, have obstructed one by logic in controversy. defeated an adversary: 59'45'45'4'49' अर्देदेवसमुद्रभुद्रायम by the Madhyanuka metaphysical demonstrations he having refuted all one by one (A. 28). 35334 धवे अब sun-hbyin-pahi tshig = व्या वै विविधित a libel, words of insult or disgrace to another person.

ধ্যম sun-ma অধ্যাস insult, defamation, diagrace, dishonour, refutation. প্ৰশাস্থ্য হ'ল্প ক্ষিত্ৰ we should not dishonour the great favour (of the lama); প্ৰশাস্থ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয় ক্ষাম্বান্ধ লাভিয়

MIT and-pa pf. agen or gen, fut. age 1. to stop up, plug up, close, cork; to keep shut, locked up: Fraquega to stop one's mouth and nose with one's hand: 5544 gard to strangle, suffocate, choke a person; to fill up, choke up with earth, rubbish, etc. a lake (Glr.), 2. विवेश सुन्य to blot out, erase like a letter; to cover, shut up, fig. ar augue to cover the trace or track, to efface every vestige; ? # 444 to rub out a figure or a drawing; 5'44'q4'-Ar ga'q to remove the name of a debtor; to hush up, conceal, e.q., other people's offences; to suppress, to avoid, e.g., obcene words; to allow to settle, the mash in brewing (from $J\ddot{a}$.).

ধ্যাৰ sub-sub obliterated, rubbed out, erased; পুশ্বিশ্বপ্রস্থান having rubbed it out with his hand (A. 44).

জুন sum, for ৰয়ুল three, in compounds before consonants: পুলাই বিষয় thirty, গুলাবুল বিষয় 3000; গুলাই বিষয় 3000; গুলাই also পুলাই কৰিবলাৰ, মনীবান a third, the third part, বালাই কিন্তুল কৰিবলাৰ, মনীবান a third, the third part, বালাই বালা

સમારે કેવ sum-cu-tig or સમાજેવ a medicinal herb growing in the clefts of rocks and amidst grass in Tibet. સમારે કેવ વેચ માન-cu tig removes inflamation of the liver and biliousness. Med.

Tibetan alphabet. 2. The original Tibetan grammar of Sambhota in 30 s'lokas.

स्वाद्विक sum-rtags abbr. of स्वाद्विक्षां व्यव्य विश्वद्विक्षां the work treating of the Tibetan alphabet and the manner of compounding them by affixes, prefixes, surmounting and subjoining letters to them. द्वार् कृत्यकृत्व के अवस्थानिक सामान्य सामान्

yal' Al sum-mide were where several roads or rivers meet, the junction of roads or rivers (Mhon.).

SA'C Sum-pa or game 1. n. of a province and that of a monastery in Amdo. 2. acc. to Jü. adj. putrid, rancid, rotten. 3. vb. to bind or tie together, to draw together; to condense (S.h.).

author who wrote various works among which those on medicine, astronomy, history, and of Buddhism, geopraphy are full of interest. He was born in Amdo; his real name was Augustage (Yeshepaljor).

ध्रुर अ sur-phan, red pepper v. शुरु अन् इ.

প্রথান sum-resen = মান বৈশ্বন্ধ the heaven (Maon.) বিশ্বন the heavenly residence of Brahma, Vishnu and S'iva (Jig. 21).

the sun. 2. colocynth. 3. n. of a disease.

मुद्द अध्य-sur coarse-grained, e.g., grita W. (Jä.).

श्री sul 1. an artificial plait in a dress; इस दश्य विकास पुरुष दे दे पा the lamaic petticoat, etc., which is also without plaits (Jiy. 11). 2. furrow, channel, groove, trench, ditch; इरी, १ तुष lateral valley, ravine, hollow; १ तुष विकास के किया in a lateral valley; and narrow ravine between rocks; not the fluting in a column (Jä.).

44 54 sul-can furrowed, having plaits or folds.

gam sul-ma an angular, or grooved vessel.

মুখানা sul-mal the third stomach of ruminating animals, the psalterium or book tripe (&ch.).

Mu sus instr. of M.

পুন । sus-pa colloq. the belly, stomach : ধুন ব ইনাৰ swollen belly.

ই se 1. one of the six early tribes of Tibet (Jiy. 6). 2. n. of a kind of small bird (Risii). 3. = মাউল, ইন্সে a little, very small: ধ্ৰামুখন ইবা নাম in his cheeks there were slight depressions (or wrinkles) (A. 80). 4. num.: 118.

ই'ম্'ম se-khra-ma species of fly (Rtsii.).

रो'म्झा n. of a place in Tibet (Drb.

one's fingers. ইবিশা বিষয়েন : the sound from the snapping of fingers; the time it takes to do this, i.e., a very short time, a moment, a twinkling (Ca.), ইবিশা বিষয়েন street for the sound produced by snapping the fingers; ইবিশা বিষয়েন street by snapping one's fingers; ইবিশা বিষয়েন কৰা as much as the snap of one's fingers as a sign of contempt or indignation.

के केंद्र se-rgod for के बचु केंद्र se-bbru-rgod; wild pomegranate: के केंद्र बच्च कर अर्थन कर केव.

A 33 &N 2 Se-chen chos-rje Tibetan n. of one of the Tartar emperors of China (Left. ~ 11).

शे 5 देव ये se-la rog-po a species of an aquatio bird (Revi.).

N.5. se-tran yellow beads of a rosary, coming from the central part of Tibet (Ja.).

A se-dri, and gree-dri the disagreeable smell of the sweat of the armpits: A square se-dri benam-pa having that smell (Pth.) (Jä.).

के वर्द्ध se-bdud n. of a (अन्यद्ध) demon.

के पास्त इं se-wa ran-rta the horse on which a के पहुद्द demon rides.

क्षे व sc-wa or नकेच gre-wa, वकेच bsc-wa 1. a thorny plant bearing white flowers resembling the rose; acc. to Ja. rose-bush. rose-plant, rose ; अकेर अर्थ के य मे हैं व geer-miles se-wa me-tog prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; in C. hip. haw: As a cife se-wa is mentioned as the food of the silk-worm (Ja.). 2, in and sc-wa ra-ti, an sc-wa is the fruit of a plant which is used for gold and ailver weighment; it is about two grains in weight: बुव-व-द-व-व्यक्तिः केव-क्रिक्किक्किक्क A a do not give even one grain of gold to this king (A. 128).

মান্দ্ৰমান Se-wun nas-pa n. of one of the disciples of Milaraspa. (Lon. 2, 21).

ৰব se-do prob. for ৰ'ৰ্ম grey, মুক্ত skrase-do grey hair; এক্ৰিব nyg-se-no (resp. মুক্ত duu-se-no) a grey-headed person (Jā.)

A.J se-bys one who calculates and studies the times and place of the issuing

of the Sa-bdag demon from the nether regions to do mischief to men and cattle; a Sa-bdag astrologer.

as sc-hou a bad-smelling insect.

के बचु se-hbru काक राहित्य pomegranate; के बचु के इन se-hbru me-toy pomegranate flower.

Syn. कडेब-१८५५ mehin-nad-dyra कॉर-छून masod-lan; के८च sked-nu; हे३चे नेट sprehuyi çih (Khon.).

নি বুলি se-hbrog spite, malice; backbiting: ইয়ালা সুন্ধান বুলা বনুধান বুলি বনুধান ইৰ্জা those not being pleased grew spiteful and behaved maliciously.

ANT necklace (Gamber); also a string of pearls or precious stone, a kind of ornament made of pearls (Bbrom. 131).

ৰূপৰ se-mog C. venereal disease; ৰথ se-rma syphilitic ulcors (Sch.); v. ৰ'ইছ

ম ব্যাহ Sc-dmar n. of a terry near the monastery of Sam-ye: ই নুমান ১৮২ টু বুল্লামৰ: ইন্মান চল there he proceeded to the ferry of Se-mar. (A. 91).

*33 hs sehu ria-khrid the groom of the chief of a class of demons.

से'प्या sr-yab=को'पव (314) विश्वं a fig.

মান্তি ব se-yo rr-sea scanty grey-hair: মুন্তু বন মন্ত্ৰাক কৰিব বৰ্ত্বা there was a grey-headed old man said to be 500 years old (A. 70).

Sc-ra, lit. place of wild rose or brier; n. of a large monastery near Lhasa.

A 45 3 84 sa-rag dur-sman carrot in W.

के इल se-rul a kind of mineral earth used as medicine, probably bismuth; also yak-cow's dung collected in autumn for

and se-rel half open, W. (Ja.).

के अञ्चल Se-lo sa-phyags the housesweeper of the king of Sa-bdag demons.

से नहरेश ac-çar re-sca whitish brown: इय बहुद अनुवाह स्थाप के नहरेश another old female ascetic (yogini) whose flowing looks were whitish brown (A. 69).

के नेद se-çiñ a kind of nettle. Acc. to Cs. a tree or shrub, good for hedges. वै 5 व se-dug poison contained in के नेद: , के इब् or के 5 व वर्ष प्रतास त्यापुरावर्ष प्रमुख्य

केके sc-se, के ५६ s kind of brick-tes (Risii, 74).

क्षेत्र scg. केव केव scg-scg obliquely, awry, केव वर्षर u to cut obliquely.

रोप। g seg-bya n. of an aquatic bird, prob. snipe (Risii.).

सेवा अ scg-nua small stones, gravel W. (Ja.).

वेन्थ क्ष segs-can वर्करिक gravelly.

RE' sen, v. + gren.

‡ & C. T sef-ge fat the lion-only known mythologically.

Syn. ইংব্ৰা জাংব ri-dbags ras-can; ছাং উ বাজ্ঞা glak-po-gjoms; বাঁৰ উং byhog-byrd; ব্ৰাপ্তি car nags-kyi dcak; ৰাইং ছাৰ gdok-lkapa; pছাৰ kha-[ka-pa; ran-ba-can (বাছাই); বিৰাধ্য ছাৰ glomgs-phud [ka-pa; েই কা ka-racan; ইংব্ৰাপুৰ ri-dbags ryyal-po; কংলাক-বাবি nan-makhab-gnon; বাংবাৰ্দিব rnam-pargnon; ইংব্ৰাধ্য বা der-chags dwak-po; কাৰাৰ্থিৰ cha-pas-brigs (Akon.).

Plant which has the property of removing

barreness: कर्यक्रक्ट कार्बर महिर्म्ब हार्ब हैं। हर

a. The set of the species of Euphorbia used in offerings to the smake-goddess Manast S.

केर ने स्व sed-ge-can=श्व boat (Mon.).

केर नेदेश जिन्न seft-gehi agra agrog-pa an epithet of the son of Kamadeva (Mion.).

कर केर केर कर sea-gobi cia-ria-ma an epithet of the wife of Mahes'vara (Man.).

वेद वेदोब्य केंद्र sef-pe hipp-med n. of a medicinal herb; केद वेदोब्य केद अर्थ क्ष्युक्य वृष्ट् Sefige-hipp-med oures fracture in the bones of the head.

केर ने प्रदेश तेंडिकेंब, बिडिकाइब, राष्ट्र the planet Rahu.

Syn. # 754 sgra-gean (Mhon.).

केर चेवार से Sea-go bank-po विषय an Indian Buddhist Pandit who wrote a commentary on the Prajfaparamită (K. dun. 38).

केर देइन sed-ge-risen an epithet of Jampal Bodhisattva (Moon.).

ac 聲音 sef-gehi-kkri fewar a throne so called from its being supported by golden lions. The throne on which Buddha's image is seated borne by eight lions.

कर वेश अध्या Sen-gohi sgra the sixth in the list of the thousand Buddhas of the present Bhadra-kalpa (Situ. 42).

केट चेदेश व्यक्त वर्ष भर्द Seh-gehi egra begragepahi mdo n. of a Sûtra in (K. d. भ, 183).

केर केंद्रिय sed-gest risal विश्विषका; the prowess of the lion; one powerful as the lion. the lion.

केर केर देवन sed-gehi-rigs = as met. a dog.

an danger of net Schooses sheep page made the Sutra delivered at the request of prince Simha the son of king Ajata S'utru (K. ko. a, 73).

के पुश्चन होते हैं ने sed-jeam dkar-mohi nusho=क्षण glacial water, natural icewater, glacier stream (Sman. 351).

The sea-idea prob. a wrong spelling of the southern lower ranges of the Himslayas, having red wood, and a bark which by the poor is used for tea called \$\times x\; its sap serves as an officinal drug \$Lt. (J\vec{a}.).

हेर हर sea-ldea कहिए; Acacia Catechu.
Syn. क्षेत्रको क्षेत्र byis-pahi nu-ma; हु वेद्र म glu-len-ma (Maon.). Damaru (drumlets) made of this wood emit a very musical sound.
It is of three species, red, yellow and white (Liq.): ब्यह्म द्वार मुख्य कर सुन्य हुन्द स्वार के क्षेत्र (A. 51) and my best of all the deities is Dolma of Sengdeng forest.

RECEIVE seh-ldes san-ma an inferior species of Acacia catechu.

Syn. age al de ge benk-wahi sek-ldek; de in tehil-dgra; gal an a sla-wahi yal-ga (Mhon.).

fabulous golden mountains of the Buddhist cosmogony (So-rig. 8).

AC I sed-po, = white 1. clean, white, cf. 3 ac. 2. Sch.: thin, siry, transparent, not dense or tight; ac ac id. (Sch.: open, free, roomy, spacious); \$ \frac{1}{2}

स्ति व कत-कव pf. वचरण, fut. वचर, also वचर, to lift up, to raise what was hanging down or drooping; श्वान्य वचेत्र व व वचेत्र व to refresh the wearied body; विकास वचार कोर विकास के प्रकार के प्रका

बेद नद sed-çad चवदात white, bleached. बेद नेद sed-cad, for बेद केद

AC Action = 34 tosing sight of, oversight, eccaping from the memory (Fig. 24.)

सें sed a file, rasp. (Jä.)

মানু ক্ৰি sen-mo অধু বাং কৰ্ম or resp. পুৰুত্বৰ আৰো, nail of finger, ক্ৰমান্তৰ toe-nail; ক্ৰমান্ত a gripe, pinch, nip, twitch; ক্ৰমান্তৰ to pinch, squeeze; ক্ৰমান্তৰ স্থানি জিল scratched by the nails; ক্ৰমান্ত ক্ৰমান্ত কৰা much as may be put on a finger nail small quantity (Sch.); ক্ৰমান্তৰ স্থানি অভ্যান্ত স্থানি ক্ৰমান্ত স্থানি কৰা sull some times appear on the nails of the fingers (Jā.).

Byn. क्रिक şder-mo; धन्यभिष्य lag-pahi tsher-ma; धन्यभिष्य lag-pahi dpah-ко; धन्यभिष्य lag-srid-can; १९५५ भूष्यभूषा के bdod-myoş kagş-kyu; वर्षे क्षेत्र का sor-mo-şkyeş; सर्धे इlar-şkye; १९५५ ग्राम्य na-ga-ra (Mnon.).

क्षेत्र मृदे बाद sen-mohi as met. peacook.

क्षेप seb, v. 🐃 gseb.

की की sem-me (कृत के के) slightly smiling: इ.स.के के कार्य देश सम्बद्ध समय कार्य कार्य स्थाप स्थाप (A. 96) the lord slightly smiling said, be patient, sir.

क्षेत्रास sems चित्र, मनस् ; सम्र ; resp. १९४ 1. soul, as power of moral volition, spirit; ANN Brace sems-kyi khast-pa fan the heart where the soul resides; as as a state the doer in the heart: AMM 5000 to have power or influence over one's mind or self: वेशम रद पर 25 his mind became cheered, the mind was joyous. वर्त अनुभा प्रेक्षण passionate mind: lustful mind. attamusts 34 বৰীন্ত্ৰ passionless mind. পুৰ্পাৰ্থী নামৰ the eternal spirit. 2. mind, resp. 95 vid and में blo : मेमभ के दुवाय लेवामाय थेव ! मेममाद्वायदे बाईबायराबहुर (K. d. a, 214) it is good to control the mind, he who has controlled his mind will obtain happiness ; ইনমাৰ-ৰ-চুৰ the mind is sick, is troubled; सेशकावद्रवापाय sem; hkhrugs-pa a mind agitated and troubled by sorrow, affliction, vexation etc. : वाँद पर वे केश्रम forbearance, patient endurance, fortitude, constancy ; পুৰ্বি ইম্ম malice ; नेसारपादर अवायवे केसम mind full of wisdom, knowledge. केमस में क्यें व चक्याचित्र a steady. firm mind, not to become agitated or ruffled at heart; **** Tat the bottom or depth of the heart; ANN TEL 45 = HE ALE misery, grief (Mhon.): ANN ME. 5.45'4 one very much grieved, deeply concerned; केमभाद्वराय a timid, weak minded person; वेशवाहरण to lose one's senses, spirits; वेशवा 3 154 sems-kyi spyod-pa fan afta intellectual powers, mental faculties (Vai.-sfi.).

Syn. हर इतांत्र ; ६म: नेपाईन gnam-çes-rien (Maon.).

वेमच ने बंद चर्नु sems-kyi lons-spyod thought, thinking, imagination. Syn. 44 kg rnam-rtog; amerik hamguio; uk'ann mno-ham. (Mhon.)

কালা দুৰ্ব sems skyed-pa to suffer thoughts or inclinations to rise in one's mind, as e.g., aহ্ব-ব্ৰহ্ম ই ইন্তৰ টুৰ্ব libidinous thoughts arise; also: to nourish, indulge desires, passions, to give way to them; often used in reflective sense: ক্ষিত্ৰাসূত্ৰ to humble one's self before a person; also ব্ৰক্তিকাৰ বাস্ত্ৰ he blamed, soolded himself (Jä.).

केवा हैं seins-skyo repontance; weariness.

Syn. भेर हैं yid-skyo; देश वर बदुर hes-parbbyus; हैं देश skyo-ses; भेर बदुर yid-bbyus; हैं नुध skyo-cas (Mhon.).

ইন্সং বন্ধু ব্ sems-biskyed ছিল্টাল্ডৰ notion, thought, idea, any thing arising or dawning in the mind; these as enumerated in Houn, Pharphyin, Limina and Legalogad guer-phires are of two kinds: সুমান্ত্র বিভাগের বাব বিশ্বস্থা কর্মান্ত্র বিভাগের ক্রীনার and ব্যৱস্থানিক ক্রীনার (মি.V.)

dum far 65 sems-khon-chud = 49024 schigdishal suffering, sorrow, grief (Moon.).

ইমধান্দ্ৰ sems-mkhan intelligent, sensible : ইমধান্দ্ৰ মিশুইশাস্ক্ৰমে not one sensible person was present (Glr., Jä.).

murajৰ্থ semp-hkhyog-po=মহুংগ্ৰাম্ব mi-drafi-po min-pa one who is not straightforward (Minon.) = ব্যুষ্ণ হাড় to be dissimulating, one behaving artfully, cunningly.

hewage sems-bkhral a mind afflicted, painfully agitated (Sch.).

केश्य बहुत वर बहुत कर हुए the so-called five but really four causes which agitate the mind:— 1. कोन करेश कर termination of friendship, loss of friends and relations. 2. बहुत हुन fall from prosperity, loss of wealth, etc. 3. क्या अवस्था indifferent state of health, the state of health being not uniform. 4. श्रिकाच व्यवस्थान (हुन क्या क्रिका the consequences of the acts of the former states of life (K. du. 9, 49).

केश्य र्षाय sems-dgah-dgu-wa to be merry, cheerful; merriment, enjoyment.

ক্ষমণ seme-can সুন, ৰখ animated being, man, animal (in Kham and Amdo the term is applied only to the lower animals). ইমধ্যক and মুধ্যক্ষ srog-chags are sometimes confounded together, the last term though in a general sense applying to animated beings being seldom used to signify humanity.

Syn. **Ta hgro-eca; \$'4\formal ekye-bgro; mun us semş-lan; \$'us ekye-ldan; \$'\subsection kye-eco; munus sa ecmş-pa-can; Musum erog-chage; suus çes-ldan; un'sa lus-can; \$nug ekyesbu (Moon.).

वेश्वर हर ह्मर व sems-can-dah (dan-pa big with child, pregnant. केश्वर हर हम्ब semscan-shugs=9र वेर बुग्व bud-med sbrum-pa a pregnant woman (Mhon.).

in a man a sems-chags-pa to be fond of, loving, to be passionately devoted to a person or object.

वेशवाबादवावयं व्यावस्थावयं eems-hiab phab-nas smras-pa = वेशवाश्यद्वद्वयं व्याप्तिकावयं to discourse on religious matters with an accordant mind.

the inner working; memory, intelligence, consciousness.

Ryn. नेषाय çeş-pa; केष्ण semş; केष्या व semşpa; हिर इतांत्रं; बर्र मेड्डिप nah-gi byed-pa; द्वाय dran-pa; में blo; रेषाय rig-pa; क्षण्नेष rnamçes; स्थापी kun-gohi; विर्देश yid-byed (Mon.).

dun'fun sems-snome == dun'ex' sems-chus or R'fun'ex' a timid person (Rag. 29).

town essertion a keepsake, token (Pth.).

down down sems-thebs-ps mental absorption, to be absorbed in thought.

description of understanding [extension of knowledge] S.

केल्याको sema-bels cheerfulness, ease of heart.

marga sems-sdug=garga gdug-behal

R, Analys sadness, sorrow; misery,
mental depression (Uhon.).

\$14.55 sems-nad heart-grief, affliction:

केल्याइय sems-rnai (yoga) a peaceful state of mind, a concentrated mind. केल्याइय इंट्रांस (Siin. 71) the mind to be brought into perfect rest must have good thoughts.

a restless mind, a mind not in equanimity.

Syn. १४५:भे व्यवस्य द्राबी-du mi-gnaş-pa; व्यवस्थित्य bag-mi-phebş; देवाभे व्यवस्थ ehi-la mignaş; स्पुर ४४६ фрфуан-mo-can (Mhon.).

Rungura sems pum-pa=5900 to be glad, gladness (Maon.).

केश्वर sems-pa केत्र, क्षिणात, संख्या; pf. केश्वर or च्याल्य कृतकात, fut. व्यव्स, imp. क्ष्य I. to think: वर्षेषुका कृतिकार्य or च्याल्य he thought as follows, he had the following thoughts; क्ष्यर केश्वर to think perversely, to take the wrong view of a thing; to meditate, muse, ponder; क्ष्यप्य केष्ण कृत absorbed in meditation, lost in thoughts; क्षेत्रप्य क्ष्य क्ष्या केश्वर immersed in melancholy thoughts (Dpl.); क्ष्या क्ष्य क्ष्

केम्बाय के sems-pa can चनाःसमा pregnant, bearing child.

Securçue sems-dpah a brave mind; ar as seus que a purified, brave and powerful minded soul, a saint of the Mahayana school.

केश्यर्थ देव ट sems-dpah chen-po अवश्यक a saintly soul that has attained high perfection.

केन्य रूप व sems-phyos-pa चलनाः distracted mind, mind unable to fix on anything.

केमभवेभदा sems bens-po= श्वन lkug-pa idiot, stupid, fool (Afon.).

+ केश्वरब्रेट ब्रेट व semp-blok blok-po = विश्वप्य a depressed heart.

more of sems ma-ode unessiness of the mind, unhappy state of mind.

however semi-man having many desires, speculating on many things.

heritana sem mi-dgah-wa disconsolate, unhappy; displeased, diseatisfied.

her han a sems mi-quas-pa a vacillating, unsteady mind unsteadiness, fickleminded (Mon.).

Byn. proper gnam-gyen; Bill mi-heten (Maon.).



huncis sems-hisher fatigue, weariness, disgust (Sch.).

वेशमा वृष्य semi-gehan विकास regardless; thinking differently.

केपसापदसाय sems-yafs-pa magnanimous, one with liberal views.

Syn. A A UKATU blo-khog yahs-pa; A & a blo-che-ua; and ukatuka bsam-pa-yahs (Mhon.).

वेक्ष्य वृतेर व sems-gych-ua विविश्व विवास विवास inattention, wandering, absent-mindedness; to be disturbed.

केशभ क्षेत्रभ sems-gyens disturbed mind = धुवायक्ष sdug-òshal suffering, sorrow (Minon.).

a philosopher; one who thinks of many subjects (Mhon.).

केश्वर त्रेश्वर sems-çeş-pa पश्चित ;= सम्भ a learned man, a sage (अर्थाः).

केसम नेव हैंस sems-çes-khyim= १४२ विशे हैंस the residence of a sage; also that of a hero.

केल्य विकास ems-gao or केल्य समाध्य consolation, to console; केल्य विषय प्रमाध्य (Ridsa. 19) be consoled, do not be troubled in mind.

बेंद्र sees 1. साइन pomegranate. 2. a little tooth (Jä.).

acr 1. for \$10. 2. \$15 corruption, putrefaction. \$15 rancid S.g. (Ja.).

श्रेर ना ser-ka=केर न 1. crack रन्मर जेवावा केर नाष्ट्रक: there is a crack in the porcelain cup; a cleft, slit fissure, crevice, gap, वन केर chasm or cleft in a rock; कुकेर a large gap. 2. = वना प्रक्रिय a hole; केर न्यूया to close or stop up a hole or crack.

Buddhist monks who dress in yellow and layman who dress in plain or in white. 2. ছবিদ, দেছৰ yellowish white, brown; দৰ্শীৰ্থ সীৰ; of fair complexion, of white-yellow colour.

as go ser-skya-man. of a Yakea princess (K. g. 5, 130).

केर के ser-ske yellow-sash used by Buddhist monks of Tibet (Rtsii.).

ANT ser-kha v. ANT.

নং দল _{ser-khu-se} বুং জুন বিভিন্ন দল ভুগ আলম্প্র বুল উল আঁহ (*Khrid. 130*) for what has that old beggar settled in the city?

কং ট্রুগ্র ser-khyim-pa= মূল্ব ই, a Buddhist mouk of the Tantrik school who while doing priestly duties (chiefly astrological) lives as a householder and keeps female company; মন্ত্রুম্বেশ্বেক ট্রুগ্রেক্সির্চিত he converted even the ordained monks into householder priests (A. 66).

** A ser-khral fees paid to a Serkyim-pa priest for protection against damage done by hail, i.e., money paid to a Tantrik lama for his preventive ceremonies against hail storms.

♣ 🕶 ser-ga-ma turmerio, curcuma (Sch.).

dress of a Buddhist monk (Khrig. 18).

14.54 ser-can fund brass.

Sazifraga flagellaries (Jä.).

के अपूर्ण ser-nag-ma सम विक्रमा yellowish black.

र्वे ser-sua जात्त्रवे avarice; केर एकेर क

Syn. agunu hchume-pa; agenu hjuhe-pa; 如果 shib-mo; ay cha-phra; ya^{2an} syan-ches (**M**hon.).

केर इ.स. इ.स.-इ.स.-can स्रोत्तर, स्रवस a covetous person, a miser.

♦ ₹ ₹ Ser-şna-wa n. of a heretical sect of ancient Iudia (Theg. 39).

क्षेर व ser-po पीत, चवदात, गीर pale, fair, yellow.

An age ser-sphrest clerical procession, (Ja.).

क्षेर व ser-wa चयक्तम, चर्मन hail, hail-stones.

Byn. 養年書名》は sprin-gyi rus-pu; 養年書刊 sprin-gyi rdo; 在中國明明 chu-mkhregs; 養年書 例には sprin-gyi goñ-bu; 養年書刊は sprin-gyi ku-sca; 其別 an rdo-yi char; 有時刊等 h-toy gçed (Môn.).

and ser-bu, v. and a beer-bu.

केर अ == वहन अ a Buddhist nun : र्व के केर अ दे प्यत् अतृ के (A. 90).

स्य र्थे ser-mo 1. चप्रुवि finger. 2. W. six-rowed barley, late barley. 3. in the Amdo dialect a Buddhist monk; केर अन्य

कर दुवे क्या ser-rtahi-90s=५०व एका क्या the robe made of the bark of Kalpadruma tree. (Nag. 58).

के द्वार ser-tshur a yellow mineral : केट द्वार ५व कुट्टर सुद्ध व पर्ने (Med.).

NOI set 1. discord, dissension, 40 metric dispute. 2. a kind of incentation, like 45; 344274 to exorcise, make use of conjurations or incentations (Mil., Ja.).

in conquest; also quarrelsome, one fond of brawls.

মিনাৰ ছান্তৰ ছান্তৰ, ভব্ছবাৰ, নিবাৰত, নিবাৰত, নিবাৰত, pf., fut. বনৰ, imp. ইব, to throw off, to remove, esp. impurities, hence to cleanse; to pick, to pick off; to blot out, cross out: বুৰ্ম্ম ইবৰ to blot out a debt; to clear, লম্ম ইবৰ to clear a path or road; ব্যুক্তিৰ to repair (damages), to redress (বুলাল্ডানাতে), শ্ৰুক্তিৰ to cure a disease, মুদ্ধ বুৰ্ম বিভাগ (darkness) (Ja).

केश केश क sel-ser can incorrectly for व्यक्त केश केश किलोड़ा the moon.

祝 I: so 1. num.: 148. 2. in Budh. = 如果 q attachment, adherence, desire (K. g. 下, 179). 3. = 青竜 電気に a mild drink (mystic) (K. g. 下, 179), also in 管理 発展 q = 医経過 (mystic) (K. g. 下, 28).

ৰ্ম II: 1. হল tooth: ই বন বন্ধা q grinning, showing teeth (likes monkey). ইন্দ্র toothless; ইন্দুর কিছে হল irregular teeth with spaces between; ইন্দুর, এই upper teeth; ইন্দুর, এই lower teeth; ইন্দুর, এন্দুর্না, ইন্দুর, এই lower teeth; ইন্দুর, এন্দুর্না, বন্ধার, করা bouby-no, cheek-tooth, incisors; পুরুষ buby-no, cheek-tooth, grid, এনেক্র্যুর, পুরুষ molar-tooth, cornertooth, canine-tooth. 2. tooth of a saw wheel, comb. 3. (মুন্তা) খান the sharp edge of a knife. 4. স্কুর্মানা boundary, confines: বুর্ম্বুর্মান্ত্র, পুরুষ বুর্মানা place on the confines of India and Tibet (A. 152).

Syn. resp. In tehems; \$7.95 (dad-byed; \$7.55 gcod-byed; \$1.50 mche-10a; \$1.50 mis-skyes (Khon.).

NIII: 1. for a in conjunction with certain words, e.g., western for western land boundary; 24 27 3 2 san-sor thys-tok to be born in an inferior place. 2.= \$74 thysis-

NIV: 1. And a grammatical termination: \$4% for \$4% C., also Gir. 2. num. for \$4% sum-cu in the abbreviated numbers 31—39 (Jä.).

\$59% so-dkar white tooth.

ৰ দুৰ sa-skyag হৰণ কৰা impurities in the teeth.

#panerg so-khabi mkhar-bu=εα ἄνιδ΄

leaning on it while travelling. εκιδη

panergες εκιδη (Khrid. 57) a word of
honour is to be depended on like the
traveller's stick.

भृत्य 20-khrab=अवर्धभव नेवृतिक natural not artificial.

** So-khri htsan-po auccessor of the first king of Tibet Nathi-tsan-po (Yig. 65).

व वेश so-gos = 44 lip.

¥9 so-gri a saw.

विश्वाप so-bgrig-pa समस्या; one with even and symmetrical teeth.

মার্থ so-syo mouth, the lips. আৰু মই-কৰ ব্যাই-ব্যাইন অবহাৰ ইবা (A. 152) Lo-tak-wa, do not allow such expressions to come out of your lips.

Will so-syra lit. the teeth sound, a whistle; Williams so-syra backs-pa the

whistling through the teeth, in the magic performances of the Bon-po (Ja.).

* a so-sgrib = ** the cover of the teeth, i.s., the lips.

ৰ ভাৰ so-can বালি, বালি = মুং টাই glan-poche elephant (Moon.).

Walk so-hehin = M lip.

*** so-ynis-pa viv with two tusks, an elephant (Moon.).

बाइव so-sto-wa = बादह दह चित्र व (Ya-sel, 55).

*39 so-dreg tartar formed in the teeth.

^{ऑ.}हर so-idan=क्ष^{८.ऑ.डे} दलक, दली, विश्वक elephant (M. Aon.)

395 so-bud a tooth that has fallen out.

ইন্ত্ৰি so-brad-byed gnawing flesh from the bones: ৰ্থনে সম্প্ৰত্য হুণ্টা (A. 14) the left one was biting flesh from a human arm.

THE SO-MAR = 5 95 THE & hair-comb.

की so-risi समुख tooth-paint; spiced betel leaves used by the Indians which give colour to the teeth.

** so-sh, a small white spot on the tooth.

**qq'u so-bshi-pa the four-tusked, an epithet of Indra's elephant (Mion.).

** so-sed tooth-brush.

¥ ≈ so-ral irregular teeth, teeth having space between them.

plant the twigs of which are used for rubbing or cleansing the teeth. *Ara 475% tooth-brushing wood has five attributes: it induces salivation and regulates the hile or liver, suppresses phlegm, removes bad smell from the mouth, improves the sight (K. du. 4, 26).

अञ्चय so-srub gap in the teeth (Sch.).

3

₹ 9 so-ga = 4479 sop-ka.

ৰ্ম ত so-cha n. of an emetic fruit: মতন্ত্ৰবৃত্তবৃত্ত্বসূত্ত

‡ अप्रयोग so-to rog-po n. of a bird, the feathers of which are used in making a black dye for gray hairs (Sman. 153).

₹ \$7 so-thag weaving linen.

सं क्रिमी so-name, also क्ष्म, बावबा commerce, business; husbandry, क्ष्मकाडुद्ध to till the ground, to practise agriculture, farming; क्ष्मकाडुव्य, क्ष्मका वस्त्र, क्ष्मका husbandman, farmer; क्ष्मकाडुव्यन comprises husbandry, trading, tending and rearing up cattle, etc: क्षेत्रकाडुव्यक्त क्ष्मकाड क्षमका क्षमका and who had not always done husbandry (A. 10).

₹ 4 so-pa watchman.

**N°4"\ so-pa-ra wulk areca-nut, which according to Tibetan works is beneficial to the teeth.

র্থা ২০-phag brick, tile; also collective noun, brick-work, tiling $(J\bar{a}.)$.

A'U ec-es wa unhusked paddy or grain; acc. to Jä. coarse, thick-shelled barley.

N'S so-bys an aquatic bird S.g. (Ja.).

and Tsang; in the dislect of Amdo and Kham= प्रस्थ new. 2. श्रीच a climbing plant the juice of which was offered in libations to the gods; the Hindus also worshipped it on account of its intoxicating qualities.

* Twa's So-ma na-tha Thurs n. of a Bramanical sanctuary (Dus-ye. 29, 59).

‡ अं'अ'र'हें so-ma ra-rise नम्, बोगरव hemp; बंभर-दर्श-देर-देर- hemp cultivation.

Syn. L'adyan zla-wahi leug-ma; L'adiga zla-wahi 19yal; Yawan: T leug-ma bzah-po; agarg-aa bbray-du nag; Da'adi-agarg tul-wahi bbray-du; ni(adiga) midog-med hkyez; asa an: hdab-dzah (Mhon.).

ৰ ম কৰ্ম so-mi-bod v. ম ক্ষা 1. = ম ট্রুব mi-skyed-pa unhappy, uncomfortable; ব্যু ৰু এইম ম ক্ষা বে ইবং এই there was no need to go, there was no unhappiness whatever (A. 124). 2. ব্যুখ; unsteadiness, fickleness, wavering.

Syn. 44 442: gram-gyeh; केम्ब-भ-क्ष sems-mi gnas (Moon.).

** ** so-risam flour of rice and barley mixed together.

N'S so-resi = 3 3 34 5 skyur-resi chenpo pomelo (Maon.).

**In so-tahis or **Inn = Br § * 4n house-keeping, management of domestic concerns, husbandry; cf. **4n agriculture (Jā.).

संबंधि so-hdsin=seasurally 1. cocupying the confines of a orwatry or region. बुवेर्-बुकेश्वर कुर्वेश-बुकेश्वर कुर्वेश-बुकेश-ब

+ *In 3. * so-sos-kyan= * 3. In In whatever manner impeded or delayed; in pro. = * 3.

हें इत्याह so-sur' grub three lamas called So, Zur, and Nub, who belonged to the Rais-ma sect. हेट अधे बहुद व्याह्म (Khris. 25).

क्रम so-rag == क्रम र हिर्म linen.

** gq so-lug less of liquors, yeast of beer (Sch.).

र्व ao-le fresh, well preserved.

ৰিপুৰ so-le sold to remain or appear fresh, fresh looking; বৈশাপুৰ ব্যৱস্থা ৰিপুৰ there (in that) blossoms appearing which remained fresh for seven days (A. 107)

র্ম বিশ্ব so-log high road, causeway W. (Jä.).

ৰ কৰ্ম so-beed = ব্লি মাইল comfortable, ই.ম.
ক্ষম = ব্লি মান মান ক্ষম ক্ষম ক্ষম বিশ্ব মান ক্ষম যা lived comfortably at Chim-phu.

4.54 so-hrub minced meat; also pounded dried meat.

ম'ৰ্ম so-so=ৰণ্ড ঘূল, যুদ্ধ 1. [distinct, separate, single, individual, মাধ্য যুদ্ধ individuality, distinctness, difference, কাৰ্ম ক্ষেত্ৰ ক্ষেত্ৰ কৰা into the hands of the individual persons (Dal.); মাধ্য কৰা adv. separately: মাধ্যমানি, কাৰ্ম ক্ষেত্ৰ কৰা or himself, holding forth his vessel. 2. various; diverse, different, বুঞাবোমানি different opinions, dissension; মাধ্যমানিক কৰা of set, put, lay apart!, from Jä.

one separated (from the saints), one distinct from incarnate beings, an ordinary man; a lay man; as to his spiritual condition: a man in his natural state, one not yet enlightened.

ৰ'ৰ্থ-ৰেন্নৰ so-sor hkhrul সনিস্থন [repelled, beaten back] S.

হ'ব'ব'ই' so-sor go-scar byed কথবাৰ comprehension [cause, reason, proof]8. ৰ'বং বৃষ্টি so-sor go-byed মনিধিবিদি [accurate understanding of the particulars of anything]8. ই ইং এপ্ৰ so-sor ègog অবস্থয় [obstruction]&.

want of walking or movement (Maon.).

ৰ জনিপু [a surety, security]S.

संस्था ३०-३०१-१९०८ = संस्थान ३०-३०१-१९०८ (Māon.). न्यां में या स्थाप n. of flower (Māon.).

बंबर-देशय so-sor fies-pa प्रतिनियम, प्रतिनियम, [general rule, general prevalence]S.

व वर्षा ac-sor become जिरच vanquished, subdued.

वं वर १९६८ sa-sor hehid प्रतिवर्धन, विश्वा, वस्तुर [obstruction, ruggedness]S.

ৰ ৰাজ্য এইনাৰ so-sor hjoms মনিয়ান [reaction, resistance]S.

व वर्ष १५ ३५ so-sor ब्रांग-byed बतिदिवा [every day] 8.

dak-pa (Maon.) promise, essurance.

व वेद: विकास so-sor rtogs-pa समावेषणा, प्रति-चेष्णा [watchfulne:s, knowledge]S.

ৰাজ্য so-sor ther-pa, also মাজ্য হালি বিদ্যালয় বালি কাৰ্য বিদ্যালয় deliverance; মাজ্য বালি বিদ্যালয় deliverance, code of moral and monastic discipline, containing 250 rules for the priesthood.

ই ৰ্মং ইন্দ্ৰ so-sor thob-pa সনিব্ৰহ্ম [received back] S.

के सर हुए so-sor sdud = वहुमाय or वर्गम (Mison.)

Thrugara so-sor bedus-pa warrer [1. drawing back. 2. combination of a group of letters into one whole] 8.

क सर व्यव so-sor gnas residing separately; प्रतिष्ठाण [removal, setting aside] S.

व विश्व का so-sor man-ua विका [brilliance, ingenuity] S. अ अवस्था so-sor span-sea आतियोच [rules of moral discipline, rules of conduct] 8.

***** 10-10r blad individual exertion;

च व्यवस्था an-sor smra-uca चित्रवाद, प्रतिवाद [answer, reply]S.

ই ইম্মান্ত so-sor hasin সনিত্ত [effort, endeavour] S.

ই ইম ক্রেপ্ ব no-২০৮ behary-pe সম্ভবস্থান [removal, setting aside] S.

****** so-sor bshes units [to receive, follow]S.

斯克·斯·斯· so-sor cas Brannie.

क्रॅ बेर वर रेज्य का-sor ran-rig-pa प्रतिमंदिद् [avvurate understanding] हैं. क्रॅंड वर रज्य पर रेज्य यभे प्रतिमंदिद् : 1. उक्ष क्रेड वर रज्य पर रेज्य थे र्रेड क्रॅड वर रज्य पर रेज्य 3. टेस यथे डेज्य क्रेड वर रज्य पर रेज्य 4. हिंदसाय क्रेड क्राय रेज्य 4. हिंदसाय क्रेड वर रेज्य 4.

क्षा व व व व का का कि क

র মান ক্রন্ত no-nor bead মানস্থিত [demonstration]S.

ক্ষাৰ্থণ so-sor real-real. illumination, enlightenment. 2. প্রিটিয়া [every day]S.

N'S' & 10-2.-cha a medicinal herb, an emetic (Vai. sh.).

HIS ROU. V. HIS ROL.

হান্দ্ৰ sog-kha-pa n. of a kind of medicinal grain. উল্লেখনিয় কুল্খনার থাইর Med. Sog-kha-pa stops vomiting.

মৃত্যু n. of a river in east Tibet: ইবৰ মৃত্যু ক্ষেত্ৰ ক্ষেত্ৰ ক্ষুত্ৰ বিশ্ব then at the time of arriving at the bank of Soy-chu in a house... (A. 28).

***** hoarding money.

स्याध्य sog-pa 1. shet., also अवश्य sogs-pa shoulder-blade, scahula, अव्यवेशक्ट. sogpahi me-los the flat part of it. To sog-yu the narrow extremity of it: To saw a sog-mo hdebs-pa to divine from the shoulder-blade: To sog-lhu shoulder as a piece of meat for boiling (Jū.).

ইবি না : বছৰ; vb. (also: ব্যক্ত ব, ক্ষাৰ্থ, ক্যাৰ্থ, ক্ষাৰ্থ, ক্যাৰ্থ, ক্ষাৰ্থ, ক্ষাৰ্থ, ক্ষাৰ্থ, ক্ষাৰ্থ, ক্যাৰ্থ, ক্যাৰ্থ, ক্যাৰ্থ, ক্য

মিলাই sog-po মন, মন a Mugh, Tartar, Mongol (S. Lex.) উল্লেখ a Mongolian woman, উল্লেখ Mongol child, Mongol boy, উল্লেখ Mongol dress or fashish of dress, উল্লেখ Mongol horse. There was a tribe prob. of Tartary and Kabul who were Buddhists and used to go on pilgrimage to Gaya, উল্লেখ মুক্তি ক্রিক্সিন্ ইলিক্সিন্ ি (Baya) (A. 19).

মৃত্যু and seems a seem hay, atraw, blade, stalk, মূল্যু green corn that begins to sprout (১৮ h.). ইল্মান্ড sog-tshigs joint on a stalk of straw, a knot on a stalk (Cs.); ইল্মান্ড a small blade of straw, chaff; ইল্মান্ড ব্যুখ a shoe of straw; ইল্মুড ইল্মান্ড ব্যুখ stubbles (Jū.).

ইন্তি soy-le ক্ষম, মান, a saw: ইন্ট্রের to saw to pieces; ইন্ট্রের to saw to pieces; ইন্ট্রের the toothedge of a saw, also botanical term: serreated (of leaves) (Vai. th. Jä.).



विष्ये कुष sog-le rgyst saw-back, the back of certain animals, fish, etc., resembling a saw.

भवने विव sog-le-sgrib = वृ नेः क्षेप-çift. (Maon.)

જાવારે તેમાર દૂધ મ eog-less sems-idan-ma = 85' કર, વર્ષ્યમાં (Milon.) a fierce woman, the woman with a heart as rough as the teeth of a saw; a cruel, heartless woman.

स्वास sogs gen. व वेनव, चादि, दे वेनव TRUE := 44 944 a wife a having this or these before; as chief, and so forth "and the like" usually preceded by ", as in : A " अवस्था के बार के किया prop. the beings headed by man: वद्रवासम्बद्धानम् वस्त्रवृत्ते decorated with little flags and the like. a squit instead of which always a town or us may be used : often भेजभ alone : after (व)भेजभ (व) usually a comma is to be supplied, and the words following are to be considered BB in apposition: जे के है अ. ब. संक्रम प रेक्प प 9542 writing, srithmetic and so on, the five sciences; करे देवस gold and the others. viz. metals; & Topque the three \$ sounds, \$, #, \$ (Ja,).

হানে তেনি দ্বা and usually regarded as the perf. of বৰ্ষণ নাৰ, ব্যৱস্থানা, ব্যৱস্থানা বিদ্যালয় proceeded; বিন্দু নাৰ বিদ্যালয় দিলে কিন্তু নাৰ বিদ্যালয় দিলে বিন্দু নাৰ বিদ্যালয় দিলে বিন্দু নাৰ বিদ্যালয় দিলে বিন্দু নাৰ বিদ্যালয় কিন্তু নাৰ বিদ্যালয় কিন্তু বিন্তু বিদ্যালয় কিন্তু বিদ্যালয় কিন্তু বিদ্যালয় কিন্তু বিদ্যালয়

ৰ্মিৰ son or ৰাধ্য 1. for আন (Rissi.). 2. =

কাৰে or পুৰ্ব কাল gone, come to; ৰং আৰু ব =

মানুৰ ব attained thoroughness, gone to perfection; বাৰ্থিৰ ভাৰাৰ has come to hand;

মানুহৰ্ত্ব পুৰু ই কাৰ্ডি having attained to the highest point in true religion (Fig. k. 10).

वितृ प 2011-pa 1. v. वेत. 2. v. व्यत्य, वृत्तत्व, दि.).

ইবি sob 1. null, void, vain, empty; ক্ষেত্ৰৰ hollow tree, spongy wood; বং ৰুব, ক্ষেত্ৰৰ (Vai. sā.). 2. also ক্ষৰ some thing stuffed (as a chair); ক্ষান্ত cushion, bolster, mattrees; বৰ্ণক্ষৰ the stuffed skin of an animal; কংক্তিৰ the stuffed skin of a lion (Jā.).

¾6 sob-khra (originally a Uninese word signifying inferior tes) (Jig.) bad in its quality; ¾6 a inferior tes.

સંક્રી sons 1.= ફમ સમ, સમસ equal, even. 2. વૃદ્ધા, સંક્રેન્દ્ર: pine-tree. 3. or = દેશન — કેમ્પ્ર નેવ imp. of દેશના વ.

मु. स्ट्रिंग है som-ñi संभिन्ने द्वा = वे सेंश सब्देश, चंत्रय, विवति doubt.

ম্বিত্ৰ sor-mo= অৰ্থই অৰ্ণ, also নাৰ্ক্ষ finger; কাল কৰেবৰ ৰছিলকুলি web-fingers, one whose fingers are joined to each



others (S. Lex.); analysis toe. At The sorgable and the first finger in the first of a finger. At The Tourist of a finger. At The Tourist of a finger. At The Tourist of a finger.

2. inch: At The four-inched; At The Tourist of the finger breadth. At The Tourist of the finger breadth. At The Tourist of the fingers on the two hands (Rissi.).

कर करे के सम्मान कर कर sor-most phresh-kala phan-past mdo n. of a Sutra delivered by Buddha for the benefit of Anguli Mala (K. d. m. 208).

संविध्य soluca सम्भार; अध्यक्ष्य anything burnt, अध्यक्ष्य charcoal; अध्यक्ष्य charcoal fire, र्क्ष coal. 2. imp. of क्ष्य to pray, to beg. 3. सम्भार, इस, सम्भाष the planet Mars which glows like live coal.

মান্দ্ৰে Sol-nag than-pon. of a place in Tibet: ইংৰাইলংক্ৰমে নুক্ষনা from thence he arrived at the great plain of Sol-nagthan-po (A. 91).

হাম sol-po resp. friendly, kind, affable C., W. (Jä.).

विवास sol-mdud कचनित a gem worn on the neck; nape-joint.

ৰ্ম so; 1. instr. of জ: ম্বাড্নের to bite (Sch.), also to back-bite, to culumnate. 2. a pf. form of ক্ষাব: ব্যাজন ব disease cured apara ব্যালন cured impaired (health).

ইনিশী sof-ka কিবাৰ, বীৰা the summer season. ইৰাপ্ত'ড্ৰা sof-ka tsha-nahi day the hot season, from about the middle of April till the middle of June.

Syn. \$455 34 toha-gduh-can; \$734 tohadcan; kuing hes-sreg; \$545 34 drod-soh-dus (Atsi.) Murgang sos-ka-behad = ana usa hjahmetahon v. ana (Maon:) rainbow.

MYCU sop-dal = Question without haste or hurry about a thing, slowly, leisurely (A. 131).

ইমি'বাই'য় sos-gdal = বুই'বুই' lhog-lhog slow, with relaxation; ব্ৰব্ধ উপৰ্যাল কৰিব at the place of study be slow (A. 132).

सबाधित sog-zin 1. अधिकाधित so-yis zin-pm caught by the teeth. 2. tetanus, lock-jaw (Jā.).

N sra for No.

श्री ara-wa, also श्रवं and श्रवं (Ca.), श्रवं का श्रवं, वर्षा म, तार, वन, वृद्ध hard, solid, thick, firm, compact; श्रवं के प्रवेश वृद्धः सार firm and compact; श्रवं के solidity, hardness, compactness, of wood, meat, etc., व्यव् hearty, vigorous old age;

grage age sra-brkyan-bilin afferture coarse blanket used by Buddhist monk-in ancient India.

मुख्यम *क्रव-hbras* n. of a medicinal fruit. मुख्यमम्भाग्याम्याम्भाग्यास्य स्थापना नेपायः

Syn. 5.424 A dra-wa chen-mo; A.F. da. me-tog-ser; 24.E sug-rhu (Mhon.).

\$ spa-pts: hard varnish, reisin, gum;
\$ Ar. spa-pts:-pin = Angula Ar. spos-dkarein Sal tree (Moon.).

প্র প্রায় ব বিষয় ব নাম ব নাম ব বিষয় sin (S. Lex.).

अवा'य srag-pa विचिद् (Zam. 6).

श्वान्त्र spag-çul वस violent (S.

सूर्य I: 1.= म्हः भाग a hamlet, village. 2. शुक्ष a pair of scales, balance; मुहत्य बद्देश्याच og क्याच, to weigh, to balance.



া. एব weight, in a general sense, সংশ্বীৰ ব্যুটাৰ one pala, সংগ্ৰীৰ আইমৰ one half of a pala; ইসুম Chinese weight or steel-yard. t. as money = ten sho, i.e., an ounce, সংশ্বে one ounce (of silver), সুম হ two ounces, সুৰস্ক two pounds of medicine.

**II:= 5 and open passage or ground tound a monastery or temple, and the lit. straight way; idiom.: forthwith, at once, without delay; as acc. to Sch.: tortuous path \$ 35. street, lane (Gir.); \$ 25. the road which a person habitually walks (Jii.).

As synh-cha balance and what belongs to it (Sch.). As an synh-thay the string of a pair of scales or that of a steel-yard by which it is held or suspended. As and on the scale-beam or lever of a pair of scales (Sch.). As a synh-phor scale, scale-pan or pot.

হার বাব <u>srad-man</u> a street or lane running through a town or village: ইব্যায় বাবে বিশ্ব বিশ্র বিশ্ব বিশ্র

स्र व sran-wa to straighten, to make straight a crooked thing; adj. उद्य straight; अद्वस्य a straight arrow, a bamboo arrow.

Stad n. of a district in Tibet, situated midway between Tashi-lhunpo in Tsang and Sakya (Los. 3, 11).

মুব্'মা srad-ma pease v. মুব'ম.

মুণ্ট sran-bu=মুণ্ট নৰ, আৰ thread, yarn (Nag. ইণ্ট): মুণ্ট মুখ্য to twist or roll yarn into thread.

মুখ্য span-pu 1. akin to শ্বৰ v. ante sbet. hardship, severe distress or toil; শ্বৰ্থ toilsomely, rigorously; শ্বৰণৰ one that

প্র ১ sran-ma 1. grain, like ব্রিব, e.g., of Indian corn. 2. बाब, अनक peas, pulses. सेंब अद्यु होट. field of peas. There are several species of this, viz.: white, yellow red, green, black, large or small. 39584 मखर is sort of pulse or lentil]S.; अभिकेर sead-ser : \$4.84.43.81.4 mon-sean cehu ma-ça ; व्यास्त्र के विकास के देवार व mon-sran leb-mo dkar-po. मुद्रभवे के wran-mehi lo-ma leaf of the pea. NAME span-ljun we la kind of kidneybean S. Other terms : ซาลิจิติม กมเพื่อgahi lo-ma; 1444 nus-ldan; 84984 bya-rog mud-ga (Maon.). 3535 sran-phus a hear of pease; \$439 sran-phub pease-straw; ष्ठां 3 sran-phye flour of pease; वर् के रूव sranme-tog blossoms of the pea.

ষ্ট্ৰ spab the bridle, also হব প্ৰবা হব sc.ঘ a complete riding-gear. প্ৰবাদ্ধ-প্ৰবাদ্ধৰ spab-ekyons (Cs.) the reins; প্ৰবাদ্ধৰ স্থাৰ spab-leags the bit (Cs.) প্ৰবাদ্ধৰ spabmathur the halter; প্ৰবাদ্ধৰ spab-math reins (Ja.).

মুণ i spab-pa 1. narrow, slight, ইণ ীব মুণ lesser sin or defilement. 2. shallow, loose, not close; মুণ মুখৰ inner sole, welt; মুণুশুৰ thickness, dimension (Jä.).

মুব ই sgab-mo বস্তু thin, fine, slender (Zam. 6) স্থায় হ ক্ষিত্ৰ জুলু like cloth. leather, paper, clouds. ষ্ট্ৰ srab-srib=ছব²ব 1. twilight, dusk; ব্যাহমান হাম্মান্ত (Rdsa.). 2. dark, obsoure.

প্ৰথম ব্যাস অৰু 1. or এক otter; different species of otter are:— প্ৰথম rock-otter; ? মুখ fish-otter. 2. otter-skin, sable-skin (Jü.).

Syn. & Ag a chu-yi sprehu; ur da cana skag-cig-dbugs; 3.284 Ka-hdsiu; & Kak. chihi spe-mon; & Cagu chur-hdsium; & Ag ac chu-yi byi-ura; gau marig ghug-pa mehodbyeg (Mhon.).

¶ sṛar adv. of ¶ ṣṛa; severely, rigorously (Sch.).

শ্বি হল্প or মুখ্ট resp. for ম son, male child, মেন্ত্ৰ কৰা সুৰা সুৰা son of a chief or king, a prince; কুম্মান সিন্তুৰ; also: son of a Buddha (in spiritual sense), a Bodhinattea; মুম্মান a prince, a nobleman's son. মুন্দামূল বা মুন্দামূল কি printual son or daughter; মুন্দামূল কুম্মান কি spotless child of Buddha, সুৰামান স্বাহ্মান কি single, সুৰামান কুমান কি single the eight spiritual sons or disciples of Buddha, v. সুৰামান ক্লেক্ত ক

II: or An eri-ua pf. And deris, fut. A deri to retain; to be parsimonious, niggardly, esp. with A: gracus uses sba-sri med-par gnash-oa to give unsparingly, bestow very liberally. As sri-med liberal. 2. in W. to wind, to wrap round, for Trackers. (Ja.).

† III: respect, deference, reverence (to lama, parents and elders, &c.): \$ 9 9 sri-shu-wa or more frq. \$ 5 9 srid-shu-sca = 9 3 9 9 9 bkur-sti-byed-pa paying respect; \$ 9 9 sri-shu-pa or \$ 9 9 9 sri-shu-pakhan one showing deference.

মুখ্য প্ৰথম sribu rgya-phibs n. of one of the gilt domes of the great monastery of Sam-ye (বন্ধান্ধা): ইংকান্ধান্ধান্ধান্ধ বন্ধান then he resided for a fort night under the dome of Sri. (A. 97).

মিউৰ Sciti-chu n. of a tributary of the Tsang-po which flows a little above the town of Lhartse in upper Tsang: হল্যভূচ বৰ্ষ্টি-ক্ষম্ভান্ত্ৰপ্ৰথ (A. 27).

33 sribu unequi a woman whose child dies after birth.

\$3.49 spihu-nag mulberry tree (Ja.).

‡ Ranga srin-ka tu-ka upruu [the aquatic plant Trapa bispinosa]S.; n. of a tree the wood of which is used in the escrificial fire (K. g. 5, 333).

हिंदी srin-ica pt. व्हादम bering, fut. क्योर berin 1. (cognate to क्ष्रा) to extend, stretch, stretch out. 2. to fling far away C. 3. to postpone: ब्रेंक्ट क्ष्रिय arhi-wahi tahe grin-ica put off the term of death; to prolong life; to wait, to tarry. 4 (व्युर्ग) to send, क्ष्रिय-व-विवयुर्ग, ज्युर्भिय-व-विवयुर्ग, ज्युर्भिय-व-विवयुर्ग, ज्युर्भिय-व-विवयुर्ग, ज्युर्भिय-व-विवयुर्ग, ज्युर्ग, क्ष्रिय-व-विवयुर्ग, व्यव्याप, क्ष्रिय-व-विवयुर्ग, व्यव्याप, क्ष्रिय-व-विवयुर्ग, व्यव्याप, क्ष्रिय-व-विवयुर्ग, व्यव्याप, क्ष्रिय-व-विवयुर्ग, व्यव्याप, क्ष्रिय-व-विवयुर्ग, व्यव्याप, व्यव्याप, क्ष्रिय-व-विवयुर्ग, व्यव्याप, व्यव

ब्रैट के srid-mo बनियों, सका, sister, ६ केटarid, केट ब्रैट mid-srid, resp. क्यांबेट [cam-srid brother and sister, cousins (Jä.). Syn. 3 on che-shes; gur [cam (Mhon.).

It: srid=14 with height. 1. length, extension, \$5 srid-du \$1; in length; \$4455544 \$1; in length; \$4455544 \$1; in length; \$4455544 \$1; in length; \$4455544 \$1; in length; \$445554 \$1; in length; \$45554 \$1; in length; \$45554 \$1; in length; \$45554 \$1; in length; \$45554 \$1; in length; \$15554
માં II: dominion, government: કેલ્લામાં assures spid la ma-hcham-pas falling out with one another about the government કુલ્લોનું rgyal-spid, રવલ મેન્દ્ર doud-spid kingdom, power; મેન્દ્ર જેલ spi-byed-pa to roign, to govern, મેન્દ્ર લેલ્લ કૃતાનું hisho-vat to rule justly; વર્ષ મોન્દ્ર સ્વર્ધ લેલ્લ કૃતાનું hisho-vat to rule justly; વર્ષ મોન્દ્ર સ્વર્ધ લેલ્લ કૃતાનું માન્દ્ર સ્વર્ધ લેલ્લ the territorial possessions of these two; મેન્દ્ર કૃતાનું a province under the rule of a deba or governor, ruler, commander, regent, reigning prince; માન્દ્ર દેના જેલ્લાનું government, ecclesiastical dominion.

As a short-lived government.

মুণ্ড মুন্দ Spid-rje brah-skar the eldest son of the patriarch king of the Bon called আনমান Saky-po (G. Bon. #5).

¶¶¶ srid-sgrub चित्र, चच्चे 1. white. 2. n. of a celebrated mathematician who lived during Buddha Gautama's time (K. d. ≈ 113), [the astologer Arjuna was the Buddha's mathematical teacher]S.

हेर्जुदम erid-egrub-ma an epithet of the river Sitä (Maon.).

बेद्द्विय नेषः sgid-sgrib-çik चर्च नस्य [the tree Terminalia erjuna]S.

विद्वा arid-pa I : 1. वद ; वॉदाव hkhor-wa transmigratory existence, \$5'98'5% sridpahi-doon aurent [forest of the world]8. Acua asazza a spid-pahi bison-rar hkhorwa to roam or wander in the prisonenclosure of transmigratory existence, the state of being, life; \$5 0 444 344 5 15 to experience, to pass through, other periods of existence (Vai. sh.). \$5.0000 exemples 153" erid-phyi-ma Soh.: the future period of life, of existence. 2. things existing, the world : 35.4.4244 the destruction of the world, श्रे प्याप्त srid-pa grum जिस्ता the three worlds में प्यानसम्बेश करांत-pa gnum qui mgon the lord protector of the three worlds (Yig. 3). 15 ua afer a srid-pahi hkhor-lo Have the revolving world, the transmigatory system (the cycle of existence): \$5.49.48 srid-pahi taho the ocean of existence (Mil.): \$5.40 & BE 34 B seid-nahi chuklun chen-po stream of existence (Mil.): also a single being, commonly however भुद्रायय mid-pa-pa; वर देवे भुद्राय ber-dohi aridpa, ox \$5.4 bar srid-pa as u ta \$5.4 bar-ma dohi-srid-va the beings in the Bardo, v. 48 \$ bar-do. 3. Symb. num.: 3. (Risii.).

ৰূপ এই মই spid-pa hpho-scahi-metr স্বৰ্ণমাণি a Satra on the termination of worldly life, i.e., death (K. d. ই 279).

क्षेत्रपम sgid-pa-ma सवानी an epithet of the wife of Mahādeva (Māon.).

क्षित्रके srid-pahi syron-me lamp of the world (Yig. k. .), met. the sun (Mion.).

मेद्रभुद्र वर्षेत्र sgid-sgud-hilsin = मेद्रप वर्षेत्र sridpa-hasin (Mñou.) an epithet of Mahes'vara.

र्भे दें II: vb. 1. अब to be. 2. बच्चा, बच्चाक्त, बच्चाचा to grow, to be possible, के केंद्र क्रम्म अरुद्वदयवय्य केंद्र (Hirom. P 2), how can he leave off or be free from all doubts? ब्रिक्ट्र व्यवस्थावयुन्य केंद्र skye-wa dan ajig-pa N

kun-la srid-na since springing up and passing sway is the lot of all men Dal.; 44,44 By shan-pa shig-srid healing is possible Pth : 3445 43 45 gw 44 accordingly thinking it might possibly be true; the verb is usually put in the infinitive mood terminating in प: देखिन पवद बेंद्र de-yin-pa han-arid after all it might be this man. it might be he Mil.; a 474 xx a 2 47 4 475. Aug 15 he will scarcely come back, he will have escaped to Tibet Gir.; sometimes with the root of the verb: 45 40%-mi-srid Mil.: वद्यक्र वद भेद केंग bdag-thar-yak stidkyis as it is a possible case, that I might be released Dal.; #\$539 ma-spid-cig may it not be or happen! from Ju.

है ५ % Srid-Abyor अवस्ति [n. of a celebrated Sanskrit poet who lived in the latter half of the 7th century A.D.] S.

মি'ও arid-shu=মি'ও থাকিবারা also ব্যুক্তি praise [service]S. দুব উপি(২৮লাই) ত্তুক্তি থাক্তব্যুক্তিব I pray whatever idols there are may be worshipped (মুল'ন. 4).

बैरब्र्स्के १वडेर इत्रांत-त्याध-gi-rig-byed चयाचे-वेष Atharva Veda.

As As a stid-stud-hasin = As and stidpa-hasin (Minon.) an epithet of Mahes vars.

बेर्बुट्य spid-spuds चयमे, चयमेन् [a priest versed in the Atharva Veda]S.

बैन arin for बैन्छ, बेन्द and बैन्ज q. v.

147 srin-klad 1. n. of a disease in which worms grow in the brains (L.C.). 2. sort of flint-stone (Sch.).

44m. orth-glafi 1. = 3453m. waveq spinbuh-glafi-thabe-nad (?). 2. having the staggers (of horses); being mad (Jä.).

वृत्यसम्ब spin-hjoms 1. antidote for worms; 2. विश्वेष [a dove-oot, an aviary]S.

वेश्वरण spin-phran-ma=ध्रमण grog-ma ant (Moon.) 14% spin-ther small ulear or tumour (Jä.).

र्श्वेत्र'र्वे sgin-po अवाद, क्लुर, निश्चर, राखत (S. Lex. and Zam. 6) cannibal demons, figuring in Indian and Tibetan mythology. with red neck and eyes, which drink blood and subsist on dead bodies. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night to do mischief to living beings. Their chief abode was Lanka (Ceylon), while Tibet and Mongolia were also originally inhabited by them. The Tibetans, acc. to the Mani Kambum, are descendants of a monkey emanation from Avalokites'vara who had married a sran-mo or female demon living in the rocks: 45 44 Adre-srin a hobgoblin.

Syn. शृश्यिम egra-egrage; २ वर्ड शिष्म blogegroge; अन्य वर्षे श्रम mkhab-bgro-ekyee; अनेद कु mtshan-ryyu; अनेद हैं र mtshan-epyod; इन अनेक्य हैं ब्यम thun-mtsham-rtoge; न में द्व-वर; श्रिण वर्षे khrag-bluh; अनेद रूकर वर्ज mgrin-dmar-can; गुन वृष्द kun-geod; र अद र०-६वा; श्रेण वर्षे mi-labtahe; अनु रूकर mig-dmar; वर्षेद रूक्य हुँ में boodnang skye-uo; नहिने आ द्व-हांक-अवा (अधिका).

विश्वे कृषा srin-pohi rgyal-po पावस, पायस-पाय king of the Raktasa. His sword is styled का में स्वाप्त प्रतिकार सिक्स विश्व किलों ते. of his general: अव क्षेत्र वर्धन सिक्स विश्व कृतिकेश htsah-na-po; n. of his ministers: साम्य व्यक्ति htsah-na-po; n. of his ministers: साम्य व्यक्ति htsah-na-po; n. of his ministers: साम्य व्यक्ति htsah-na-po; n. of his ministers: ताम्य व्यक्ति htsah-na-pois not his a lake for his water sport and diversion; n. of his कृति साम्य प्रतिकार क्षेत्र क्षेत्र विश्व क्ष्य प्रतिकार कृति साम्य प्रतिकार क्ष्य क्ष



Kingfangra bod-ser skyed-par byed-pa (Maon.).

Syn. ak ağ aça i ink-kabi bilag-po; aç uku bod-yahs-bu; açk a god-bu-bu-pa; uğu genk-po; sa işç ağı ağıb-bu-gra; ağı quu genk-po; sa işç ağı digab-bu-gra; ağı quu genk-po; sa iş ağı bila-bul giso-vo; quu ağ u guns-buhi-pa; uğu ga işç açı gyuk-po; ay ağı gend-bulu; ryyes; ağı ağı gend-bulu; ryyes; illo-nub phyoys-skyon; ü illi açık srin-pohiducu (Mion.).

भूद द्वि क्वादा केद दा बन्दा नेवा ने मेद names of some great kings of the Raksasa:- # 1944 sgra-sgrogs; \$3.24 nor-ldan; \$4.05.05.05 rnam-par hing-byed; at ger-rna; gag bum-rna (mana); Marigein-rje; alawigs pjige-byed; su ax alau 35 rnam-par kjigehued Dassa mi-band-na: 24.44.500.5.44 sdig-ldan dean-po-rayal; asa a hthab-pa; dun us and a leas-par hthab-pa; MSK mauf; अद्वर है अनुभाव quina-rise gaum-pa; अने अनुभाव mijo-gaum-pa; अर्थे अवर प्रथम mijo-mtha yus-pa all of whom assembled to hear the sermons of Buddha when he had visited Ceylon to preach his doctrine there (K. g. 5, 126). हैव वरे द्व व मान्य के भेरा names of some of the chiefs of Raksasa : En als khros-behin ; MB. D. DEC. mehe-ton-bank: 54 D. Ca. Apa drau-po rab-gtum; alawalam hjige-bjige-lla; 19 35 skrag-burd; elen 35, 24 5 higs-byed chenno: mas la Bu's gein-rieht dril-bu; wurde atam atam g rnam-par hjigs-hjigs-lla ; & ad ? zla-scahi sde (K. g. 4, 114).

भेद्रवि वृद्ध Spin-pohi-gdon n. of a fearful gdon or evil spirit (Mag., ch. 77).

भूत कि वह अध्यक्ष के स्वतः nein-mohi gleo-mo gname-kyi-mid names of some of the Rakease princesses:—भूत अध्यक्ष grin-mo so-can; भूत अवस्था के द्वारा-mo gyede-byed; भूत अ কাৰ বিশ্ব srin-mo mishan-mo-rmu, ইংমাণ sobehal-ma; মুখ্য grows-byed-ma; বুইন dyod-ma; মুখ্য glog-lee-ma; বুইন bu-nali, মুখ্য bod-mo chen-mo all of whom with attendant goblin maid-servants came to hear the sermons of Buddha and took their seats on one side of the great teacher (K. g. 4, 117).

ection, flock-silk; raw silk (Sch., Schtr.).

भेद व्य इन sgin-bal can पिष्य सक [sewing thread] S.

মণ্ড spin-bu=এও or এই গ bu-spin ছাজ, আ insect, worm, vermin; ই মণ্ড pyurspin, শিল্প khoń-spin intestinal worm; ই মণ্ড phyi-spin vermin living on the skin. ১০২৪ dar-spin silk-worm. এইণ chu-spin=ভূমিণ্ড chu-yi spin-po sca-monster, crocodile.

\$45 TV srin-bu kwa-kwa maggot-worm, generally infesting the mouth of the rectum (K. d. 4, 214).

बेन'इ'यर म sgin-bu pad-ma जलीक्स leech.

Syn. at'n pag-ma; & @'Fr'a chu-yi şnahta ; paale: khruy-hthuk; Ang spin-bu; sw Fash ca-ma-toy-can; zwadie: rus-pahi-zok (Mhon.).

মিণ্ডান spin-bu spu-can, মিণ্ডাশ্বৰ spin-bu kha-guay; মিণ্ডানিই spin-bu spromed: মিণ্ডানিই spin-bu rad-phys, মিণ্ডানি অম্প্রেপ্রেই spin-bu med-nadoy-bysed; মিণ্ডানিই বুলিই spin-bu bysed-bysed, etc.; are different kinds of worms that infest the human body, and enumerated in K. d. 2, 367.

ब्रेन्डके हेर srin-bu me-khyer बद्योत, बद्योतक firefly: विशेषेत्रके हेरक्ष्यव्यव्यव्यक्ति एट व (A. 70) I am like a fire-fly, (how can I) illuminate the world!



Syn. 1942 (Kar-hod; 1944 (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942) (Kar-hod; 1942)

विश्वपुष्ट के sgin-bu dmar-leb पाचाव [the tree Butea frondosa]S.

\$49245 spin-buhi-nad disease caused by worms in the stomach, skin, brains etc. (Man. ch. 50).

१९३ spin-byn=९५३ पंचा lit. demonbird, i.e., nocturnal bird, owl etc.

Syn. 24425 gree hgal-bdubi ydunran; 296 286 hbynh-pobi-bya; 74 Kzarzar Kin-mu dynh-brut; 74 Kun Kin-mo-yib; 22 23 ys. 26724 yabi Ha-bycy; dank-se miywr-can; 45 Ksp. 24 yad-mobi ddynhi-ldan (\$\overline{A}\$).

वैदॉर्म sgin-mo यातुषान, यानि [a demon] S.

हुन इंडाबेद srin-mo quite-un दानिक a wild boar, a monster with huge teeth.

बेद के sgin-çın mulbery-tree (Ja.).

अंदे दिया srin-lay बनानिका, बनाना the ring finger.

Syn. Kumga spin-nidsub; Alika mik-med (Mhon.).

मु भूषि srib or भ्रेय sribs 1. darkness, gloom, night. 2. shady side of a high mountain, north side of a mountain.

Syn. Apara hegribe-pu; And grib-ri;

ब्रेयप srib-pa vb. (pf. विकाय sribs-pa or विश्वप साहित shaded, convered), to grow dark or ducky.

মুথ sril silk-worm (&A.).

are or a sere-me susuan mother's sater, aunt.

arus-pa W. for arus prug-pa, arus-pa and sarus-pa and sarus-pa and sarus-pa: 1. to shake, to shake out. 2. to stir, stir up. twirl. 3. to make to totter (Ja.).

월드'의 sgud-sca 1. vb., pf. 때 드리 beguns or NEW spuns, fut. WE " begun, imp वस्य darung or सद' agun रच: 1. to watch to keep guard, to guard, to keep in custody, to save from, to protect, to shelter; क्षणाहरू to keep one's self unpolluted, pure, chaste; 959 Haid bdag-spun-ica to guard one's self, or in a special sense, to live as a bdag-sguff hermit; to preserve: वद्व वर्देर व काम ठद व सुद्रम नेव may 1 be preserved from every harm (Do.); 959 9 35 5 and blay-la spun-du-gool I pray to protect nie (Do.). 2. to be cautious, to beware of, to guard against: 93 944 944 44 44 haves to guard against accidents, &c., from ghosts, evil spirits and demons; कुषाद्दादक की हेशाया श्रदाय lus-dan fag-yi ñes-pa stun-na or angrenated his-day sruñ-uu to be cautions of what one does or says. 3. to keep, to observe faithfully, a promise, laws; प्राप्त okaksguñ-nkhan obedient, one who faithfully carries out a behest. 4. to hinder, forbid, prohibit; १वम प्रेम वद्य वस्य हर rigs-kyis bdagpos sgun Ingungs chos-kyis-sgun it is forhidden, it is prohibited, by the degree of kindred, by the husband, by religion in general (Jä.). *

Start II: THE lebet. 1. the keeping, guarding, watch, guard. 2. the person or the thing that guards, esp. an amulet, preventive, preservative; \$1.5.7574070 spud-es biags-ps to suspend an amulet, to the neck or other part of the body] Jd.

Half sput-shud an amulet consisting of enchanted threads.

N

बुहान्त्र srufi-makaan keeper, guardian, watchman.

इ. १४० इ. १४ कि. b. khor a talisman, a disk made gen. of threads consecrated by an incarnate lama.

4:35 sgust-modul knotted silk-rags consecrated by incarnate lamas and presented to their devotees in return for presents made by them.

ык. ч.ч sruй-wa-pu a guard, a keeper.

गुर-९ अर्थने-bu or गुर-६ अर्थने-po=गुर-भाग्न प्रथम-मुक्तिकार

ৰুম'ই\ szuń-bycd=ইম'ই\ groń-khyer a city (ইনিজা.) অবলি; the city of Avanti in ancient Malwa (S. Lex.). 2. বৰ custodian of treasures, a demi-god.

ৰুদ্দ জ্বৰ্ধ-কৰা guardian, প্ৰেৰ্থইন্থ্ৰদ dayal-aahi squi-ma guardian of the inferual regions; ইমনুদ্ধের্ম ক্ষমান্তর, chasskyon-aahi squi-ma thams-cad all the intelar gods of religion (Mil.); collectively, body of watchmen; স্থানান্ত্র ক্ষমান্তর the first corps of watchmen of the gods, the Nayā; কুমনুদ্ধেন্দ্র স্থানা-reahi-mi the men of the king's body-guard. কুমন্তর্মান ব্যান-sems the taking heed, being cautious (Jā.).

मुस्भाद synd-missed जोता [a preserver]S.
मुस्याय synds-pa=स्याय सुत्र latent, kept
secret or hidden.

Mail-wa or and a biul-wa calm, soft, mild; mildness, gentleness, meckness. Ang A and a and a mildness, gentleness, meckness. Ang A and a and a and a mildness, malignant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.) and milgnant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.). A ang a milgnant, of demons (Mil., Ja.). A ang a milgnant of the mild (Mil., Ja.). A ang a milgnant of the mild (Mil., Ja.). A ang a milgnant of the mild (Mil., Ja.). A ang a milgnant of the mild (Mil., Ja.). A ang a milgnant of the mild (Mil., Ja.). A ang a milgnant of the mild (Mil., Ja.). A ang a mild (Mil., Ja.). A ang a mildnant of the mild (Mil., Ja.). A ang a mildnant of the mild (Mil., Ja.). A ang a mildnant of the mild (Mil., Ja.). A ang a mildnant of the mild (Mil., Ja.). A ang a mildnant of the mildnant of

बुन्य srun-po adj.=बुन्य srun-po esp. of horses: quiet, tame. धुनिन stub-ka a kind of grain valued for its medicinal properties: बुद्दन्याद्व वर्षन्द्वित्रकेदर्दन्

्यान stub-pa चलावत, त्रवः; pf. imp. व्यान्य berubs or शुक्त stubs, fut. व्यान berub 1. to stir, stir up to churn; स्पर्धान क्षेत्रवाह वा to churn tea, milk, &c., सञ्जान sho-stub-pa to make butter. 2. to rummage, to ruke up, to stir, to turn over. 3. to rub, two pieces of wood against each other to produce fire (Ja.).

grad stub-thuy the rope with which the piston of a churner, i.e., the churning rod is twirled, gen. when making butter.

39435 srubs-byed wen the churner.

ATM stubs a cleft, slit, gap, fissure; and students of the stu

स्वाके क्षेत्र arubs-med-gos = क्षेत्र कार्य gosmehog very fine silk robe (Maon.).

Is sum resp. for meat, flesh of animals used as food; Is Fa sum-khog an animal slaughtered and cut up for a person of quality (Jū.).

্বান synt-po= মুখা hrut-po আগং, মুলল (Zam. 6). 1. rotten, putrid, decomposed. 2. evil demon, malignant spirit (Mil.); পুৰু পুৰা lus-synt-po evil spirits with rotten body; sorower (Lex.). মুখাইৰ প্ৰ Synt-pohi-gdon n. of a frightful evil spirit.



1. to be corrupted, decomposed, of the human body (Vai-st.). 2. to stir, to mix and stir. 3. to shove, to move to and fro (Jd.).

Han sent-mo mater decayed.

unripe grains of Indian corn, wheat &c., unripe grains of Indian corn, wheat &c. and and an another wheat &c. and an another are an unripe shelled grain of rice.

Syn. In so-ma; separa ma-kame-pa; side gma-med; dwaris; byie-pa sa-byed. (Mon.).

33 erus-pa Sch. to thicken, to become more consistent by evaporation, or by boiling $(J\bar{a}.)$.

भूष sre-nag Lex. soot; W. इं'अँच sremog (Jä.).

चि ere-eca I: shet. a certain shrub (Ca.) II: vh., pf. ब्लेख beres, fut. ब्ले bere, imp. ब्लेख beres or ब्लेख eres, trans. to ब्लेख beres at the commit is series to mix with, to mingle, to admix; करवाई व new-la ere-eca to mix with butter (Lt.), कर ब्लेख chaf-chu ere-eca to mix beer with water (Med.); देख केंच drebu ere-eca to breed mules; ब्लेख deres-pa mixed up, confused, of narration (Td.); fig. म्ब्रिंच kha ere-eca or ब्लेख a lus ere-eca to communicate with another, i.e., live, eat, drink, smoke with a person (Do.); केंद्र ब्लेख व skyid-sdug ere-eca to share pleasure and pain, joy and sorrow (Gir.). 2. add, to add up, cast up, sum up (Jā.).

N

क्षे दें शर-४०० (१) शर्भर यने द्वेषे में वरेषण गुरूर करकुर दवाजकर क्षेत्र वर्ष (Khrid, 39).

भे ते sre-mo or के ब्रेंस. sre-mon नकृत weasel. Acc. to (8. Lex.)=के के, रहे ब्रेंस. में अन् ere-mog v. में नन ere-nag.

I. &A.: the sinew above the heel. 2. n. of a medicine] Jä.

মুখ্য areg-pa I: লিখিছ partridge. Syn.
মুখ্যমুখ্য cog-bkra-soa; টুইং ti-ti-ra. (প্রতিজ.)
মুখ্যমুখ্যমুখ্যমুখ্যমুখ্য (K. du.
১, 111) the spotted and unspotted feathers of a partridge are equal in number.

स्पान II: vb., pf. को का bereg, से का sress fut. कोन bereg, imp. कोन bereg or कोनम beregs राज 1. to burn, to consume, to destroy by or with fire, हैन सेन sbyin-sreg burnt offerings; सुन्तासेन beag-sreg red-hot iron. 2. to roast, fry, bake; to tan to make swarthy: भेजन सं-mas (to be tanned) by the sun (Jā.).

त्रे व वनम sreg-guas विसा cemetery.

Syn. 54 Af dur-khrod; Ka ann 10-yi-guas, (Mhon.).

वेप के ereg-byed=केवेद: pi-pi-lift piper longum (Moon.).

Rem sreg-rdess ver clarified butter and other articles required to be thrown in the sacrificial fire.

\$4.3 sted-20 Ausau, Ausa yes

भेष्य sreg-ma 1. baked; anything burnt; 2 .चपर, वर्षर [a barren spot]S.

ৰ্পন্ত srey-bings আছুৰি sacrificial offerings, oblations made to the gods.

Kr eren A'Ar mi-eren C.=A'Ar mithyan, v. Hr a thyan-pa (Jä.).

মুদ্ speed (Vai-sa.), মাদ speed S.g., a species of corn.

क्षे ५ म speed-pa = अवश वेद 1. symb. num.: 8. 2. पांचम, दोड, सच्चा, चाना पb., abst., adj. to desire, the desire, desirous, अवस of food ৰহ্বেইট্ৰেল love; ক্ষুক্ত ট্রাইণ্ড carnal desire;
ব্যাহ্বিল nor-la sted-pa hankering after
riches, বৈশ্বৰ rol-mo-la (liking) music;
ব্যাহ্বিল ক্ষেত্ৰ yul-sted-pa chuń-wa not much
attached to his native ocuntry; aইল্
ব্যাহ্বিল ক্ষুল-ten-la sred-pa avarice, covetousness, attachment to worldliness, aহ্
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ব্যাহ্বিল ক্ষুক্ত stachment to worldliness

Ray sped-rayal-ma a deity of the Bonpo (Mil., (Jä.).

BY et sted-iden passionate, very earnest.
BY and sted-pa-can=axy area or aquase
passionately attached, also very lewd,
lastivous.

वैद्र sred-po a lover (Cs.).

ইংক্রিয় sred-med-bu লামান্ত। an epithet of Vishnu (প্রতিত.). ইংক্রম sred-med-me লামান্ত্রী the wife of Vishnu.

Marcd-mo sweet-heart.

Rate srel-bya as met. = 484 gold.

विभ sees or वेषण sees-pu fau to mix up; कर है भेग phar-tshur sees-pa to mix up together this and that.

gro ardour # 4 a lose spirits, to be disheartened; 344 huge-sro W., heat, passion, wrath, anger. # 34 spo-can furious, raging (Ja.).

भूँ वि ero-us pl. आँव beros or भूँव eros, fut. आँ bero imp. वर्षेत्र beros or आँ bero to warm, केवाभूँव to make warm, hot at the fire, भूजव in the sun; बाजावर्षे (भूजवार्थें

Apam-pahi drod-kyis bu-bero (a mother) foments her child with a gentle warmth $(J\bar{a}.)$.

মি sro-lo (Med.) Sedum and aimilar plants; মুম্মেন সেইব্যুক্ত the root of the white (species of) sro-lo cures inflammation of the lungs.

NATE spo-los a kind of bird (Ya-sel.

र्खेष srog जीव, जीवत, प्राव ; for प्रेण अवव ; =# life; ATAGU life extinct, death; AT mistus menu eron-good-pa-dag-spaks-pa to give up killing etc.; 3 4444 srog-lenpa, taking life, MASKANA sron-dan huhral-ica id., esp. to execute, to put to death (Glr.) : # 455.4344 erog-dan bbral-wa to die; #4999 srog-bbul-wa to sacrifice, to yield up one's life; ATREE spog-bdorme to cast away, to sacrifice one's life: Markara srog-la mi-lta-wa to make light of one's self: #455 affa sroa-das bado-wa to risk, to hazard one's life : #4 Mara srog-skyob-pa to save life; Maragara srog-hbyin-pa: to save, to preserve life; Marain arog-hisho-un to sustain life, also to recover, to grow well again: 9395 39 \$45.35.94 quickly give life (Can.).

ৰূপাৰ srog-1kyob deliverer, redeemer, saviour (Ja.).

NAMES of the state

N

butchers kill animals (Huc. 1. 448); NT RSAST spog-khud bbycg-ps to stab in this manner (Jä).

ৰূপিশ্ব spog-gi ka-wa n. of a voin (Jā.).

র্থিপিশ্রম srog-gi-gnas থিকা the heart. Syn. है: skik; বল-বিজ্ঞান rnam-pos-reen (Mhon.).

ইৰ্টাইট্ৰ srog-gi me-tog=ল্বাছ: gi-wan নাবৈৰ্ণা; also শ্ৰেম্ম্ৰৰ dom-mkkris boar's bile used as medicine (Sman. 355).

শ্বৰণ spog-can, শ্বৰণ spog-idan জন্তু, জীবৰ having life, living, alive; a living being.

ৰূপৰাইণ arog-good ,a মাখানিবান killing, taking the life of an .nimal; মুখ প্রত্থেত্ব আ ইংব one who does the work of killing. a butcher, a slaughteror.

মুৰ্ক্ষ syog-chags সাৰম, জীব, সাৰী this term comprises all animated beings including the gods, but in practice it signifies insects and worms only; নিজাল বংশুৰ্ক্ষ কলম উচ্চ all men and other living beings. মুক্ক্ম উন্ধান উচ্চ chags kyi plankpo ব্য a flock, herd, or collection of animals; generally a swarm of flies or a number of worms or insects.

মুৰ্ক্মট্টাইখা seog-chags kyi-ka-cu luka বিশ্বকঃ Syn. মুৰ্ক্মণ্টাই seog-chags rik-mo; মানুদ্ধ sa-spin-tal; মইব্রিনিং sahihkkri-cik (Akon.).

An insect having many feet [a small earthworm]S.

ब्रॅब्ब्ब्य: १६ pregnant woman (अतिका.).

ৰ্শ্ৰক্ষপুৰ্ট srog-chays phra-mo খীত insects, animaloulse.

र्मे व्यवस्था arog-thag = ९५८ व्य dpyad-thag.

AT THE PO-diar chem-po-may Pehar or TYP Pe-diar the guardian genius of the monastery of Sam-ye.

ৰ্মণাৰ spog-hphrog সাৰহৰে depriving an animal of its life.

1445 spog-med lifeless, inanimate.

ब्रेन के दश्चम stog-med duugs = अध्यक्ष कार्यक्ष कार्यक्र कार्यक्ष कार्यक्र कार्यक्ष कार्यक्स कार्यक्ष कार कार्यक कार्यक्ष कार्यक कार्यक्ष कार्यक्ष कार्यक्ष कार्यक्ष कार कार्यक कार कार्यक कार्यक कार कार्यक कार्यक कार्यक कार्यक कार्यक कार कार्यक कार्यक कार कार्यक कार्यक कार कार्यक कार कार कार

মূলত spog-ptsa (প্ৰথম) root of life, vein of life.

মূৰ্ণইন srog-tsho-ica জীৰ to sustain life.

মূল্যুক aron-rina পাল, গালবাস্থ life, lifebreath. মূল্ডুক ব্যালাগান ই কুল্লুল the three precious articles keeping in the life-wind are নি মূল, ১০ মূল, ৮৩ ব (Sman.).

মূল কৈ srog-cia আৰু বাছ = মুটা 1. the life-tree. The later Indian Buddhist used to preserve a particular tree believing that, the duration of his life depended on its existence. 2. axle, axle-tree; লাজনুৱন নুমান কিন্তু

মুদি srod for মুদ্ৰ straight forward, righteous; মুদ্ৰেম্ম make straight; মুদ্ৰেধ srod-bisan the righteous (king).

¥s. 5 sroft-po feet lit. growing straight and upright, as met. a tree.

मृत्य sron-sea [pf. वसूरण कृतवर्गक, fut. वसूर कृतवर्ग, imp. मृत्य कृतवर्गक, imp. मृत्य कृतवर्गक, opp. to व्याप्त yon-po what is awry, crooked Lex.; कृत्य व्याप्त कृतवर्गक to best out nails; सुद्धः व्याप्त कृतवर्गक कृतवर्गक (he eat)

straight and erect, cf. also #F. sraft and age. 5 parafi-po] Jä.

The most accomplished king of Tibet who was a contemporary of S'ilâditya, Huyen tshang and Mahommed. His most famous match was with a daughter of the Chinese Emperor T'aijung. His second wife was the daugter of Ams'u Varma of Nepal. He was so called on account of his righteousness and thoroughness in the duties of religion and government. He it was who first introduced the art of writing into Tibet, and was the chief promoter of Buddhism and Buddhist-Sanskrit literature in that country.

HENG spoks-pa adj. straight, not bent or crooked.

Syn. Se'll draft-po; Tak hkhyog-med (Maon.).

र्भ srod (५४-४६) करोग, सार्च evening twilight, the evening time; अर्जेट स्ट srodbyis-and the dusk is over, i.e., night has set in; अर्भ srod-la in the evening after sun-set; अर्भ दिन्द स्ट अराजे-das tho-rass in the evening and at the dawn.

बुद्ध srod-hkhor gen. after dusk or after dawn.

N's stod-ze evening and morning tea served to the monks of a Tibetan monastery after duak or at dawn.

Michigan spod-Apid (Michigan) the middle part of the evening.

if a stodyol the beginning of night, i.e., after dusk. In Tibet and India two hours after sunset and two hours before sunrise are not reckoned in the night which is therefore called in Sans. Triyuma or Thun-sum-po in Tibetan.

Nyaga spod-la rgyu-wa warer lit. moving about (for prey) at dusk or at dawn: a tiger, or often a Raksasa.

IS " arod-la za wurs one taking one's food at dusk or at dawn, a hob-goblin.

ম্বৰ srod-los dusk-blind. Acc. to Ju. day-blind, nyctalops, seeing better in a mild than in a bright light.

Ma srol collog. = 394 ga luyg-spol usage, custom, common use, habitual practice, habit ; Name: srol-bras good custom ; also=सब्में good doctrine or religion. देर के बेर्र में बामेर पम der vi-gehi spol med-pus pu the art of writing was not yet in use there Gir.; इद:भूव वस्त में ब दर्जेद अ नेव keep in mind the good old customs (Glr.) ; भ्रेंब ब्लास प spotcluigs-pa, 345 425 a srol-du sqyur-wa (Cx.) to become the custom (of a person; or that of a country); 399 phyag-arol is said to be a respectful expression for थवाचेर पुर्धेय lag-len-yyi srol (Jä.) वेक्सपर्यवेद्रवे विषय विषय legs-paki dpe-srol blaug-are (Glr.) having introduced good customs for imitation; 1949 thob-erol claim, title. right, founded on old custom (Ja.).

ৰিশাৰুৰ spol-royum any established onetom, law or usage: শাংস্থাবে দুবাৰকার্মাণ কুৰ (D. sel. 7).

named a specific and specific (Gir.).

ing the old practice or custom; a follower.

Anagau spol-hadsug-pa to institute a custom.

মূৰ আ stol-lam = গুৰুষ মূৰ lugs-stol (Rini.), customary way or method of doing a work; an established practice.

ৰূম বাঁহ বা syul-gos-ps n. of medicinal berb : মূৰ ক্ষেত্ৰ ক্ষাৰ ক্ষাৰ ক্ষাৰ ক্ষাৰ N.

A sros 1. v. A sro-ua. 2. Cs. abst.

A srod twilight, duak of evening, a sign a num-sros-pa duaky, dark (Gir.);

A sign a sa-sros-nas when it grew dark (Ja.).

parching grain; Euc. earthen pan, for cooking, parching grain; heating stove in which charcoal or dried cattle-dung, etc. are used as fuel.

Syn. In ther-pu; Lags-snud; Kalland rhod-pahi-gihi; Kikm rhod-dass (Mhon.).

AC stan 1. colloq for a standa. 2. Ac a stone a 345 ac raise vertically or perpendicularly.

stand (Jā.). (at) the time of rising or raising. 2. shelf, shelves, stand (Jā.).

हर्य to distribute food; वधर्षक्रमा to receive alms, to beg alms. v. ह्रेस्य sloñ-wa.

ह्य देवित slan-dregs ह्या देवित soot adhering to a cooking pan.

हीं slad, eleg. for है; हरहेत का in future, henceforward; हरहेत वर्ष के किया in future, behind: हरहेत वर्ष व्यवस्थ to walk behind one. 2.=हैक ह after; हर्ष slad-na c. genit.= व्यवह हर्ष का slad-nas adv. aferwards, hereafter; subsequently; हर्ष slad-kyi subsequent, later, poeterior (Jä.).

355 slad-du 1. on account of, for the sake of. 2.=495 behind, afterwards.

AS'N slud-more 2 and after, that which comes after or follows, the hind part, the later or latter part: 25'3" afterwards, hereafter; 25'4" again in future.

asw slad-mar adv.=248 rjes-su, 348 physis-su afterwards.

+ Maria slad-rol = 3 de physi-ro arm out-, side, hind part, back part (Lex.).

ভাবি, to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt; ইন্ট্রন ক্রাপ্তের্থার or স্থান ক্রাপ্তের্থার not marred by any defects. টুন্ট্রন ক্রাপ্তর্থার বিষয়ের ব্যাহিত unfitted by pervenity; ক্রেক্ট্রন ক্রাপ্তর্থার without any thing detrimental, not subject to any noxious influence (Vai.-sk.); ইন্ট্রন ক্রেক্ট্রন baving made him drunk and thus disabled him (Jā.).

+ 25's alad-taha = A 45's mi-gisaf, also a-45's hoss ordure, feess; gen. human axorment. #5 stan=5 patch, patching. 2. the furred ear coverings used by Tibetan ladies. 3.=5; 54 4 5 14...

843 slan-te = 8 44 (Ja.).

gar for Man.

स्वयदे विश्वस्य state-state but beat-sea विश्वापवश्यक्ति [teaching the subject of discipline]S.; श्वव विश्व instruction, letters containing direction or orders (शिश्यः). In Sikk. prayer or potition to one's superior or official head.

**ANTI stam-ps 1. to roast slightly, to parch, to make brown by exposing to heat c.g., meal C., W. 2. to roast, to fry (Jü.).

विष्ण स्थाप प्रकार प्रकार के प्रकार के प्रकार कर का किया कर का किया कर किया किया कर किया कर किया किया कर किय

हर हैंग slar-şkyes 1. विष्कुर hair, nail. 2. = भर दुर हेंग yah-şkyar-şkyes grown or born again (Mhon.).

बुर ब्रेजन star-grib-ma a shadow picture cr photograph, an effigy; v.-वर-व्यव्यः

सुर बेंबन şker-rgol-wa प्रतिचित्र [rejected] 8.

सुरविद् 1. a rejoinder, reply. 2. n. of a class of Brahman (Maon.).

arage star-histories family having forsaken, having cost away.

聞いる可 slar-dug == 質にに sconite (単fon.).

ब्रायम् इतिक-bedis-sea to reduplicate, ब्रायम् = हेन्या चेन prospetship or ब्राइ९ श्रीवstud the final of a verb, indicating the end of a sontence formed by the reduplication of the terminating letter such as च, द, द, च, द, द, द, द, द, द, द, का का the words १९५९, ब्राइ८ विद्यास्त कार्यक्ष कर व्यवस्त के व्यवस्त कार्यक्ष विवस्त विवस्त कार्यक्ष विवस्त कार्यक विवस्त कार्य

सुर प्रभागत् star-byas mithun offigy, v. वर न्युनम star-yzays (Mon.).

हर बुट: star-bbyus उनमें [re-generation, re-existence; a young widow remarried]S.

स्र व्यवस्थ slar-gaugs प्रतिमा representation, image, picture of a thing or porson.

Syn. Cockedie ; Aleman (Action); Bergan ; Berg

इस्यदः वर्षे slar-yan byro संसर्व [transmigration, rotation]S.

ৰং কৃষ্ণ star-gegs return; gone back; বিন্ধান বিন্ধান বিল went away again; বাং কৃষ্ণ বাং কৃষ্ণ I beg you would come back, pray come back.

হান হান বৰ্ণ নিৰ্মাণ কৰবা 1. attendants of a princess, or lady's attendant.
2. retinue, train, attendants, servants, মুনু ব্যায়ৰ a king's or prince's retinue, the court, people at court (Jä.).

ali C. acc. to some authorities: a yellowish red apple, or Indian apple (opp. to 3:3 ku-ru Tibetan apple); acc. to Cs. cherry; cherries, however, are scarcely known in Tibet. 3:3 sli-tsi small, wild-growing, cherry-like dwarf apple, Pyrus baccata (Jā.). In Sikk. 3 sli-pears.

हुँ निकार वसन, केतन; pf. व्युच कृतंत्र, fut. व्यु कृतंत्र, imp. व्युच कृतंत्र, to entice, allure, ensuare, beguile, seduce: व्यक्त व वक्त



design. § 35 such to impose on, to deceive: \$ 1849 felun-byaş-ts having played false, also = such a such bulu-nekhan deceiver, deluder, imposter.

ষ্ট্ৰীৰ şla-khrid enticement, seduction, leading one into bad actions; bait; ব্যান্ট্ৰীৰ চিত্ৰ pobi sla-khrid enticement to a good purpose; also elopement (Jā.). দুৰ্ভীৰ şla-hdrid = আই আই ব প্ৰসূত-চিংধল-ক to seduce; deception, seduction: ব্ৰহ্মেন not capable of seduction or deceit; upright, sincere ক্ষিত্ৰত [without pain, unmoved] &

हु मैं लेश Slu-mi-mes n. of a individual. इ.मे.च्या हु में लेश (A. 122).

ন্ধান্তি শ şlo-tres this is mentioned in Lie.
a. a word of the Shan-shun dislect. 1.
n. of a creeper or climbing plant (Ja.).
2. বিশ্ব-মাধ্যি [universal medicine]S.
কুমুখি; ইউমন্ত্ৰীন কৰে। কুম্মুক্তৰৰ প্ৰথম কুমুক্তৰ প্ৰথম কুমুক্তৰৰ প্ৰথম কুমুক্তৰৰ প্ৰথম কুমুক্তৰ প্ৰথম কুমুক্তৰৰ প্ৰথম কুমুক্তৰ প্ৰথম কুমু

Syn. And year sta-waki kriy-ma; k. \$4: 45a strak-finiki bdab; Ysk ryynd-tdan; And nga usa sta-waki myul-pa-can; and n ryas-med; and \$5 bisho-byed; Son 34 bu-suscan; man usa yaks-pa-can (Mhon.).

है। ये şle-po in U, के व şle-ıca or के व şlese a flat basket (Ja.).

C sie-wa 1. vb., % a bele-pa, & a lhena, pf. & a to twist, plait, braid the hair, to make a basket, etc.; to knit. 2. abst. distortion, dislocation (of a limb) (Cs.).

imb. 2. a bamboo baaket to carry loads.

And sle-mig a distorted eye (Cs.).

#3 sleps or ## sle-mo=3.4 phys ra khra-we blanket made of a striped coarse goat's or yak's hair.

ই আঁব sle-yon (ইনমণ্ড মুখ্য বাং ক্ষমণ্ড বিশ্ব বিশ্র বিশ্ব ব

\$ \$ sled knitting-needlei n Ld. (Jä.).

बिन sleb or बन्न sleb-pa, pf. ब्लेब्स byl-bs.
resp. बहुन bylon-pa 1. to arrive; बर्ड्स phar-sleb to arrive there, on further side; किन्न tahur-sleb to come this side or here; बन्दान tahur-sleb to come this side or here; बन्दान tahur-sleb to come this side or here; बन्दान tahur-sleb to come, he says; बन्दान has arrived; बन्दान किन्दान to extend to a certain place or point. 3. coming in (of interest, rent, duties), hence बन्दान sleb income, revenue, public revenue, receipt of customs, etc.; बन्दान sleb-tho account of receipts (Jā.).

If sto the contents of the stomach of sheep or kid; If 4 sto-dron warm fresh dung or contents of the stomach.

है। अधि sto-ma प्रापे [a winnowing bas-

pa; vb., pf. আৰুৰ bilogs, fut. আৰু bilog (trans. to ছব্ল (dog-pa) to turn round or about, to tufn upside down or inside out; ধুৰ বাই কে বিশ্ব rhyst-pa phyi-nan slog-pa to turn out the inside of a bag; কৰাৰ্থ mig-slog-pa to roll one's eyes; আৰুৰ sa-slog-pa to plough up, turn up, to dig the soil (Jā.).

J II: a coat or robe of lamb or kid skin (or one lined with the same).

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ME glos I: Me's, pf. offen belase, men slafe, fut. ant belan or at plan, imp. at sloft or MEN slofts, causat, and transit. form of at a. 1. to cause to rise, to help to rise : *Exa # a mhon-par slon-wa to raise fully, to develope : 345 at a gyendu sloft-wa to raise upwards or vertically, and slon-wa-po a lifter, raiser, one who starts anything as a question, proposal, &c. : 595 % a dyru-ru sloft-sca to cause a person to rise in revolt, an enemy, to make a person one's enemy; aucua.a. THE Dand-pahi mi-ro slon-wa to resuscitate the slain. 2, to excite, cause, inspire (compassion, fear, terror, etc.); मुक्द्वातीय, मूं न्याप्रिश्त्वात्यात्म्यक (Glr., Mil.) quite excited by envy and aversion. 3. to kindle (a disease) into action, hence ME 14 slof-skuan the exciting cause (of a disease); to raise, to erect, a pile, post, wall; #s As a pile, stay, prop, erected or set up (Jä.).

ME II: signifies \$4.432 don-guer or and were (Mnon.). 1. to ask, require : 1 4 E WEDNE klu-ship fa-la dpe-sloft & Lu asks me for the book (Dzl.) ; quest we were bu-mo chun-mar slon-wa to ask a man's daughter in marraige ; ब्रेट करे द्रेस व slokmahi ding-po alms or articles obtained from begging; from to beg, to try to get by begging : at stage & chufi-sad balak-fio we beg for a little of it! www.www.awgs he having obtained it from his father by begging took it; ans, full ac a beod-snome sloft-sca to collect alms by begging. 2. to collect, to gather, e.g. riches. 3. to examine, to probe (a wound): M. and M. M. A. rma-quar mdsug-mos slos to examine, probe a fresh wound with the finger; also; to search a man's house. 4. to give: Fugget garage 34 gather some of the remnants of the meal, and give them to me! $(J\ddot{a}_{\cdot})$.

র্তি র sloń-me alma, দিখা, বাখুলা begging, alma র্তিশ্লে sloń-mkhan = র্তিশ্লে sloń-nca-po or র্তিশ্লে one who bega, a beggar. র্ত্তিশ্লি sloń-mo sloń-nca or র্তি গ্রিম sloń-mo byed-pa to aak for alma, to beg; র্ত্তিশ্লিক sloń-mos htsho-nca to live by begging, alma.

Syn. анд фин фоод-впоте-ра.

Fig. 12 slon-pu=144 slog-pa 1. to return, repulse. Acc. to Sch. to patch, to mend. 2. 542 134 144 354 to dissemble, to feign (Sch.). 3. Cs.: to thrust out.

취기"다 glob-pa I. vb., pf. 대비대 dylabs, fut. and belab, imp. In slob or Haw to learn, to teach: Kalla I learn, teach то; смін I teach, замелінавати a ages both the abbot and instructor taught him the art of translating and interpreting; र है अ नेन्द्रिय वर्ष प्रशासिक as I should like to learn something of mathematics, teach me! apparent of belokepas ces-te when he had learned it; and 3c. Hourawa and as learning is difficult, even if one is taught; Managara slob-tu hjugpa to let one take lessons, to have or get one instructed ; 4454 au yon-tan slobsps to teach, also, to learn good, useful, things (Jä.).

ACTII: abet. 1. the act of learning.
2. AT a slob-ya beacher, instructor: guar
garagem brames slob-pa-rams Brahmans
as instructors; anguragaragem behags-pa
slob-pa-rams the venerable preceptors
(Buddhist saints). Arm pupil student:



Have had no instruction or education;

MTS slob-khyad W. use, practice, exercise (Jä.).

ing slob-grama ("lobia)" school, schoolroom, school house.

ब्रॅबर्ड्स slob-gregs school-fellow, codisciple.

Maras stob-rayed (opp. to mas hierachical aucossion) spiritual inheritance or succession.

ৰূপণ্ট slob-gaer student, scholar, ৰূপ দুস্মানুত্ৰ slob-gaer gas-du-bgys where have you studied? at what college have been a student? (Ja.).

ইন্দ্ৰ slob-spon ছব, কৰাৰ chief in teaching, gen. in spiritual matters; teacher, instructor, master, frq.; also a college title = professor. ইন্দ্ৰেই উন্ধ্ৰেই বিশ্বেশ acquire the talents, good qualities of your teacher (Lam-rim. 26).

Marama elod-hbaks=9A bu-elod scholar, pupil, disciple.

ৰূপন slob-ma বিজ্ঞ, কিন্তা pupil, disciple. বুই-ৰূপন প্ৰকল-slob one's own pupil, আৰ্থ্ৰীয় yest-slob a pupil's pupil.

gate slob-tshig instruction, teaching, precepts, advice.

Syn. afa bego-wa; aki'a brjod-pa; fira elob-pa; zh'aya dran-bekul and adh'aya geken-bekul (Mhon.).

हुँच्या slobs 1. imp. of हुँच्या. 2. exercise, practice, experience; श्रेष हुँच्या स्वय हुँ mig-slobs (sm-ps skys a bad custom of seeing begins to prevail, (vis., that of looking downward, and minding only earthly things) (Jā.).

ther (Jā.). 2. to heard v. Maq. Kaqaqa nor-gang-ps to heard up riches.

hidden: que is the secret revealed: que is mystic dance, secret dancing and singing (Hbrows. 94); que us as que secret conversation, speech, words, &c. 2. units [a privity, a piece of cloth worn on the privities] S.

THE genk-khan a secret room (Cs.).

secret religious instructions, mysterious incentations; que 294 a secret one versed in mysticism.

que 2qui que Gean-shage-rgyal the lord of mysticism, an epithet of Lives Rdo-rjgehan or Buddha Vajradhara (Moon.).

qual-planed gead-playe thig-le (क्ष्युक्टें प्रमुख्य प्रमुख्य के क्ष्य

que'la gent-chen 1. The a great secret, mystery; 2. one versed in the Tantrik cult or the occult science of the Buddhists; an adept in mysticism. que'la que'la gent-chen beton-pahi gent-byed a complementary address for a high Enih-ma lama, signifying the illuminator of the doctrine, (Yig. k. 67). 2. human excrement; a privy (Sman. 144).

secret or confidential conversation (Milon.).

que que geaf-geor que, equive sprinkling of consecrated water in mystical religious rites.

musita grad-refor=masiah agna gradwahi hdag-po titassi reforje hekaks.

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¶ Physical Physic

नुषाः नुष्य ganh-quas 1. mysteries, secrets : नुषाः व्ये कृषः पुरुषः व ganh-endi quas-du ma-quas he taught many mysteries, many, secret doctrines (Jā.). 2. secret abode, a place where secret matters are done or secret affairs are discussed; private parts of the body, pudenda, privities.

(Mon.) copulation, sexual union. 2. privy, necessary, water closet (Ja.).

THE GRAN-phu n. of a district situated to the west of Lhasa (Los. 4, 18).

secretly, to conceal: १९ व्यक्त व to conceal treasures, १९ व्यक्त व to hide one's fault; व्यक्त व ganfiet ston-pa to reveal a thing treated as a secret, to let out a secret, to hide one's self, to be concealed; २०६१ वर्ष व्यवस्थान व व्यक्त है hiding one's self in a solitary place; वेष्ट्रवार व्यक्त है yid authun-par ganfiet keeping it secret with one consent (Jä.).

Secret things, a secret, mysticism; quares of gash-scabi bdag-po = quares quarter of the lord of mysticism, an epithet of Vajrapani. 2. secret parts Med., also quare quare gash-gass Med., quared of a gash-scabi pad-ma Med., sometimes the anus included. 3. adj. secret, hidden, concealed, quared a gash-secret, ideden, concealed a gash-secret, ideden, concea

न्यरयन्त्रवाय genk-sea hdus-pa दुशासमाम the communion of the mystic adepts; the Tantrik cult of the Buddhist; also the Tantrik pantheon.

नवर वर्ष व्हन कुरवर्ध-wahi hdres मेचन, निवस् secret union.

que un quantumhi-nad disease of the sexual organs (Med.).

न्याः विश्वेद स्थिति क्षेत्र देशव n. of a Tantra (K. g. ब. 267).

विष्यु ganh-wa spylki rgynd n. of a Tontra (K. g. %, 71).

The area grant-on tyrigs-pa a conspiracy, secret arrangement or design, intrigue.

bkog-pahi-ryyud n. of a Tantra (K. g. 3, 476).

Takeint princess (K. y. 5, 130).

Tibet during the Pauranic times; the shamans of Tibet were also thus known to the early Indians.

न्याः पंजेष्ट्राम्बेद्याः कृष genh-va me-fue benpahi fu-va n. of the doctrine of a sect of Tirthika school of ancient India (Theg. 30).

ৰ্থং হটা স gsafi-scahi bla-ma a secret spiritual guide; an epithet of Mahes'vara (Mon.).

क्षार वरे वर्ष के guak-wahi bilag-कांद्रे पुष्पाका, ब्रह्मका mysticism.

व्याद व gearl-wa-smra अवा a charm.

que saw Gash-gash = que asq gualque Kuvera, the deity of wealth who rules over the Guhyaka spirits.

THE good-bya that which should be kept secret.



THE THE genti-hos that which is confidential, fit to be kept secret.

च्याः वित् gash-tshig = च्याः जान secret speech हैर जाति परे च्याः वित् क्या । दन याकाय होता ते ह (Ç. gya.) the secrets of one's heart, should not be revealed to the wicked.

বাসত্ good put out: লংগান্ধ স্থাৰ extinguished, just as wind puts out a lamp or caudle.

मुम्द्र'य gead-pa मरच death.

ৰাধান বি gean-pa resp. to hear, to listen to; § পুৰু প্ৰে প্ৰে listen to me! (Mil.); ব্যুপ্ত ক্ষুপ্ত do listen to my word! to hear a person teaching, expounding, etc. (Ja.).

वाह्मप्राध्य geab-pa, v. व्यवस्य ; हावसस्य to reply, देन व्यवस्य to return kindness.

Quah, also and beah, the snowleopard, varying in colour from pale lemon to pure white, with clusters of black spots; living on the higher mountains of Tibet.

বাষাও 'অন্ত geal-yan (ক্লেম) n. of a number (Ya-sel. 56).

मास्य प्राप्त genr-pa or मधर य तब, बुतन, नवीन fresh, new; young; good. 545 945 4 very fresh; क्टॅब पर ज्ञार य जानिनव quite new; ज्ञार anew friend; aux ages newly born; an green mutton; a que a fresh wound; aquiques bride, newly married wife: 985 5'485'49' flesh of animals that have just been slaughtered; Fans an edge or blade just sharpened; A que new house, war new clothes, sar was fresh butter; 5'445 s horse not yet broken in. 明明、《新明明》 gear-hyrog-pa Sch.: to tell each other news; to make new aquaintance. 945 % genr-raid old and new, stale and fresh, is used as abstr. noun to signify; age, duration, existence. 443,454=

35.935. a rtsud-good-pa inquire into, investigate, examine, study. **985.** See fresh arrival.

Syn. व्याप्त gaar-po; याद var-po; से a , mu; प्यास yay-mu; नेद रे व्याद çin-tu-gahon; व्याद gahon-nu; व्याप्त ba in-po; या व्याद rabgahon (Minon.).

न्यर हुँ । gear-skyes नवजान new-born: fresh shoots and leaves, buds (Māon.).

न्या हैं। gear-stod नव new.

The gear-bu l. sam; \$4 Ta an q gionthog gear-bu fresh harvosted grain, new corn. 2. beginner, tyro, novice (Ja.).

व्यवस्तु वृह्मान genr-du hons-pu a new comer; = अर्थेन व mgron-po (Mnon.) guest.

The term gen. signifies the reformed or new school of Buddhism (opp. to \$5 \times R\tilde{n}i\tilde{n}-mai).

444 \times quar-mai-pa one of the new schools of Buddhism in Tibet.

que 4s genr-nes fresh or new barley.

ৰ্থমন্ত্ৰ genr-htake (ব্যাহ্মান্ত্ৰ) fresh disease or accident.

ৰ্থাং শ্ৰং শ্ৰং বি বুজৰr-slad med-pa = ব্যাং বুট শ্ৰং (Yiy. k. 13) without any recent injury to health.

ৰ্থন আৰু gear-bos newly made or manu- *
factured articles.

বাৰীৰ gsal 1. ৰাম, নিল্ল separate, বৰ্ণুৰ, distinct, ৰাম expressed, ২৭ বুণৰ স্বায় illuminated, fully manifest. 2. for বুণৰ কৈ মুন্ধ pale.

मार्थिय gent-sen I: vb. to be clear, bright: वृक्ष्य वर देश्य to make clear, to elucidate, ब्रास्त के वृक्ष्य वर अभिन (the sun) shines bright again; अस्त के कि व्यवस्था वर्ग के विकास प्राप्त (the sun) once more, like an expiring lamp; ब्राह्म के व्यवस्था के than-ner guit-te appearing bright, clear and glorious; वृक्ष्य

N

বংগ্রহ makes clear; বুৰুৰ না it has become clear, is made evident; also বিশ্বন, explained: বহুবাৰ বুৰুৰ না it is explained in the Dulum, it is clear there; বুৰুৰ বাইং ব to elucidate, to describe clearly.

মানাল, বা clear, bright, light, pure, visible to a great distance, conspicuous, distinct, apparent, intelligible; মূন্বৰুগ the aky, the heaven; বে কুগল টাং টা কুলি কুলানাল কিছু কুলানাল কিছু কিছু কুলানাল কিছু কুলা

মান বামা: 1.= ৰুশ্ব বছ fully blown, copious in fullness. 2.= মইন্ব কছাৰ manifest. 3.= মুব্ৰ ক্ষিত্তন [set aside, turned away]S. 4.= মুব্ৰৰ ব fame.

व्यवमा gsal-kha = व्यवमा gsul-cha.

ব্যাব সুব্ধ geal-grage মনীন, স্থান fame [celebrated, well-known]S.

o que a gsul-cha message; que a que que firma que firma que firma de la firma

क्षम देन geal-chen नवारोचन [great lustre; the sun]8.

Gsal-gyal king Prasenajit, son of king Brahmadatta born on the same day that Gautama Buddha was born (K. du. 7, 3).

quantite: geal-author the aky, clear sight or vision.

quates geal-iden 1.= quates quite the sun [brilliant; fire] 8.; the blue colour, sky-colour=squite quites (Mon.). 2.=an

epithet of Buddha; the son of the moon, one of the planets in Indian and Tibetau astronomy (Moon.).

व्यवस्था Geal-Idan-ma बामी the city of Kis'i, modern Benares.

प्रभावत् व gaal-btab-pa to refresh the memory, to meditate: ब्रह्म प्रभावति क्षा व देने प्रभावति क्षा व देने प्रभावति क्षा व देने प्रभावति क्षा व देने प्रभावति क्षा व देने प्रभावति क्षा व दिन्दि क्

sky, the void space.

ৰ্থন বৰ্ণ টুটান Gsal-un hod-kyi glin the birth place of ৰাণ্য বৰ Gen-rab the founder of the Bon religion of Tibet (G. Bon. 12).

पुष्प परे केंद्र geal-wahi nor-bu= रेम सुनान the sun (Maon.).

क्षत कर द कि Geal-wahi bu-mo दावायको 1. the daughter of Daksa an epithet of Durga. 2. = व ध्व.

कार पर में gsal-wasi-290 = अपना य a learned man, a sage (Moon.).

ৰ্থৰ বৰ্ণ বু gsal-wahi-sgra clear voice, ব্যৱস্থানি murmuring noise.

न्यान प्रदेश म geal-wasi ma-ma मारिया [the mother of the patriarch Dakas]S.

qua's' gsal-byog = 2 1. the eye (Maon.).

2. wan the consonants; qua's' and the thirty consonants of the Tibetan alphabet.

व्यवस्य Gsal-ma मञ्जूषा prosperous, n. of a goddess.

क्षवाने gsal-me lamp, candle (Rtsii.).

sparkling, pure, free from impurities.

Syn. 48x.5x* gtsak-dhaks; \$4* rhugmed (Mhon.).

que alla Gasi-hilsin n. of a place (Bon. ch. 4).

que la geal-hos suras explicit, clear.



वस्य वेच asal-le-wa very clear.

चार्या नैद gaal-çiá (Rag. 68) a pointed stake for empaling malefactors; व्यव नैद ५ व्यव to impale. व्यव नैद व gaal-çiá-pa an impaler; one who has been impaled.

্ৰাইন gsig-pa or কীৰ্ণ to shake and throw up in a backward direction; বুল কীৰ্ কুল কুলিব he shakes his mane; স্থেক্ষীৰ Cs.: the shaking of one's shoulder, (probfor: shrugging); to winnow, to fan, to sift (Jā.).

The treembling the daisy: I daisy (A. 105).

when the spin-wa when Cs. 1. 'to whirl about, to twist; "ac-space to whirl a spindle, acc-space Cs.: 'to whirl an arrow.' 2.

W. to move by a repeated pushing; to smooth, to make even, with a plane, knife, etc.; to slide, glide, slip down a slope (Jä.).

बारिया gsil-sen 1.= ब्यूड a baggur-sea to multiply in arithmetic (Risis.). 2. to divide, split, रूब दुव कोच व to cut to pieces, कोच व wood that has been well combed. 3. to toll, sound, ring: देव वृष्णिय व to ring a bell. अवस्थानिय v. अवस्था or ब्रियम bronse which emits a ringing sound when struck (ब्रिजा.). विश्व वृद्ध gsil-sian pleasant ringing sound, a kind of cymbal.

+ 48435 gail-byed or 484 % gail-cid the staff which a Tantrik Buddhist monk

carries in his hand with tinkling bells attached to it.

(12 geil-pa and Amm geil-ma, v.

মানুধা gong, ব্যৱধান হ'ব, ধন বছৰ bribery, bribe; remuneration, reward ব্যৱধান বুলাই বুলাইন should receive reward and royal favours (C. dos. 1).

guns, imp. 95. = classical gramma-wa 1. to speak, talk, say, take an expression should not say so! such an expression should not come from you; gramma gramma gens. 2. to tall a falsehood, to speak lies. 2. to explain; to ask. 2. to explain; to see a dvice; a religious song.

कार ने कर् रहे gaud-gi bdud-rts: = व्यव यह ते, hit. the nectar of speech, a complimentary expression applied to a person's speech, address, or advice (Fig. k. 25).



ant have made a gend-gi decal-physic chen-po= annique an epithet of Mahju S'ri Bodhisatton (Situ. 6).

ৰ্ভন ক্ৰিল gend-ègros report, statement, opinion.

सहर देवल gess-gless = व्याप्त वेद diploma, written authority: च्या देवल व्याप्त हैन प्रश्न हुन व्याप्त हैन के it is very gracious of you to have sent the communication with enclosures (Yig. k. 18).

প্রতি শীল্প genf-glefi byyis-ps a discussion or discourse had on religious subjects.

ৰুত্ত gend-chos লাখন a religious discourse or rermon delivered orrally.

नुष्य भन्नेत gend-mehid= व्यव भन्नेत resp. talk, discourse, speech; व्यव reply to such a speech.

THE PRIME GRADIES OF THE PRIME PRI

an agreeable, speech.

न्तर में gend-gros conversation between or among persons of rank; नार वेस gendbris written precept, advice, letter, statement.

MC \$5 gsud-byed=P kha or \$ 18 \$ smrawahi soo the mouth (Mon.).

नुहर २व gand-rab भागा sermon, religious discourse : sacred writings.

वस्तरवाका व्यवस्था कोण gand-rab yan-lag benguis the twelve divisions of the apothegms of Buddha:—(1) अर्थेट्से, (2) तुद्रश्र कुम्बद्धः, वसेहे, (3) ब्रद्ध ब्युक्तव्येहे, (4) ध्ववस्थान्यद्धार्थेहे, (5) कद्भ व्यक्तिव्येहे, (6) क्रद्भ वसेहेहे, (7) ड्रॅब्सव्य व्यक्तिव्यक्तिहे, (6) देश्वर वसेहेहे, (9) ड्रेबल्यव्यक्तिहे, (10) नेहर कुमल्येहे, (11) कद्भ दुष्टर वसेहे, (12) व्यक्त वस्तव्यक्तिहे.

वस्य मेंब gauda-çol प्रवामीदर.

বাস্থ্য geum বি three; প্রদাদ, প্রদান the three, all the three. Age q geum-pa सतीय the third; containing three; न्यूक्ष व gaum-po the three ; 454 a gaum-cha a third part: न्यान कीम two thirds (Rtsii), न्यान is used also elliptically for 545 and a न्युम, विरव the three precious ones: न्युम'व and a find at the State on seeking protection of the Three Precious Ones (K. d. र्ड 277). यक्षणपद्भागेर्यक्षम three times innumerable Kalpa. This usage should also be noticed: क्यू में आहार क्यू आप दे the old woman with her (two) sons, the three; and his three and his (two) queens, the three (Ja.) : saak was was the excellent, the middling and the inferior ones, the three,

metre] S. agui ganaje: fagurafa a series of three charms.

Truga gamesbrul the third stage in incarnations [emanation of the third degree, = 14 % fish-sbrul] Ja.

THE goum-sgra = ** sbraft-ma the bee, also fly.

नद्यम् genm-idan केला possessed of three parts.

नदृष्ट्र पुत्र genm-idan-dus चेतापुत्र the age in which out of four parts three parts (of merits) existed in human beings.

नदम हैन game-risen चिदिय the heaven. नदम हैन देवा चिदियों the lord of heaven.

ৰাজ তাৰৰ grum-bisegs three things piled one upon another: এইৰ ব্যাপ্ত বুৰ three stuffed cushions piled up one upon another; ব্যাপ্ত বুৰ্থ বুৰু a three storied house.

434 3 gaum-sur three-cornered.

burnt, singed; m = 3 genr-dri the smell of it $(J\bar{a}_i)$.

सुधान विश्व gens-pa, कोषण [belly, stomach, सुधान क्षेत्र gens-pa shos the belly is swollen or distended] Lez: च्या पर gens-nad dropey of the belly; च्या पर gens-nad dropey of the waist; the middle part of the body, the waist (&ch.); Syn. वक्ष के bgañ-bya; दें व lto-wa (#fom.).

महायाय व्येष्टम gens-pa hgens = व्यूष्टम (Mhon.) full stomach.

equiral united large protuberant belly or stomach (Mion.).

क्षुणारी gens-po-che = क्षुणारी or क्षेत्री अवक्षीक्ष I. a large belly. 2. n. of a country (K. d. १, 565).

बाजोहर a large bolly: बोन्डे बोन्ड मार्थन्त्रः

a aga Baka the red-coloured manfesitation of the Lord of death has a huge belly (A. 17).

क्षेट क्य ।

ना प्रशास मिल्ला मिल्ला क्रिक्ट मिल्ला मिला मिल्ला मिल्ला मिल्ला मिल्ला मिल्ला मिल्ला मिल्ला मिल्ला मिल्ल

494 FK 34 grap-rdsid-can pot-belly, large belly (Maon.).

यादी व gae-son 1. v. वेव. 2. . नोद व.

प्रे र gre-ru for को 5 सकार, कृष्टि rhinoceros.

ment), v. 499% seg-gdar.

पानेप अ geeg-ma 1. बहेरा sugar. 2. सहर pebbles, small stones; कोव सेय उद full of stones (Jā.).

বার্থা বাবং greg-gçan= ক্ষ a mendicant's staff (Lex.).

াntermediate space, opening; eleft, chink, crevice, fiasure, leak, v. শিংকং aub. শিং; ক্ষিত্য syo-sed chink of a door; ক্ষাং ব্যুৱন প্রতিনিদ্যাট-pa Sch. to stop up, plug up, crevices, etc. 2. harmonious, well-sounding. 3. sharp, acute, গ্ৰাক্ষণ দুনা-প্ৰৱ-পূতন ব্যাঠিক বা Sch. 4. in বিশ্বকাৰ দুনা-প্ৰৱ-পূতন ব্যাঠিক বা Sch. 4. in বিশ্বকাৰ দ্বানা-প্ৰৱ-প্ৰকাৰ স্কাৰ্যনিক স্থানিক বারীনে geeń-pa leaky, cracky, full of figures (Sch.).

a cautious, watchful.

प्रोदि 'य grefi-rea (colleg. and form of que: a) बोपन to conceal; कुश्यकेट व to keep information or news secret.

ब्राह्म भूके baloony. हैं देव देन द्वर र ब्राह्म स्वर स्वर्ध कु देव देव देव र ं in this garden house with its excellent baloony and wide view you should (rejoice).



ged several larger species of Loncera (Jä.).

बाह्य geed-pe also को प to pick out, sort, to pull or pluck in pieces; क्या को प to assort wool.

बार्च gaeb = केव seb 1. stallion, a male horse or camel. 2. the narrow interstices between persons or things thronged together, hence with 4, 8 and 4 = between, among, with 44 = from between: है भिष्णेक्य अंदर the dog leaps into the midst of the people; वंशले क्वेय १ वहुम to put between leaves; है व क्वेय १ वहुम केव क्वेय १ वहुम के किल between the clouds, i.e., rises above, etc.; कि क्वेय १ वहुम केव क्वेय का sit among the villagers. 3. multitude, crowd: १ वहुम क्वेय का y, वहुम क्वेय dense forcet (Ja.).

ৰ্থীৰ অচ gsch-lum a passage through thickets, a secret path, by-way between rocks and underwood.

ৰামীৰ pace প্ৰথা, নীবিল, আৰ্থ, কাৰণ, কাৰণ, বা 1. gold; in Tibet gold is called rinchen duft-po the first precious (article). অনুস্থান শুন্ধই কাইন এইল the best gold is found in Caylon (অন্তাৰ্থ); কাইন টু লাইন বা — কাৰ্ববাৰ্থন কাৰ্থ. 2. fair, royal, celestical, precious; the world. কাইন is used fig. for unchangeableness (ব্যুম্বাম্ম্য) and also as an honorific term: কাইনৰ royal face, কাইন্টুলন celestial drink, i.c., wine presented to kings and grand lamas as a substitute for nectar.

Syn. देन वेद कादण क्याः vin-thin muloy-beak; इंट वर्ड्ड वर्डे का taboh-bdus-byrim; इंट कॉन्ड टक्टmechog; ईम्पाईन tsam-pa skyes; कृषण कॉन्ड कोर्ड्ड; वर्डिंड कुटा-Orjid skyes; देव वेद rin-chen che; अद्यक्ष muloy-ldan; अद्यक्ष mulahs-ldan; देव कुट byed-pa; वर्ड्ड कुळाga skyes; देवा कुटा ri-las-skyes; कोर्ड वर्डेड कुळाyi sa-bon; कं-क्याइटब cha-cas sbyaks; कर्डyi sa-bon; कं-क्याइटब cha-cas sbyaks; कर्ड- देन kka-dog chen-po; दुब्दकुष्टि bum-begyaskyes; क्षेत्र क a-yi ela-va; र्डेन्ट्र्य bethowa sgrol; क्षेत्रक bereg-bya; क्षेत्रक ea-leebram; देन्द्रेन्द्रम rin-chen dak-po (Uhon.).

कोर है जान geer-gyi-that royal edict, the king's command, government order; बद्ध स्वाध व व्योद है जान से प्राथम के बात the royal edict was received loyally by the subjects (Yig. k. 60).

क्षेत्र है बुर्व gaer-gyi skud-pa 1. gold wire. 2. n. of a medicinal grass: क्षेत्र है बुर्वा हैं बर्ड है बेर्ड्य के के (Med.).

ক্ষম-ট্ৰপ্তিম জ gser-gyi ākhor-lo the golden wheel, one of the eight auspicious articles (অহলভ্ৰন মৰ) of the Buddhists.

नवर देश geer-gyi-dgra as met. = इक्स (lit. the enemy of gold) iron (धृतिका.).

वृतेर ने क्षा ger-gyi chun-po क्षेत्रवास gold necklace or chain.

max 33 yser-yyi-na 1. the golden fish, one of the eight auspicious articles of the Buddhists. 2. n. of a precious gem.

बावेर है औई ब gree-gyi me-tog सुनवं इनुम, हेमपुष्प the golden flower ; चन्यवपुष्प Magnolia champ ika.

Syn. ang sun age brod-nams-beuk (Mnon.).

ক্ৰিং টু নিং জ্বল geer-gyi mon-the; নৰ্থ বাদ gold braided head ornament, also necklace.

The Ties geer-gyi sdon-po = 68 lit. golden plant, a kind of aquatic grass (Min. 3).

चेद कुँबदव स्त gsev-gyi hdab-can an epithet of Vishnu (Minon.).

कोर दे करिय grer-gyi-mchog the finest gold.

Syn. tu gʻi max dsam-bu chu-gser; qx. 1954 rkah-brgyad-pa; tu gʻi daam-bu na-di (Mnon.).



क्षेत्र के geer-gyi bye-me 1. golden sand. 2. a kind of mineral used for medicinal purpose. क्षेत्र के क्षेत्रकार कर क्षेत्र के क्षेत्रकार (M.).

विषय ger-gyi gengs हेनचीतना golden image.

gold each, but gon an apron with little gold bells attached to its edge which ladies of rank wear in Tibet.

en mountain situated beyond the mountain of Pragjyotias, where the tree of gold called Sa-k-dam abounds (K. d. 3, 283).

वृदेर ने रेवाय ger-gyi ril-ma=वृदेर ने का हुन golden water pot.

कार देशन gaer-gyi lus केलाप golden body; a complimentary address for noble ladies.

ক্ষাপ্রস্থা geer-gyi phud-pu a kind of medicinal grain. ক্ষমপ্রস্থাপ্রস্থাপরিস

বাদ প্রস্থান বিশ্ব geer-gyi gtsug-phud-can the golden crest; n. of a bird.

Syn. 454 474 474 hdab-gçog bkra-pa; 4444 kra-pa; 4444 chun-biay (Mhou.).

ৰুষ বুল-gyi stram-bu 1. = কাং ব্ৰহ বুল-rdog-po (Nag. 53) piece-gold, pieces of pure gold that are picked up from and; pure, unalloyed gold: কান কাল ন্তুপান্ত কাৰ বুলানুম্ব মান্ত ব্ৰহ্ম কাৰ্য (A. 23) all the others each presented him with a piece of gold worth a %.

क्षेत्र geer-stud=क्षेत्र है हुत्य सर्व सम

que gaer-skya pale, whitish gold (Rtsii.).

wine that is offered to royalty, &c. for drink; now-a-days wine offered to the gods and the Grand Lama which is touched with gold and grain wrongly as a justification for that name (Lost. 9).

न्देर ह geer-kha सुबद दलि gold mine.

geer-khri golden chair, throne, hierarchical chair.

demon. 2. n. of a certain noble man's family and castle in Amdo; The RALL n. of a celebrated lama of Amdo belonging to that family.

an goldsmith.

man geer-mithar a royal castle.

mist.

ৰুকি বুৰ হাত sger-gug-sraft an ounce of gold of Gugé: ক্ৰম বুৰ হাত আৰু বুৰ বৰ having offered three hundred ounces of Gugé gold (A. 79).

क्षेत्र अक्ष geer-mgar goldsmith (Maon.).

ancient Pegu where Buddhism flourished in the ninth and tenth centuries A.D.

कार अर्थे geer-mgo golden-flower (mystic) (Min-rda.).

ger-bgyur-rtsi a chemical preparation said to convert other metals into gold. Nagajuna is said to have known such secrets of alchemy.

V

वृत्तेर अध्यक्ष *Quer-malal-can* विश्वासमें an epithet of Brahma (Maon.).

विश्व Geer-can 1. बाबी the golden oity, n. of a city in southern India. 2. अवाह्य n. of an officinal plant (S. Lex.).

Name of a river between Ladak and Lahul where the people of Lahul and tribute in gold to former kings of Ladak.

Angles a ger-chu glan-va tutta to gild with gold.

क्षेत्र क्षेत्र geer-cho-lon a kind of precious stone called बोचनाचि.

व्येप्टेड्न geer-tig n. of a hitter medicinal herb : क्येप्टेड्न व्याप्टिय प्रिकार देव क्याप्ट डेड् (Med.).

and ye ger-tog golden badge, button.

কাৰ geer-thal gold-dust, oxide of gold: কাৰ কাৰ্যালয় ব্যৱস্থান ব্যৱস্থান বিশ্বনাধী (oxidized) gold dust applied externally removes fleshy excrescences (Med.).

ক্ষাৰ Geer-thub অসমস্থান n. of the second Tathagata (Buddha) of the present Kalpa.

golden-dome, a gilt-dome in the shape of a royal umbrella constructed on the top of a palace or castle: and absure. If a radial place for castle and a radial place for castle and a radial place of castle and a radial pl

क्षेत्र अर्थ् gaer-mdog सुबचे वर्ष goldcolour; क्षेत्र अर्थ क्षेत्र त. of a monastery in Tibet.

क्षेत्र वृक्ष्य-|dan = क्षा myrobalan. 2. देखन्त n. of the capital of Indra (Sorig. 30).

क्षेट्र है भ geer-rde का-ma = सुर्व कि white mustard (Şman. 109).

न्तेर र ger-ido gold-stone, gold-ore:

possessing gold; n. of a wife of Krishna] 8.
2. the goddess Uma, the river Ganges, and the planet Buddha. बराबर जन्म जन्म हुन करियुक्त कर

Syn. 494% hbab-chu; 박학 sa-gshi; [박호 5박 ston-gyi-dus; 박학 현역의 gzaḥ-lhag-pa; 발표 lha-mo '면젤 u-mā; 아크 박지 chu-bo Gañ-gs.

क्षेर्व ger-pa gold-searcher, gold-washer : dealer in gold.

the fixed star.

Syn. Andra skar-ma betan-pa; hist stod-phur (Moon.).

was 35 guer-plus n. of a medicinal herb used as an emetic (Med.).

क्षेर ब्रेट geer-hphrest gold-chain, n. of a work.

ৰ্কিন্দ্ৰ gaer-bu n. of a bird of golden colour (K. ko. শ, 3).

ক্ষম ই geer-bye golden sand, sand containing gold. ক্ষম ই কাইন কাইছ ন great river like, the Ganges, or the Indus etc., the Tibetan name of the Yangtes ki-yang of China, the river of golden sand. এবৰ কাইছে কাইছ

fied gold (Yig. k. 13).

क्षेत्र वे geer-me क क्षेत्र है के ईच geer-gyi metog gold flower.

क्षेत्रभैदःस्त geor-nisk-can (कृष्णेक्षर nå-ga ge-sar) नामकेसर (Mhon.).

क्षेत्र भेष् इद geer-mig-can lit. with goldeneyes, a fish; an owl. N

क्षेत्रप्रस्य ger-dmar-po lit. red gold केचिन a compound of copper and gold.

क्षर वर्ड म gser-qtso-ma = क्षेत्र वर्ड म refined gold (Ja.).

कोर:ग्रह्म: gser-sans gold-gilt, gold laid on copper.

कोर वर्ष u gser-bso-wa goldsmith.

Syn. कोषः अन्य geer-pekhan; कोषः अवद अवद mgar : श्र ई. प्रेश २४ a khu-tshur-gyis htsho-wa; इ. वर्षे कृष चीव-wahi-hjug (Mhon.).

special general lit. golden face, a polite expression, for the face of kings, queens and grand lamas, also used as a compliment to respectable ladies. কুইং বুৰ মুহিল্ড আৰু মুক্ত ম

with kings, queens, princesses and hierarchs.

ৰুকৈ ম gser-sho a gold piece of the weight of an English sovereign.

ৰুবং ৰুবুং ইং ইউ বুং geer-gehus ris-mohiklus = ত্ৰ' কং ব an epithet of the Ganges. (Yig. k. 85).

ক্ষম বি, guer-hod নাম আন golden lustre, ক্ষম বি, ১৭ geer-hod-can = মূল glog lightening (প্রকান).

ক্ষম নিৰ gser-yig golden letter, the royal mail; 'ৰ্ক্ম নিৰ gser-yig-pa bearer of a royal-letter,' an ambassador, envoy (Glr., Ju.).

्रमुकेर अब के कुम gscr-sal le-sbram pure gold. मुकेर कुद हुई gscr-thad-can alloyed gold.

Ryn. कुन्यमेन rgyan-gser; नुस्त व्येष rwacan-gser (Moon.). कोर नेव geer-çog leaf-gold, gold-foil.

gold coin = 16 rupees, a gold Mohur (Jä.).

শামি gees 1.= মুখ order, class; বং কাল nań-gees, as in বিং কাল 2. reciprocal, mutual (Vai. sh. Jä.).

याँ व gao-wa pf. व्यव gaos, प्रमा baos (= a # a htsho-wa) 1. where to feed, nourish; to bring up, nurse up, train: 雪哥哥司 easy to bring up, to nourish; a said to rear a child, 55 वर्ष वर्षण to feed or rear up a beast; awaxa to nourish the body, to restore health; also अमें ब्रेट व or अमें ब्रेट दें মনিয়াক্তমনি, to foster: শুর্মাব্যাব্যার wishes to cure, nourish, or bring up. 2. (चित्रास), प्रतिषय, प्रतिषत to mend, to repair, curing, healing : 역적 역 역 \$5 treats medically ; to stop, remove, to put an end to (of a disease); sa a a to rest, to recreate one's self: Assets to repair a house; to restore, rebuild, re-establish, what had been destroved, to kindle again, stir up again, a fire; 39 9 to repair (a house), to refresh, to comfort; केमभ वृष्टे resp. तुव्य वृष्टे व , *o console. 9457 gso-dkak difficult to cure ; gw-mkhan fosterer, cherisher.

न्य पर श्रु में geo-wahi lha-mo = प्राप्त का मुख्य में देवती नवार the constellation of Royati.

skyur-risi chen-po wfwt a kind of citron; the larger species of lime used for medicinal purpose (Maon.).

ৰ্থাৰ্থৰ gso-thabs way of curing, manner of hoaling (Med.).

वर्ष के geo-thig cure-drop.

ब्बंदपुद geo-dpyad=बर व्याप्त वत्र (ह्नव देश्य

treatment of disease and the science of medicine, = 25.2435 under the science of preserving or prolonging life (Maon.).
45.55.35 under treats medically, makes medical treatment or cure.

a restorer of health (Maon.).

an 1954 geo-doyad-pa=254 or an hisho-byed-pa a physician (Moon.).

ৰ্ষ দু geo-pysed বিভিন্নানিকা the work of healing; বৰ্ষিকা nourishing, bringing up or rearing.

ৰ্মান geo-wa-po 1. physician (Med.). 2. a fosterer, অৱস্থা the parents (Meon.).

and gao-bya the thing to be cured, the disease (Med.).

aw \$5 geo-byed 1. the healing substance, the remedy; the healing person, a physician. 2.=3 dog (Maon.).

ক্ষাৰ্থ geo-jehul = ক্ষাৰ্থ method of healing.

ৰ্কাইৰ geo-rig or বৃত্ত বুই ইৰ্'ৰ বিভিন্ন বিহা the science of medicine, the healing art. কুইৰ্কু বিশ্ব বুৰ ক্ষ্যুক্তি মৰ n. of a medical work in 293 block-print leaves; ক্ষ্যুক্তি গুইৰ্কু বুইৰ treatise on the healing art; মুক্তুক্ত্ত one hundred recipes or compounded medicines, n. of a medical work by Siddha Nagarjuna.

ৰ্ষাৰ্থন geo-sbyon-wa 1. for ক্ষাব্ৰহান removing faults, and ইব্যানিৰ washing or cleaning of sin by making confession to a priest. 2. বাৰ্থ reparation by penitence or repentance, ব্যানিকাৰ, taking the vow of Poshadha (fasting) ব্যানিকাৰ observing the Posadha vow of fasting or making confession of sin. স্বাহ্বান্ধ্যান্ধ্য observing rigidly religious vows for one full day.

ৰ্ণ হৈ'ব geo-phyon না থাণাছৰ one who has taken the vow of Posadha. ৰ্ণ হৈ নাৰ্থ geo-phyon hehag-pa to observe the vow of fasting.

न्धि (देश्यक Geo-sbyof-hphags (Uposadha) n. of ancestor of Gautama Buddha.

ৰ্ষম good, imp. of ব্যাহন good-wa as in ব্যাহন বৃদ্ধ keep the conversation secret (মিag. 68). Also there coours: ব্যাহন মৰ goods-cig keep it confidential, (Situ. 105).

fut. (Lex. usually) east, imp. second 1.

Two, was, wan to kill, slay, murder, slaughter, and arrequire to delight in killing; and arrequire to death, causing to be killed; and arrequire flesh of an animal just slaughtered; and arrequired arrest meat; and arrest meat; are arres

by the authority of king; angurages at the time of or just on the point of being executed.

ৰুষ্ণ্ৰই gsod-pa-po murderer, slaughterer.

ৰ্মণ্ডিং gaod-byed ৰখন, মানৰ 1. killer, murderer. প্ৰতিষ্ঠিপ্ত the murderous hunts man. 2. মানন, মান the lord of death, the evil one, Mara. প্ৰতিষ্ঠিপ্ত প্ৰতিষ্ঠিপত্ৰ সমাল slaughter house, the place of execution.

वर्षेत् व gsod-sa place of execution.

व्यवस्थित good-lugs manner of killing.

व्यवस्थान के देव कि good-relays me-tog can = करवीर (Mhon.).

শ্বন্দ্ৰ ক্ষিত্ৰ geod-byed sbyak-ki nagpo = 9 পুৰাৰ্থ ক্ষান্ত্ৰাৰ (Şman. 109).

बहर में good-po = बेबब व ब्रेंड व

ৰাষ্ট্ৰণ gaod-skyid-pa = ই'বাই a happiness, case; gen. in reference to one's state of the mind: ৰুদ্ধাই বিষয় কিন্তাই ট্ৰণে this place heing solitary is happy (Rdsn. 9).

ৰ্ষৰ 1. for ৰ্ষৰ্থ or ৰ্ষৰ্থ: ৰ্ষৰ্মুৰ্মুৰ্মুৰ্থ warm blood of a living animal. 2. imp. of ৰূপন্থ (ছন্তু).

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মুখ্য মা : or ক্ষাৰ্থ 1. sbst. life: ক্ষাৰ্থই ব or ক্ষাৰ্থই বুজাৰ during (my, your, etc.) life; adj. মুখ্যাৰ, living, alive: ক্ষাৰ্থই এই ক্ষাৰ্থই অনুষ্ঠান (K. du. 5. 10) (an animal) weighed alive and dead will not balance equally; ই জালু ক্ষাৰ্থই ah, there I saw my son alive! ক্ষাৰ্থই ah, there I saw my son alive! ক্ষাৰ্থই ah, there I saw my son alive! ক্ষাৰ্থই ah, there I saw my son alive! ক্ষাৰ্থই ah, there I saw my son alive! ক্ষাৰ্থই ah, there I saw my son alive! ক্ষাৰ্থই ah, there I saw my son alive aparties ah, there I saw my son alive aparties ah, there I saw my son alive and a living man. 2. revival, restoring to health. 3. entire, whole, undivided, full. 4. হ্যুক্ষাৰ্থ, v. হুড় (Jū.).

শুৰ্মন gaon-ma colleg. for ব্যৱহা প্ৰকৃতি, বুৰ্মন বা live pigeon; ব্যৱহানীৰ the living and the dead (Cs.); ব্যৱহানীৰ geon-berry a creature burnt alive; মানুবাৰ ব্যৱহানীৰ ক্ষিত্ৰ বি to burn a person alive (Ja.).

ম্বি geof বিদ্ধ; hollow, empty, bloated; without substance. ক্ষম্মান geob-geob atusted, spongy.

fut. qua gaob-pa = ga qua; pf. qua baob fut. qua gaob, 1. to fill out or up, to supply, complete, make up; to cure (wounds). 2. to pay, repay, return; \$4.4 a loan (Sch.); \$4.4444 to return a kindness (Gir., Jä.).

dan yr. Geom-cig = ar.yr. pine tree.

पार्टर geor 1. or व्यवस्था = पुष्ट or पुष्ट स्थार, पार a punch, an awl, gimlet. 2. supine of व्यवस्था বার্মার 'ব geor-sea to brandish, flourish.

प्राचित्र द्विभाग geor-ådem-pa a kind of medicinal grass: व्याप्त व्याप्त विकास स्वाप्त व्याप्त the geor-ådem-pa is useful in wounds from burning.

ৰ্মিতা geol 1. for ৰুম্বৰ. 2. in Sikk. = entertainment, feast.

ৰ্মণাইৰ geol-chen= ৰূপ মাইন্ ই great show or festival; in Hindi: tamasha.

वर्षव व geol-pa= = व व वार said.

पार्स य'य geol-wa I: vb., 1.=5'य shu-sen we: to ask for, to beg for : क्या अपने क्या man and the besought the king to save his life; \$4.4.4.\$4.44.44.44.484 ask the teacher to say the prayers; apr 5 and I beg (you) to explain; saka a and I beg you to consider : W and to worship a god, by offering libations (Jü.). 2. resp. for विनय or बेन्य to dress to put on: अयन कार कार्यव व केंब चींसे कार्यव व रहा वा बेर, व वस व क्या कार्यव व to put on a garment, clerical robs, cap, shoes; ह्रॅब-द्वद्व-वेद-डेद-हु-ब-व्यव्य-हे putting the cloak on the teacher (Ma.). 3. आदन, भोजन to eat, to drink, to take or offer a meal; बाबेब वर अहें र डेब do eat, take food! बावेब वर MES de has finished his meal; and as MES. वित्यपुत्र is esting; क्यादान्युवानकः वृत्यान्य se the king had drunk rice-wine; to take, to give, administer (medicine); to place (food etc.) before, to serve up for clerical person (Dsl.), প্ৰাৰ ৰ আইন উপ I place it before you, help yourself! द्वार्यसम्बद्धाः वृद्ध the king took a bath ; ब्रथम ह न्या किया करता la sku-khrus geol-lo they administered a bath to the prince; ass, and a to assume. to receive a name, to give a name; 38. 3444 444 a demon has entered his mind. व्यवादाईद, क्रमाईव्याद्व present or offering of food.

विश्व II:=1. इयथ abet. प्राचेण; वामा-वेण prayer, request, entreaty; व्यवप्रदेशवा geol-wa hdobs-pa to make a request, to entreat, to pray for. 2. food: व्यवप्रदेशवा to take food, to eat, dine.

বাৰ বাদ geol-dkar W. resp. for বৃদ্ধ আৰু crockery, china cup to take tea or wine.

que geol-skrum meat prepared for the table of a man of rank.

quest, projection 1. request, prayer (Sch.). 2. meat, and drink Sch. 3.= p quest (Jig.).

and a kitchen (Maon.).

and a geol-fan poisoned food (Glr.).

ৰ্ম্পাৰ্ট্ৰৰ geol-kog dining table.

age at gool-chast resp. of at.

व्यवस्थित gool-mehod prayer and offerings. The gool-in resp. for a tea. The E geol-sa agron = 9 ter age offering tea, teaentertainment. 9443 geol-na fish dressed for the table of a respected person, for food of a great man. and geol-tib tea-pot (Jü.). नवन ३७ gsol-thug= व्येभ ३५ (Jig.) porridge or gruel made of barley flour with meat and dried ourds. बन्ध gsol-thabs fire-place, kitchen. व्यवस्था geol-idon = 3 3 gur-gur, churn; hookah. ৰুমৰ হোৰ gaol-dpon lit. head-cook, mastercook, ordinarily=a private secretary who receives prayers and requests. भद्र gsol-mar resp. for भद् butter. व्यवस्था gsol-tshigs dinner (Ja.); and a gsol-shib resp. for \$50 g fine parched barley flour for . a great man's food. व्यवस्थित व्यवी-व्यवस्थ under-waiter, table servant.

question gent distribution of money, victuals, &c., by a person of rank to common people.

american geol-phogs resp. for sealary, allowance.

ৰ্মিনা geos-pa দাৰ্থ, pf. ন্যথাৰ heos-pa (Nag. 76). to foster, cherish v. ব্যাল; ব্যাল ইংব to cure বুজি-ব্যালন not keeping, retaining a child alive; ব্যালয় foster-son.

ৰ্মন্দ geog-ma cure, medicine; প্ৰথম ম ংব্যাণ geog-ma hdebs-pa to apply a remedy.

DERQ beat v. THE goal.

वस्त्र कृतक pf. दस्त्र जीवा क्ष्य (Situ. 76) = वस्त्र accumulation of religious merits; hoarding money. v. वृत्त्र व जावा व

নাম বু beak-bu resp. for স্ব food, fare (Glr.); মান বুল beak-bbrag resp. a dish of rice (Jä.).

বৃষ্ঠান beans 1. incense, frank incense. cura ব্ৰাৰ beans-best incense removes defilement. ব্যান বৃষ্টান beans-geor-wa to burn incense as an offering. 2. vb. pf. মান্ত নাজ, to cleanse, to remove: ব্যালম্ভ removed the dirt or stain (Situ. 76).

বাদ্ধি band-pa নাগন killed, also killing : শ্বৰণাৰ্থ srog-chaps band-pa killing animals (Situ. ?6) v. ক্ষাংণ, বন্ধ নু pab-bya কথ animal to be alaughtered.

THE T bead-pa pt. away beabs = are a to return, repay, retaliate: \$4 as away drinten beabs returned kindness, shewed gratitude. Faungs, a to reply, give answer (Situ. 76).

াম্বার ham or অন্ধান shet. বিশ্বা, সাহায়, গাছ, লাহায়, গাছন, অনুনা 1. thought, reflection, wish, imagination, fancy: অন্ধান্ত ব্যাহার আন্দান করনা-চূল sem-চূল to foster bad thoughts (Do.); ক্ষান্ত কর্মান্ত ক্ষান্ত করনা-চূল team-চূলঃ quick as thought; বৃদ্ধ বিশ্বান ব্যাহার he was constantly haunted by those thoughts (Ds.);

वस्त्रा देशके हुव्य विकास inconceivable, bewond the reach of human intellect, incomprehensible etc.; In the un com the gard as a good way of thinking is worth more than good (external) religion (Mil.); and 54'84 malicious, wicked. 2. the will : aus are a made a But \$ 2 a 2 a a serve. if you have borne ill will to others, you will receive a rough return. भेदेवनी वसस्यक्त (or वनेन्द्र) garq to execute, to carry out a person's will; quarque as it did not go according to their wish : SHH WAR SHI IT SH do not try to divert me from my purpose (Dal.); see of gra occurred in the mind; quartifue a good intention or design (Mil.); desire, mind, inclination, liking, 745 93 or 454'49'asse'a thirst for blood, murderous disposition (Glr.). 3. soul, heart: 4884 48 Kanaga (by doing so) you injure your own soul (Mil., Ja.). AMARATURAN beamthay-pa nue from the bottom of the heart.

Syn. afficuru hgode-pa 954'u hdun-pa (Mon.).

वस्त्र पूर्व कृतक-pahi-stobs चात्रवस resolution, strength of mind, determination. c

বন্ধাৰ্থ beam-don-hgrub আহল, আই-বিভি fulfilment (of one's) desire or object.

क्षमः व अदेव द्वार beam-pa maon-phyoge bent of mind, inclination.

देशका deam-pa fut. tense and secondary form of केश्वर sems-pa: ६० व्यवस्थ thought, having thought (Situ. 76), has a pf. व्यवस्थ beams-pa, व्यवस्थ केश्वर के

वसमञ्जेष विश्व व सम्बद्ध व चित्रता परिवर्त n. of a very great number [n. of a chapter of

N

the Prajfisparamite which treats of the inconceivable | S.

aurigu de ga ali ut beam-gyi mikhyab-pahi zghal-pohi mdo n. of a Sutra (K. d. 2, 8).

पक्ष कृति heam-gian बोब, खाब, खाब, खाब, खाव पणि state of complete abstraction, contemplation, meditation, concentration of thoughts; esp. that mystic meditation which at length evolves an astral counterpart of the meditator—the counterpart existing in Dewachan contemporaneously with the meditator who continues on earth.

Syn. hedata tih-he ddein; anaga pralbyor; dana shi-gras; ananata maam-djog (Mhon.).

centrate the mind on a certain moral virtue, to transpose one's self into the state of contemplation or meditation $(J\ddot{a}_{\cdot})$.

マルーマンス PE & beam-gian khan-bu = を高い ri-khrod (概約on.) mountain retreat of Buddhist sages and saints, hermitage on a lonely mountain.

ব্যাল ক্রাণ্ট্র ক্রি ক্রি চুচনা-gtan phyi-mabi ryyud a Tantra containing descriptions of contemplation in 53 stanzas (K. g. 4, 108).

व्यक्त कर्त beam-moo or व्यक्त के beam-blo, also के व्यक्त blo-beam, thinking, wishing etc., working of the mind; व्यक्त करिय or वर्षेट्र व resp. ब्रुव्यव्यक्त वृद्धिः व to think, to mediate, consider, think upon; व्यक्त कर्तु व्यवक्त के ठेवनि-byed-kyi beam-blo wish to do good, a mind directed towards what is good.

Syn. ad the mao-beam; in Fa tram-rtog; at Inam-rtog; at Jun yid-kyi-las (Maon.).

amerament heam-pa yaks pa = i Namen u hlo-khog yaks-pa, imamena some yaks-pa broad heart, magnanimity (Mhon.). ব্যক্ত বিশ্বস্থা সুন্ধ beam-byhellion-dean = ব্ৰশ্বকাৰ শীৰ্ষ the wish fulfilling tree, the fabulous Kalpadruma (Yig. k. 33).

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વચ્ચા કું કેરમાં bam-blo theke-pa = વચ્ચા કું જરાવ bam-blo gtak-wa વધુ કુંદ પ્રથમ કું કેરમાં વધુ ગુરુ વધુમાં કુંદ્રમાં ત્રેર (D. cel. 12).

tion, the deity or person who is thought of or meditated.

dent thoughts having the same or similar objects in view or to meditate upon.

Syn. Jaunga phoge-mihun; manga māam-byed; mākuutēk mtehuhe-par epyod; ndā ada myrin-geig; tekuudā gbyahe-geig; ndā unsu myrin-pa māam; manadau mthabgeiy-pu; akauada bjug-pa geig (Ahon.).

प्रकार beam-sbyor design, project, plan, que: विश्वक-sbyor beak-po good design, or स्तृत्व Aan-pa bad design; प्रकार किया-sbyor byed-pa to plan, to scheme, to project a plan (C., Jä.).

another's mind; acc. to Jä. consciousness.

वसम को beam-beehu sominal vesicle.

বাধান বি bear-wa = স্থানীৰ u gral-sgrig-pe to arrange; arrangement: উপ্তেপ্ত বীশুলা (Situ. 76) arranged the things or furniture.

বাবাৰ bsal-wa = বুখন physs-wa আচাৰ opened, disclosed, revealed, cleared up: বুঁংকৰণ skyon-bsal-to disclosed the fault (Situ. 76); কৰণ সুন্ধৰ pray clear up. 2.= বুৰুখন বুকাৰ্যাল advertising; to make known by trumpet or drum; also বুকিৰ্থি reputation. exercian heal-tokage when, were straining, filtering; to clear or purify water of animal life, &c.

Syn. dara sel-tra; Mara sol-ton (Milon.).

दिश्वा Li beig-pa pf. कोल्ब beige, to fan aqक्रेस ब्राज्य to fan the body with the hand (Situ. 76) v. क्वेस्य.

বিশ্ব heid-ps 1. to mend, repair. 2. pf. of ক্ষাৰ to pick, sort, hair, wool; কৰকীৰ to sort wool.

口引文"口 beir-10a 1. 中心 2. W. sip (Jä.).

पश्चिम I: beil-wa to out, पुनस्य कीलाई cut into pieces (Situ. 76).

ব্যাথাতা II : 1.= ক্লাল grafi-mo adj. and shat, where few cool, coolness; aller av इस व बोलोबल, बोलोबाब become cold, the state of being cold [calm composure, equanimity |S : FE T THE T A cool house. sharas coolness is wholesome (Lt.). adm at 6.3 m beil-wahi chu-kues=affa a. vb., to cool; also resp. for 455'4 hkhrud-pa to wash, sarahara to wash the mouth and face. #4 1984 45 435 the heat changes to coolness. gr. alle leaft-beil willow shade,' cool place under a willow: ANT TE TE To being shady and cool: essective it is cold, the weather is cold (Nag. 69). anwaller water for cooling the feet (Ca.): 6 \$4 Mary aller as mis a to wash the body with warm water (Cs.); to shed, as agest times shed many tears (Ja.).

adome, a turnet on the roof of a house; also: a cool room, a summer house, summer residence (Ja.).

कीव के heil-grib श्रीतवकाका; cool, grateful shade.

cooling drink or beverage (Sch.).

und an heil-lden fraun, fraum the Himalaya; Tibet.

क्षण वृद्ध के beil-iden htsho-byed = क्षण केर heil-byed (Maon.).

consider and garge. Beil-ld in sa-lahi smanljos n. of Tibet; though the fanciful Indians who had very little knowledge of Tibet implied by that name the Himalayan regions which abound in Sal trees and medicinal plants (Fig. k. 52).

वक्षेत्र वर्षेत्र beil-gdugs parasol.

ক্ষাৰ বৃদ্ধ beil-wa geum the three cooling medicines:— ৰ'ৰ', বুৰ'বুল and ধুৰ্মান, i.e., bamboo manna, eaffron and small cardamom (Mist. 1).

क्षान है beil-bu cool or coolness; क्षीन दुवे कुर. beil-buhi flus क्षीतवाणि त, विभवास a cool breeze.

क्षेत्रको द्वार beil-wahi hod-ser moonbeam, the cooling beam.

offer কৰাৰ feet-son fidein = বিধান কৰা thogsyllo-ma ব্যৱস্থা n. of a medicinal fruit (Macn.).

sha's beil-byed 1. Rage, gare anow, hoar-frost; also the coolers: the moon, cloud, wind, and sandal wood.

adarsa heil-eas or adar adrsa cooling food. adarsa es heil-ear can harth, was the moon (Moon.).

and was beil-quab fauen, wan a fan.

Syn. H. Thin-gyab; and a fin hail-sen stob (Maon.).

the cool or shady side of a mountain; also a hill of Magada near S'Itavana cemetry (Ya-sel. 34).

다양 다 bou-sea = how and phobs-bou, perf. and imp. 4 (Nag. 69), we seem to go to meet: "R'GER'E." the mother goes to meet her son : " a a had gone to receive the party; aga 34 let him go to meet; against magaze having received or escorted him; to join, to make advances, to interest one's self for; to go to meet (solemnly), to welcome a respected person; #54'48# mdun-hous (Situ. 76) advanced to receive a party. 457 454 4 ang a 354 I will go to meet the arriving pandit; aga a lat great festivities on the occasion of recention: agus ag a de we will lead her home as your bride. 2. defined as 245.95. and an edicine that paki sman medicine that is first taken to be followed by another immediately (Lic.).

The compact of the refreshment of a respectable party or official when coming to a place.

ag h heu-mi an escort, the men going to receive a gentleman or lady coming from a distance.

নপ্ত শ্লুন ben-sman clyster (Sch.).

to be dissolute; to be irregular in habits.

ब्युन्स्यूत हेश्यत-हेश्स्त्रं (Sch.): irregularity of life, dissoluteness; केश्यत्यस्य सम्बद्धान्य abandoned prodigality. Again denn-team disgusting, obscene (Sch.).

्रिया क्षित क्ष्मिक pa, pf. व्यापन, to obliterate, क्ष्मिक व्यापन rubbed out the foot mark (Situ. 76).

다양지 및 bour-smyig W. clyster=

पश्चिम विश्व क्षा belly, stomach.

নি hee 1. ইণ se-wa. 2. for কাৰ, কাৰুৰ n. of a buckle or shield made of rhinoceros skin. কাৰুৰ hee-sgam, কাই বিল'ল leather-box or box lined with leather; কাৰ্ব hee-sga leather-door, or a door-like target made of hides (Jā.). 3. a kind of demon. কাৰ্ব্যান্থ pear hee-bores-pahi shags the charm to drive away and demon: দুলাৰা কাৰ্ব্যান্থ (K. g. ই. 59).

rhinoceros hide of which shields are made.

कोष्ट्रपा केश केश केश केश on. of a wild animal, १-५ प्रमाणिक केश केश किए (K. ko. म्, 18).

নি বুঁ bee-ru 1. বৰ্গী rhinoceros; বৰ ১৯৪ বৰ্গনিবাৰবাৰীকৰ one who concentrates his mind on a subject in the manner of a rhinoceros which looks to its horn with the only intention of killing his adversary. 2. in Tibet is applied to the dumsy-looking deer known to sportsmen as the "serow." 3. three species of grain having medicinal properties: হুৰ্ক্ষ white seru; ক্ষ্যুৰ্ক black seru; ক্ষয়ুৰ্ক the spotted seru, ক্ষয়ুৰ ঠুৱ-ফুল a kind of grain with disagreeable odour.

पशे अ र् bse-ma-nu= वे व्यु pomogranate seed (mystic) (Min. 3).

এই ঠা bee-mo বছ n species of weasel.

বয়াখাব hec-yab ৰুম্ম skyur-ma a kind of sweet and acidulous medicinal fruit.

ন্ধীৰ্ম begs-pa to come from one side, to come across one's way (&h.); to come into collision with.

TRY Deef-pa=5cm4 or pennincula to revive spirit, to awaken, rouse; R44 and R44

दार्भ U becd-pa, v. कर्ष प्रति-pa to sort, to discriminate; देव मंच्ये प to enter into details (Situ. 76).

motion (Sch.).

বামান ই beca-mo, স্পান্ধ a female evil spirit.

+ কৰিব্যাগ been-khus-pa = ৰাগ্ৰেগ্ৰ প্ৰ guenbilus-pa to allure, seduce (by the show of friendship).

বিন্দ্ৰ beer in setgrade muchu-beer (Situ.
76) = অৰ্থ প্ৰায় কৰিছিল to see, examine if an arrow is crooked or not.

क्षेत्रक beer-ma=कृष्ट gen. wind in the stomach. क्षेत्रकर्मिकृष beer-ma mi-pkye-wa= कृष्टमिकृष glust mi-pkye-wa in शित्रकर्भुष्ट कृष्ट अवस्थित अभिकृष (A. 155).

ফার্ম <u>her-mo</u> adj. or sbet. <u>ট্র্মের্ম স্থানর</u> ইফার্ম্ম স., did you not feel very cold ? ফার্ম্ম র্ম্ম honorif. a catarrh, a cold (Jä.).

বিশ্ব bscl=বুলা skyel-ma l. অস্তুলন followers, retinue. 2. v. + কৌলান bsel-ma to protect from danger, remove fear or cause of danger. অন্যান্ত্ৰীৰ convoy; safe conduct, escort.

ক্ষণ *beel-pa* safe-guard, guide; অন্তর্কন \$5'4 to accompany and protect one on the way, to escort him.

ৰ্মি'ৰ beo-wa resp. হৰ'লা to take rest, refresh one's self, to remove fatigue by rest.

তাৰ্থ beog-pa form of মধ্য, pf. বন্ধন or ব্যাৰ্থ, সংবেশ্য accumulated wealth; hoarded treasure (Situ. 76).

ผลัก ัน bson-po=รุณ straight, honest.,

क्ष्म, a kind of silk scarf which is believed to bring good luck to the person receiving it as a present. ৰ্মাণ্ড কৈ deod-bde, resp. মুন্তম্ব 1. good fortune, happiness, felicity; নাজ্য বাংকাৰ happy, কাৰ্ডিই কৈ very happy and fortunate, নাজ্য বাংকাৰ unhappy, wretched. 2. destiny, fate, লাভ্ড কোলাৰ কিছিল কৈ কিছিল কৈ কিছিল কিছি

নাম্ব্রন্থ bsod-nams দুমাল, আনি, আনি, আনি, আনি, আনি , বালি Syn. উম chos; নীৰ্মান্তম legs-byas; মান ক্ৰাছ skal-wa bsah; দাই টু মাৰ্চম kha-pje khyu-mchog; কুমান্ত্ৰম দিন-pje khyu-mchog; কুমান্ত্ৰম দান দিনা-dgah-ua; ব্ৰী নিউৰ্ম প্ৰুণ-vahi-tshogs; নিউৰ্ম প্ৰুণ-vahi-tshogs; নিউন্ম প্ৰি-legs; ছিল্ম sdiy-sad; ব্যৱস্থা dan-pa (শ্ৰমিকn.).

वयद्वमधानुषाभादे Beod-name rayal-misan n. of a hierarch of Sakya (Lon. ९, 12).

হজ্য বৃহত্তৰ টুলত bed-name regum-byes প্ৰজ্য পিছাৰ one who is adorned with moral virtues.

ৰ্ম্বৰ্ণনাতৰ beod-name-can a meritorious person, a virtuous, pious person.

Syn. 544 Th 1844 dyal-yon ldan-pa; 444 gui legs-byas-pa; 54 gu chos-ldan; 194 gkal-ldan; 194 gu brah-byas; 19 ge th kha-rje-can; 444 gu legs-ldan; 1945 unu gu beod-nang ldan-pa (Maon.).

क्षर सम्बद्धित beed-name che-wa जदायुख a very virtuous person; of great moral merit. বৰ্ণ ক্ষমানি Beod-name-mehog the best moral virtue; n. cf a prince, son of king ব্যাহন dpus-byin (K. d. ম., 183).

वर्षर् दशका काम स्ट्राव्युका पर्वे हैद दे वर्षेत् n. of Sutra in $(K.\ d.\ 9,\ 118).$

वर्षर काम हुंदाम है जिन्न वर्षेत्र beod-name stob;kyi <u>rtogs-brjod</u> पुष्णवस्त्र-चन्नतान the moral life-story of Punyabala (K. d. se. I).

वर्षर्वसम्बद्धः क्षेत्रः Beod-nams dar-ryyus increased and abundant merits; n. of the father of Dalai Lama Kalzang Gyatsho (वस्त्रः कुल्ड) (Los. s, 21).

বইণ্ডেম পূৰ *boog-nams-ld-in* সু**অবান্** ধৰ the pious, one possessed of virtue, moral merit, &c.

वर्षर् काम बनेज Bood-name-hpyel पुष्पक्षेत्र, increase of moral merit; n. of a certain king of Benares (Hbrom. 🖪, 37).

व्याद क्रमा हैर. best-name-shin तीचे a holy place, उच्चेत् a place of pilgrimage, a place where deeds of virtue and piety were done and a visit to which brings merit.

্ এই বৈ bod-pa = আন য bzak-po, ইৰ্মাণ pleasing, very good agreeable. অইণ্ড'ন্দ-মন্থ good and bad. Acc. to Ja. vb., to be pleased with, to take delight in, to like.

ৰষ্ট্ৰেই. মা bsod-pahi-sas স্থান আছা;= surancia good food, well prepared, dressed, boiled (Zam. 9).

वर्षय bsol is explained as व्यवसायरेय.

বৰ্মন peos in chara 1. indemnification, damages paid for bodily injury. 2. to recreate; মানুনি প্রতিষ্ঠিতি স্থানি বিলিক্তি refreshed (Situ. 76). v. pf. of ব্যক্তন : সুক্তাব্যক্তন repaired

damage or things which had been injured; regained strength, &c.

বৃদ্ধি berne straightened; পুৰুষ্ধে দৈব anything that was crooked or bent, made straight (Situ. 64).

बहुद व beraft-po straight, upright.

বিশ্ব berafi-wa, pf. আনুষ্ণ berafis: ই বাহান্ত্ৰ the crooked (thing) made straight; আন আনুষ্প made the middle or the main portion of a thing straight (Situ. 76); y. মুন্ত হচন-জন

디팅드 berad, v. 회학 a berod-pa.

বন্ধৰ = বৰ্মণ আনি endurance, patience forbearance.

বিশ্ব estables 1. pf. ৰক্ষণ to be diminished; বিশ্ব কাৰ্ড has vanished, diminished; বৃশ্ব কাৰ্ড has vanished, diminished; বৃশ্ব কাৰ্ড there is not much of darkness (Situ. 76). 2. (v. মূল stab) to bridle, keep under, restrain, check, curb, refrain; ব্যুক্ত বৃদ্ধ ব

বাধ্বি কৈ কৰে কিছ to separate, to sort, to choose : মুখ্য নাৰ্থি বিশ্ব কৰা কৈ (Buton. 142) choosing each a sharp knife. (মুখ্য বুং) v. মুখ্য sycl-ica.

বি begi-wa, pf. আন begis 1. — ক্ৰমণ্ড ব to economize, to save, ধ্ৰমণ savings; ধ্ৰমণ্ড economy in riches. 2. fondness, liking (Situ. 76). আনু ক্ৰমণ্ড begi-wa-med ক্ষিত্ৰ cruel, unrelenting (S. Lex.). নি হ' derid, fut., pf. নীমল berids (Rag. 69); ক্লাইন স্থান না rid-du beker-wa prolonged, to send to or cast to a distance: প্ৰথমিশ despatched a letter. মানীমল teke-berids = মানি prolonged life; longevity (Situ. 76).

ৰম্বৰ্থ beri-tehage economy, frugality; carefully keeping stores and treasures. দ্বী কান্ত কান্

মন্ত্ৰী মাৰ desgris-pa = নান্ত্ৰ stinginess; মান্ত্ৰী ম জ্বৰ without stinginess and hiding (Nag.).

THE TO be run-ica = THE; pf. THE RM be runs; fut. THE RE be runs. by a; address that the sure against evil or evil spirits that cause accidents; guardian, guard, watchman, sentinal, sentry; amulet.

Syn. 944.95 skyabs-byed; \$44 skyob-pa (Maon.).

aya w berusi-ma gen. spirits that guard Buddhism or Buddhist institutions and a living saints.

a body of guards; and reverse shuberuft-pa or and a begun-pa royal body guard (Mhon.).

aut बॉक bsruf-bkhor or क्या के विकास magic charm used as a protection against evil spirits.

ay. And begun-behor-wa = Equip stagepa or gquas. (Maon.), a Tantrik priest who by the efficacy of his charms drives away evil spirits and thereby guards people against evil.

pur ods beruf-modead a guard, watcher,

disciplined, civilized.

वसुवय berub-pa, सच्च churned; रॅअर्ड इ.वसुवय bo-ma dan ja-berub-pa) v. सुव; वसुवष berub-byed=भेग the sun (Moon.).

को व here-wa v. ब्रेप to mix: अव्याप क्रिक्ट-wa to mix together.

বাৰ্থ bereg-pa খবল, ব্যল; v. সুৰ্থ to burn, ঐপায়ৰ্থ me-la bereg-pa অসুৰ্থা বন্ধ, লাইল burnt, baked, singed.

Syn. Iqu tshig-pa; Iqu tshig-ma; Iqu htshig-pa (Mhon.).

elem breeg-khan fun funeral pyre, crematory.

anything to be burnt in the sacrificial fire.

ৰাৰ্থণ *bareg-blugs* আছমি clarified butter poured in the sacrificial fire as an oblation.

ৰমূল herel (ৰন্ধান hehan-ua, ক্ষ্যান gherwa) to maintain, keep (Rag. 69); কান ব্যুলাই chun-ma herel-to maintained his wife (Situ. 76).

ধন্ত bere-pa = ব্ৰুমণ bdres-pa mixed up (Rag. 69); সাধীৰ mixture; ধুমেইন milk with water; লম্ম, নিমু mixed up (as articles of food). Syn. ইম্ম spel-wa.

ৰ্মীৰ চাৰত-চত v. মূঁব (শ্ৰেমাৰ না-ma-la gero-wa) শ্ৰুমাৰ মূলকং ন না-ma la drod-blanwa, pf. ব্যুমা চাৰতঃ, কাৰ্মীৰ mer-beros dried in the sun, on fire, &c. (Situ. 77).

वर्ष कि baro-khan = वर्ष के kitchen; वृष्य bakery (Maon.).

নির্মুখ্য berod-ps or আই ৰ berod-pa — স্থাব ero-sea to dry, by exposing to the rays of the sun (Sch.).

an bela-wa, v. En ela-wa.

The state of the s

মুখ্য bilan=ব্রুপাথ collected or কালিখন থ put in, arrange: পুৰুষ্থাব্রুবাই kept them together on one side (Situ. ??).

디웨디 bslab, pf. 그림으로 bsabs, 오미미리보다니 education, teaching of arts and sciences (Situ. 77), v. \$44 glob-pa. 1. sbst. fam training, culture; doctrine. रमियः सः संस्था fafaut the three moral trainings :--1. अन्य द्वा विभव प्रे वहवाय कथियो : विका training in higher conduct S. 2. and a fact altage वस्य विसमाधितिया [training in higher meditation S. 3. अन्य नेसाम्य प्रेमक्षय अधि-प्रकाशिया [training in higher wisdom] 8. (K. du. 9, 41). व्यवप्रवासमञ्जूष्म the three vows for three moral trainings:-- ** so-thar, griden byaf-sems and murrequis geaf-shage-qui sdom-pa = the vows for ordinary salvation, vows for Bodhisattea, and those for mystic cult (for entrance to Nirvana by the less direct but the most delicate way of Tantra).

ব্যুমান ক্ষান্ত belabs-ces-can student, studious, also = ক্ষান্ত বৰ্ণ ছিছিল (প্রতিলা) an educated or trained person.

বন্ধবাদ্ধ belan-eton = বন্ধবাদ্ধ consultation, or instruction : প্ৰাট্বাইন উন্নেক্ষম বন্ধবাদ্ধন কর্ম ধ্যাম বেইম ইন্নিম্বাইন কিন্তু (you) should not on



your own responsibility decide matters of importance without asking for instruction (D. cel. 18).

ৰাষ্ণ কৰিব dogma, tenet. বাৰণ belabbya বিশা what is to be learnt, doctrine, precept, admonition: এইবাইন মইলবাইন বাৰণ ভাৰণ ম is married (to her) some practice doctrines or rules of life and social intercourse (Gir.); বাৰণ ভাৰণ to give admonitions, to exhort, reprimand (Jä.).

aga a a balab-pahi-gahi famus the basis of study (Situ) [the subjects of study]S.

uns with belab-gleaf the spiritual purity, keeping one's morals and vows pure.

age is belab-don gen. representation of one's grievances, prayer or supplication (Risii. 9).

ৰাষ্ট্ৰ belu-see v. মূৰ (vulg. মূৰ) pf.
নাম্বাৰ belus-pa, imp. মূৰ slus; 1. ransom,
মূৰবাৰ srog belu-sea to ransom life,
নাম্বাৰ belu-sea belu-sea to ransom life,
নাম্বাৰ belu-sea belu-sea to ransom life,
slu-yon price-money or ransom. আ
ভূবাৰ blue-bya belus ransomed life
(Situ. 77). 2. to seduce, decoy: আ
চিচা-tship persuasive language or sweet
words; ব্যাধ্য বিষয়েশ্য (ম. বিষয়েশ্য প্রথা হয়
ক্রাধ্য (ম. du. ১, 261) this cunning
man has seduced the young woman, the
Brahman's wife and has carried her
away.

વ્યુપ્ત belu-rdo fig. temptation, bait, lit. the stone that is thrown at a dog to divert his attention: વૃષ્ટિ વર્ષ વ્યુપ્ત પ્રાથમ માના I have left off the temptations of worldly life (Khrid. 18).

ha I: is the twenty-ninth letter of the Tibetan alphabet corresponding to the Sanskrit wand English h; it represents the numeral 29.

দ্যা: In Budh.: 1. = লাল e-ms alas! দ্রোলা স্বান্ধ ক্রমন্থ ক

j III: 1. breath, a and a ha-habbppa to breathe. 2. colloq. nearly = a youder, further: and ha-gi over there; and hala-rgyug (speaking contemptuously) go to that place i.e., do not stay here, be gone!; and an unknown place.

দু hea I:1. in Budh.: গুৰীপাল দীৰ্বা কৰি. ব্যক্তা বাই সুহা মাজ কলম হয় টু ক্ষি (Hhum. ল, 283). 2. (Chinese) a picture, a painting.

为 II: 1. in 啊呀 \$ 9 gog-kyi-hua collar of a coat.

দ্বিনি ha-go-ua to understand, to comprehend in C., and W. মণ্টুম I have understood it; মণ্ডাৰ I did not understand; গুমাৰ ভাৰতি (Rdsa.). গুমাৰ ব is explained as ৰাজ্যাহিত্য ক্ষাৰ ব্যাহ

5'উহ' ha-can অখিত, আনি; adv. excessive, good deal, very, too much: প্রান্থ অধান্ত্র হ' অধান্ত্র হ' কালা বাব কালা প্রান্থ আনি his passing out of misery (death) was really too soon; গুডা বিশ্বাস্থ

very good, excellent; १ उट देव में very large great; १ उट उट में too many; १ उट उट में में अर वह में अर व

town in Assam not far from the place called \(\tilde{K} \cdot \) \(\tilde{M} \) \(\tilde{R} \) \(\tilde{Q} \) \(\tilde{M} \) \(\tilde{M} \) \(\tilde{M} \) \(\tilde{R} \) \(\tilde{Q} \) \(\tilde{M}
*** Y** ha-na ho-ni, *** Y** han-hon 1. very angry, much enraged Ld. (Jü.) 2. = A *** *** a stupid dull man; a dozing dull man.

5 3 Ha-ni all of them, all together, in a body (Sch.).

† 5.3.345.5 Ha-nu man-ta Hanumans, lit. he with high cheeks, a Mongolian or a Hun; the monkey-warrior in the epic of Ramayana, the devoted general and messenger of Rama.

Byn. Kina bod-ldan; wist 1828 ahdeanabi bu; Aningen u mig-geum-pa; in 35.823 dgab-byed pho-ka (Ukon.).

y'a Hapa a native of a Ha in Bhutan, = Has-pa.

5'E'5'E ha-pa ha-pa to breathe out steam or vapour (Jä.).

5 ☐ Aa-po n. of a medicinal herb.

मृ प्राप्त ha-yegs were (to you, etc.)! in W. (Jä.)

5'X Aa-ra W. to play at dice (Ja.).

violent, impudent; also K'a'ga'a spyod-pa rtsub-pa rude behaviour or conduct.

\$ 5' Aarri wie, me parrot.

‡ १९३ म ha-ri-ni-ka परिचीय n. of a flower (K. ko. म, 4).

‡ 5.2.5.7 ha-ri-ta-ka withe vegetables, greens, pot herbs (Vai. sh.).

\$ 5.5 ha-ri-dra with the turmeric plant, Curcuma (Jä.).

‡ কৃ ই উন্নত্ত্ ha-ri tean-dan ছবিৰত্ত্ত the finest species of white sandal wood.

\$ 53.97 ha-re na-ka n. of a medicinal plant.

引え ha-re a statue; すえばに ha-re-lost blind like a statue, i.e., having eyes but without sight like a statue: すえばに引まる 調味が多くる。(A. 136).

† 5°Cl. ha-la or 9°C' www 1. poison in general. 2. a Tantrik form or aspect of the Bodhisattva Avolokites' vara (57°C), aliqui,

5 QRT As-les-ps=weeks a vb. to be astonished, frightened: ''R'au = wheeks nothing to be wondered at; Aragamas; ary ham (Rdss.). weeks \$7.0 to be struck with wonder, to be surprised.

रक्षणीय Aa-luf ma-go-wa= ११ वर्षण collog. not understanding the meaning. इक्ष्मिक् केद थं is explained as क्ष्मिक केद केदल केदल

5° A ha-lo=≥¥9° 4° (Yig. k. 51) the holly-hock. But acc. to Jū. a flower, in gen. esp. a large beautiful garden flower, *4° 5° a simple flower, not a double flower; *¥° 4° a double *4° flower.

ha-çasi 1. a Chinese Buddhist priest or scholar who is also represented by a mask in religious plays. 2. % # ? n. of a hill in Tibet suppossed to be the abode of demons.

5 An he-rig a mineral medicine, used as remedy for the stone, see, to (Vai. sh.). = 15 2 75 thod-le-ker alabaster.

पुँ सिया Ha-sag (ब्रॉबेट सुव नेव) n. of a country of the Lalo (Dsam.).

53 hahi a Chinese word = shoe in C.

うりまつ habu sba-soa n. of a medicinal herb (Jä.).

medicine, like lozenges: g w 5 554 w 4 7 re-1 qu'er 4 35 8 [(S. Lez., Med.).



\$ 2 An-la wer beer.

55' Acf 1. vulg.=vacant or vacancy; is us; us; = is; 95'55'. 2.=95' allura to squander, to dissipate.

F. Haf-ne n. of the second wife of the king of a A demons.

भूद अब्रोकेट में hast-phan ser-po=इ'द व byara-ua n. of a king of ब'द्दि demons.

\$5.7 haft-wa to pant, to gasp (Ja.).

55.W3 han-you a kind of brick-tea (Rieii.).

***** haft-soft or **** misunderstanding, misapprehension.

55 had sudden; let alone! be off! W.
শ্বীৰ had-kyis suddenly; প্ৰীয়ৰ্থ to
rise suddenly.

५६ ने had-de (idiom.)= ४ अवेट व to look with dumb-surprise, to be astounded and senseless: भै दे बना ५ ५ दे वच १ म भे कर कर (A 120).

5. 5 had-sman n. of a kind of fruit (S. kar. 179).

55. ANN had-rame indigo of the best qua-

MA hab-ça violence.

 55° han-idat in W. 1. dumb, mute, a confused, unmeaning speech. 2. imbecile, weak of mind (Ja).

95'54 han-hon, v. 9'5'5 ha-na ho-ne.

547485 hab-lead a needy wretch, a starving person.

FOR And-thob-pa to gain or take by plunder, to loot, to get by snatching away from another's possession or as in the case of dogs: § \$1.42.81 \$144.34 \$44.44 \$4.45 \$4.45 \$5. \$4.46 \$5. \$4.45 \$5. \$4.46 \$5. \$4.45 \$5. \$4.

97.4 3 hab-ça che a dispute, a quarrel.

§K. 2 25.4 48. §44. 3.4 4.5 4.5 7. quarrel with
merciless violence (A. 144). 52.4 35.4
hab-ça byed-pa in Mil., to dispute, to
quarrel.

দুরাত্ম ham-pa 1. avarice, covetousness, greediness; ঋণণাই ব to be covetous; ঋণণাই be not covetous! W. 2. strength, force; ঋণবুলাই taken away by force. 3. courage, bravery W., of men and animals. ঋণাই white film on liquids, etc., mould (Jā.).

त्र har=the colloq. expression बस्यस्य at once, abruptly, suddenly; अर बद व to rise suddenly; अर अर प्रति व कि स्वाप्त अर्थ कि mother rising up at once to see the spectacle. अर्थ har-sgra an abrupt voice, sudden voice; रह्मच भर मु बर्द के अ when ejaculating a sudden sigh (Khrid. 198).

has exaggeration, hyperbole; sar: gra to exaggerate.

has-pa a hitch, doubt, discrepancy, error; and has-pa-cor = n angular in taking or giving money or things to another party if there be difference in the accounts, dec., or in cash balances their falling short, is called an another party and has-pa mi-bdug there is no hitch (about it); and any and another party another party and another party and another party and another party another party and another party another party and another party and another party another party another party another party and another party another party another party another party another party another party another party



5 W Z Has-po-ri n. of a hill at a short distance from the grand monastery of Sam-ve.

54.5 R. Has-po ri-than n. of a place of Bon pilgrimage in Tibet.

Margar has stag tshak n. of a place in Bhutan.

hi=numeral. 59.

+ 3'X hi-ra viva diamond.

3 hi-ri corn-stack: 32344 to build a corn-stack.

9 QE' hi-lis a noise; \$ 3x 25x 25x 25x 16-lis htas-maken; a bully, brawler (Ja.).

‡ § § § § Hi-lon-çan n. of a river mentioned in the Purana (K. my. F, 198.)—prob. the Mongolian river Khelenchuan.

) hi-hi 1. the laughter of displeasure; or anger. 2. (mystic) = পুৰুষ্ণ ক্ষিত্ৰ কুলু বি goodpahi ston-mo (K. g. ব, 216).

32'M hihi-ka breast-bone (Sch.).

Aig, or an in higher the act of shuddering, also of sobbing; also, defined as an in a ranners yar hphowa the departing of the soul from the body.

3 hu 1. a kind of tea (Rtsii.). 2. represents num. 89. 3. in W. breath (Jä.).

3.5 hu-khyu the sound of sighing (Ja.).

5 39 3 hu-thug-thu Mongolian equiv. for seeper will the venerable, the most holy.

3 Hu-sa 1. we the Mongols or the Indo-Mongolian family to which the Tibetans are allied. 2. n. of a place in Tibet (B. ch. 4).

इ. श्रम Hu-thug 1. n. of one of 36 border countries of Tibet (Jig. 31). 2. for इ. १९ व du-thug-pa in देशहरू वर्ष में दुश्यव्य १९ १९ व्याप्त वर्ष श्रमण (Khrid. 121).

5 thu-bde a kind of sword used by the Mongols (Jig. 31).

† 3 3 13 5 hu-lu kun-da year n. of a bird of the land of Asura (K. d. 3.15).

fair an expression of challenge and fearleseness, gen. to slarm an enemy.

34 Hus n. of a Chinese imperial dynasty (Grub. 5).

35. 35. hun-khun a pyramid; a triangle or triangular figure gen. used in mysticism.

Anim= A R. Pau khro-pohi shags as a mystic expression of wrath from the lips of a frightful deity. The Tantrik lama also in vanquishing an evil spirit or animical god uses the expression Hûm to terrorise him.

35 Aus W. in news, tidings, intelligence, information; disclosure, explanation, opinion, idea; 34 25 4 unexpectedly, unawares (Jä.).

ુર્વ તેમછે a gulf, a draught: દેવ લ્લા દુવા રે. વ્યુદ્ધ વેત્ર at first take only one mouthful, one draught at a time (Glr.); દ્વા વર્ષેત્ર one mouthful, દ્વા રે તેમછે નંદ two mouthfuls (Ca.)-દ્વાર્થ વ્યવસ્થ તેમછે-phogs a kind of tea (Rtsii).



Aur 1. has been explained as #388 stars at out of wonder or surprise, an expression of amazement: 9898989 39 37 37 37 38 38 (Rdss.).

5x d hur-on to be quick, active, dextrous. 5x 4 hur-thag quickly, immediately, with dispatch.

33. I hur-po 1. quick, alert, dextrous, clever. 2. hot, hasty, passionate in Ld.

সুস has moisture, humidity, মুল তৰ wet; মুলাৰ injured by damp; মুলাৰ মুলাৰ ক্ষাৰ্থ মুলাৰ the book having got damp, let it dry.

हैं है he he a sound made unconsciously while laughing है है उसमा हैना के देश के देश के हैं हैं (Rdsa.).

) বৃদ্ধ hc-bag, 1.= চংগ্ৰ difference: ৭৭ ব ংজ্ঞান it makes no difference 2. provocation, taunt.

he-va-dera भेगम= ९३४ व देशे deo called 3 दे हे kye rdo-rje (Moon.) n. of a series of treatises (Jā.).

া ত্রু বিদ্যালয় বিশ্ব বিশ্ব terrific manifestation of the chief Tantrik god Sambhara or in Tibetan Demehog प্রথম (Mion.) । তুর্বার কা the dress of Heruka, namely, the rubbing dust over the whole body and face, adorning the body with different ornaments made of human bone, putting on a crown made of human skulls upon the head, wearing a tiger's skin and carrying in the right hand a trident, &c., in the left hand a human skull: গুরু রুল বুরু বুরু রুল বুরু

नेवा में heg-po stale, putrid, rancid.

FU' Lel-po in W. wide, extended; of garments: wide, easy; hard hel-wa id. and shet.: width (Jä.).

\$ ho num. : 149.

Fig. 3. Ac-sgra ku-sgra shouts and cries of he and ku to show that one is watchful at night like a constable or chaukidar:

Fig. 3. 344.4444 shouting he and ku he walked round (A. 15).

† 7 A ho-ma win prop.: burnt-offering of clarified butter: WEs: the triangular, pyramid shaped fire-pit in which burnt offerings are made; acc. to Jä. a small pit or a triangular box used for such au offering. Wisking to sacrifice.

দুদ্ধি নি hon-len ৰক্ষা Epidendrum tesselatum thus described: দুৰে কুক্ত কুক্ত কৰিছে। মুখু কুক্ত কুক্ত কুক্ত কৰিছে কৰিছে কৰিছে কৰিছে কুক্ত কুক্ত কুক্ত প্ৰাৰ্থ কৰিছে

Syn. Ak'a'n çik-la za-wa; Ak'yn çikskyes; a'k'95 htcho-byed.

53 hon a weight equal to ten Chinese li (Risii.).

33 34 hon-hon stupid, foolish (Ca.).

\$4.5 hob-ho W.: bent in, or battered (Ja.).

र्जुं hom श्रेम acc. to Jä., a Mongol word signifying a pad placed under a camel's load

5

Ya Aor-ala Tibetan month.

K Man hor-khode deficiencies, gaps.

hor-chang trunks, cups, trays, bucklers made of leather and painted.

** ** ** ** Aor-tif oblation cups manufactured in Mongolia (Jig. 21).

*5 hor-du a Mongolian encampment from * Hor Tartar or Mongolian and 5 du smoke. Each nomad's tent represents a fire-place and chimney, i.e., a family.

\$4.45. hor-don Turkestan quiver (Jig. 24).

সংখ্য hor-hdra 1. Tartar-like, i.e., of rude and rough manners. 2. [Sch.: confiscation, সংখ্যালয়ৰ to confiscate] Jä.

Ye've Hor-pa 1. a Daungarian; also a Tibetan from the northern provinces, a herdsman of North Tibet. 2. Crossoptilon pheasant. Ye've've'u a species of hawk (Sch.).

√ hor-se a painted leather trunk
manufactured in Turkestan (Jig. 21).

দিন্তী hor-sis a kind of coarse blanket manufatured in Turkestan: ইন্ট্ৰুপুৰ্ম ক্ৰিন পুন্ৰ কৰিব্যুক্তি (Risii.).

ৰূপান hol-wa vb. to loosen the soil:
আৰু ব্ৰহ্ম the ground must be loosened, be made soft.

কৃষ্ণ hrag=বৰ or মুবৰ a cleft, a gap, fissures: ইব্ৰুমৰ ক্ষম কৃষ্ণ কুৰ্বিংই (Jig. 63).

59 2 hrag-pa hardness; hard like stone, tough.

Syn. 🛪 sra-un; 🗲 🗖 gyok-po (Mkon.).

 NA. a single man and woman, also ==

55.4 hrad-pa [1. to thrust, to push violently, to stem firmly. 2. to scratch; if a 34.55 a 445.4 (his Reverence) made several scratchings with his hand at the door Mil. 3. to exert one's self, to make every effort W.] from Jä.

50.50 hrab-hrib for sa sa rab-rib.

50 hral torn.

5000 hral-sca to rend, tear up, tear to pieces, e.g., of a beast of prey; to tear up a persons body (Jä.); acc. to Liq.

hri and 1.= 5 shame (mystic) (K. g. r., 28). 2. essence, substance; a mystical word (Jü.).

374 hriy-pa W. to hang (a thief);

কু প্ৰাৰ্থ hril-po [1. round, globular; বিশা কৰিব hril-hril byed-pa to writhe with pain; কৈ কুল কুল কুল কুল hril-hril kad-kar byed-pa to be writhing, and then again stretching one's self or starting up (Pth.). 2. whole entire মানুল্য tahe-hril-por for the whole life (Glr.); মানুল্য বুল বুল বুল ক্ষম wrapping up his whole head (Glr.). 3. close, dense; বুল কুল কুল কুল কুল কুল কুল কি sit or stand close to gether in rows (Mil.), and in C.] from Jā.

55'4 hrud-pa adj. rough, rugged; severe, strict; also 3'8 hrud-po adj. jagged, in C.

5314 hrum-pa to break, to smash (Sch.).

कृतान hrul-wa, also कृष्य, adj. and sbst. ragged, tattered; raggedness; क्ष्मुक्ष्य



he put on a ragged dress (A. 97). 2. sbet. rags, tatters: ইত্যুগ্ৰা পুনা কৰা to put on rags for a garment; বৈশ্বস্থা বাহ্যুগ্ৰা পুনা ক্ৰিয়েণ্ড বিশ্বস্থা ব

র্কু সাথ hrem-pa swollen; রুমান hrem-me id. (Jä.).

র্মী hrob grit, bits; মুন্দ dául-hrob silver bit; মুন্দ কুল medicines not pounded.

3454 hrob-hrob gravel; gravelly; in bits, into pieces.

ইণ ক্ষা hrob-staff a tael, an ounce of silver in lump used as a currency: ৰু ১৯৭ কুল কুল কা বি ধ্যা (S. kar. 180).

हैं। ha चलर, तुर, चिलिय, साथ, आहु, सहारफ, देश the whole class of petty or minor gods; and esp. the dwellers in one of the upper zones of Mount Sumeru who are ever at war with the lha-ma-yin or Asuras inhabiting the zone just beneath them. Buddhas and Bodhisattvas are regarded as superior Lha. Kings and nobles are complimented with the title of Lha. In Tibet the higher ge-lon or lamas are held to be superior in grade and in power to tha.

Byn. al da behi-med; mu'is ggap-med; mu'u gwa gaba-geum-pa; mu's gaba-geum-pa; mu's sa tehig-mdab-can; dam'u gu lege-bris; mu's ya mkhar-ñal; ass' d' ya bolad-etei-zus; d'fi ja mi-sbyin-skyes; da'n sa mi-sbyin-shyes; da'n sa mi-sbyin-shyes; da'n sa mi-sal; da mi sa mu'u gwa med; en'al gu ma'u gu gu gu gu ga ga tehon-cha; u'u gu ya-yig-skyes; a'i a bolad-etei-zus; dado-geuge-can; thige-bah; a'i a ga ga dod-geuge-can; a'i a dge-skyes (Mon.).

The ¶ lha, however, embrace multitudinous and varied collocations of deities, among which may be enumerated the following: (1) 3 and ¶ the gods of the sun; (2) ¶ 3 and ¶ the gods of

Ragama thati glu-mkhan the divine musicians: व्यवस्था के द्वार प्रकार skabe-grum-pati glu-dbyaks-mkhan; स्था मान्य skabe-grum-pati glu-dbyaks-mkhan; स्था मान्य प्रकार-स्था के dbyaks-tdan-mo (प्रता स्था dbyaks-tyrog-pa; रे.) हैं के dri-za-skyes; रे.) dri-za (क्रिका.).

कृषे कृष्ट thahi tjon-çin हेवह म; the celostial trees: ६०व प्रमास कृष्ट (Yig. k, 27) सक्त्यह्य; पॅदमा ६५ पारिसात; कृष्ट कृष्ट प्रपुतmisho-skyes; वि६ त्रम yid-mos; में १ द र kan-bi di-ra कोवियार; १ दे ६५ ६ परिस्ता, स्म ६ द सम्बद्ध कृष्ट tegs-khyab (Mhon.).

and any a thahi-btust-wa the drink of the gods.

Syn. 95'l bdud-rtsi; 93'935' bdo-bihus (Mson.).

Paga Thahi chu-100 the heavenly rivers: 11 I n sa-10a-ka; 11 2 n ye mtho-ri-hluk; Y W. L. Tags; La-yi chu-100 heud-rik (Mhon.).

सुरे दि और Ihabi-drah-spoh देववि ; the heavenly sages: कह वया हैय क्रुट्टा-las-skyes; के हैर 3 me-sbyin-bu बास ; दुवाय (Moon.).

कृषि क्षर u lhahi sman-pa व्यानेच्या the celestial physicians: अर्थ रेखा क्षर प्रशास कुंच क्षर के.स. कुंच (व्यक्ति कुनार); इम ब्देर स प्रशास कुंच (अर्थका).



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get or and their ger-mitten the colestial dancers : 54'42 2' w dran-pals sie-ma : # 4'T me-na-ka: Mi Rar W drag metho-ris thahi ger-mkhan (Mhon.).

खरे प्रश््यां मा lhahi smad-tshoft-ma समे-FIRST the heavenly courtezans: #1 24 15 वर्षद व्यवसार्थे महिम mtho-ris smad htshoft-lags muos-skues: & TH'SH'SH chu-skues rag-dgah; Buts of alog-hod-can; san al Ak's dgahecahi cifi-rta: वेष्ण प्यूप । legs-brgyan-ma; A'A' US SA chu-cid brla-can; 叮叮吽 并 paddkar-mo (Mhon.).

ma's a lhahi bla-ma the teachers of the gods: MEN an Safe-rgyas (Buddha) and 3x 9 Phur-be (Vrhaspati).

खरे कोर १६व Ihahi geer-hdab n. of a flower (K. my. 7, 20).

बुधे बुष् म lhahi loug-ma= में ने dhu-cifi QIC A Wa beud-mi-ldan (Maon.).

WHATE the min-dgra traff the enemy of the Daitya's (demons) i.e., the gods.

m. Aq gr. E lha-min shif-khu Trut = 44 wine.

Aq @ lha-min-lha = 6 @ 344; (Mion.).

a'ð lha-mo देवी, शाबुका, तका a goddess. princess, lady.

X 454 lha-mo-bdun the seven goddesses :-- (1) \$5.4.4 tshahş-ma; (2) 54.5 dwah. mo : (3) 44 # phag-mo ; (4) 54 # drag-mo ; (5) 24 54 his-han-mo; (6) 59 454 h khyabknig-ma; (7) 45 5 4 gshon-nu-ma.

2.X.5 tha-mo-sta a certain insect.

क् इं बु ब्यूब अ Lha-mo sgyu-hphrul-ma बाखाthe mother of Gautama Buddha.

क्रमं हा व्यवस्था इंच्या केन में नेबा g वये कुद n. of a Tantra much used by the Rhid-ma sect (K. g. 1).

ark kun a a a lha-mo mo-phag-gi ein-rta-can = " @ @ A agq u (Mion.).

m में दे अ बेद क्या हुया वर्षे अर्थ lhe-mo dri-me med-pas shus-pahi-mdo n. of a Satra delivered by Buddha at the request of king Ajāta S'atru's daughter.

@ # 34 # 404 @c apq at wt lha-mo chonmo dpal-lut betan-pahi-mdo n. of a Sutra (K. d. a. 597).

क्षः में द्वमः ब्रेटः क्षेत्रः क्ष्मः वर्षः मर्द् lha-mo dpalphrefi-gis shus-pahi-mdo a Sútra delivered at the request of king Prasenjit's daughter princes Dpal Phres (K. ko. 4, 419).

What Lha-rese a district in upper Tsang belonging to the jurisdiction of the Tashi Lama, with a large monastery In English maps it is called Jang Lhar-che (Teang Lhartse).

प्रदेशम lha-rise duon-mo n. of s Tibetan Buddhist saintess of Lhartse. (Minon.).

a. F. Karaa ana lha-rise rol-pahi-unas == AN MAR sky, heaven (Minon.).+

अ. हे. देर प lha-tahe rift-po दीवाहको देवा: the gods of extraordinary longevity.

WHISHW tha-mtshams n. of the 16th luner mansion चल्लाचा नचन.

Syn. au lag-so: wie da masah-wohilha; == a lag-pa (Rtsii.).

खा अ दर चुल्ल tha-sa dan grags n. of the queen of Srid-rie brak-dkar son of Sake-po the founder of the first Bon dynasty of Tibet (G. Bon. 23).

g वॉ lha-bso 1. देवसकी, विश्वकर्ती the art of making images of gods. 2. also ward देविकिनन, अप. सत divine artist, a framer of gods.

1 a tha-shi-we mild aspect of any god, opp. to the drag-po (rudra) aspect.

and the show we will generate a snow drop, ice-drop (mystic) (Mist. rda. 4).



मेरान्द्रप्रस्तातम् occurs in सामान्द्रपृष्टे हे

q Qu al a tha-yis hisho-wa= q vix skuguer or q vi tha-guer (Maon.) a priest in charge of the images of deities, etc. contained in a temple or monastery.

The lha-rdess silk scarf for presentation with letters.

are two of the 37 holy places of the Bon (G. Bon. 37).

q = ha - rus = q = satin, silk, handkerchief used by kings and gods (Yig. k. 3).

बुर्श्यक्रभाष्ट्रम् *Lha-ri qsim-phug* n. of a small monastery with a large library previded over by an incarnate lama in Teang.

9'5 lha-ru=9'4 or 94 lhar, 9'5'94 lha-ru skyes born as a god or among the gods in heaven.

बु रेब्ब्बर केंद्र के Lha-rig-pahi-seh-ye an Indian pandit from whom Thon-mi Sambhota had learnt the Sanskrit language (Situ. 1).

grid tha-reg = grid silk scarf for presentation (Yig. 4).

g व बुंबस lha-lu-phyogs व व वि. रेक्स a mode of movement or gait in walking (Mison.).

and a thu-la gtor-wa wa to propitiate the gods by showing eatables to them.

दुष्याचे a tha-kus-skyes देशलानि originated from the gods, god borh.

बु बब व्यव प्रवास पर कार्ड होत्र !ha-las babs-pahi mchod-rien देवाबद्यार the memorial temple of Buddha's return from heaven.

que Lia-lus n. of a district in the province of Lhobrag, the birth place of Lhalung Paldor, the assassin of king Langdarma (Deb. 9, 32). भाषः lha-khad अवो , विश्वार shrine, temple, sanctuary.

Syn. 464'44'F. glsug-lag-khak; 44'f'a gan-dho-la; 4'4'44' 44 lha-yi gnas-gshi (Mson.).

gradulta-khaft-pa tayta [belonging to the divine mansion] &.

ৰাপীৰ tha-gos = স্থাপ tha-rdsas or স্থাপ silk scarf enclosed as a present to accompany a letter: কাৰ্যু বিশ্বন প্ৰাত্তি কাৰ্য্য বিশ্ব স্থাপ কলে (Yig. k. 4).

Wind that dgu n. of a was demon.

अर्थेन lha-rgyal-bod v. हम वेन्या

gram tha-rgyat-to glory be to the gods; gath. Trygat (Situ. 24) invocation to the gods by throwing a handful of barley flour to the wind (Rtsii.).

A gangan tha-rayal mashon-ma = ara nish hjah-mashon, rainbow (Mhon.).

¶ 484 tha-qcig gen. ¶ 34 € her or his or your majesty, your highness; ace. to Jä. Sir? dear lord or king. 2. princess.

क्ष³ Iha-chen वहारेन a great and mighty deity; an address for kinge like Sire.

q 34 q lha-chos-pa=343, squ (Situ. 124) one who performs religious service, a priest.

** **Iha-rje** physician. This title was first conferred on the court physician of king Thi-sron deu-tean (Yig.).



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wh the hid wen, two godhead, divinitv.

श्वापोर Iha-guer== वृ पोर aku-quer बायधीव a priest in charge of idols (Maon.).

The span n. of a place in Kham.

14 tha-rten image or tomple of a god or of gods.

g 明天 ** I lha-gior sa-wa (lit. the eater of offerings made to the gods) = as met. S Ka a crow (Maon.).

श्रा lha-tho (prob. for श्रवे अं वेद lhahitho-yor) heaps of stone erected on mountain passes or on the tops of mountains as votive cairns.

#44 tha-nas I. barley grain offered to the gods (Rtsii.). 2. from the gods.

WE Lha-bu n. of a place in the district of Hol-daah (Btsii.).

#54354 Tha-dag-bued 1.=#44955 ... nectar, ambrosia. 2. a n. of the river Gauges (Yig. k, 85).

WWS Lha-ldan n. of the city of Lhasa; it is also called FWA TWWN because containing in its grand monastery five miraculously sprung images 35 95 FF. वहवासवाहर देर वेदाव (Loh. 4, 6).

grace. Lha-gdon n. of a place in the province of \$5.95' in upper Tibet: 44 34 44 94 44 94 44 44 B. 4 (A. 66).

154 tha-hdab = # 74.

WENT thangde mi-sde 1. the clergy and the laity. 2. the class of gods and the class of men (Jä.).

WYY THE Tho-tho-ri gnan-blean one of the famous early kings of Tibet (.J. Zak.).

graffe & a Lha-mthon lo-tsa-un n. of a Tibetan Sanskrit scholar.

W 45 lha-nad hystorics: madne (Sch.).

454 lha-2nas 1. celestial region, abode of the gods. 2. as met := 25 cloud.

WIS that-phyag honorific of 39 paying homage or making salutation : A THEW TWO Ba tium an gr. usu f alla a etau gr. (Yia. k. 2) honours shown to the @ gods, worship paid to them: ब्रेंबश वर्त व व व कर में कार्य है bowing towards the four points of the compass in token of reverence to the gods (Jä.). # 44 44 45 to salute respected persons in letters and otherwise.

ख:६वर वेक्स ब्रेंग Lha-drean legs-skyob an epithet of Indra (Maon.).

23 Lha-phys (Lab-chi) n. of an outer mountain of the Gauri Sankar or Everest group as seen from Tibet.

Wind tha-phrug a descendant from the gods, child of the gods; as a mask (Schl. 235).

To tha-ua sap or resinous juice of trees (Jig. 17).

a Lhu-bla-ma n. of the father of the Bromston (Hbrom. P. 37).

ভ্ৰান্ত বিশ্ব lha-ma-yin সম্ভুখ in ancient times the Asura occupied the celestial regions. but in later times they were expelled by the Deva or Lha invaders; therefore in all accounts of the Asura they are called gran an tha-las-rgan or Fig shon-gyi the the elder brothers of the gods, i.e., the earlier gods (MAon.); but in later days were denominated tha-ma-yin or thamin. They rank as one of the six clauses of beings inhabiting Mount Sumeru at different sones.

Syn. 24 34 agyin-skyeş; 24 gr. abyinbound: Ba'ma's obyin-mahi-bu; B'44'44 /ha-

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las-rgan; ጀላኝ ያ shon-gyi-lha; ወደና ያላ ሚያ የተለከተ shon-gyi-lha; መደና ያላ ያመልት pobi-dgra, 4 መደብ ጀላማ pa-nash slob-ma; ማያ ማጣ ያመ gahu-las-skyes; ና ኒልቫ da-nuhi-bu; ማትር ነብ፡-emod; ማ ያለ ይደና lhar-shod; ማ ነር። lha-la-sdan; ሚ ነር። khu-wahi slob-ma; መ ሂጣጣጣ na-hog-gnas; (ጳጳሱon.).

ৰ মান্ত lha-ma-srin gods, Asura, and Raksasa, oto.; or, perhaps, also ৰ মান্ত হৈ বুজ, /ha-ma srin sde-bryyad the eight classes of gods, Asura, Raksasa, etc. i.e., the whole world of spirits (Jā.).

of the gods.

વૃદ્ધ-લા Alhahi-rol-me the muses, goddesses born as musicians: વામ-૧૧૩૮ વૃદ્ધ-લા માર્ક-લા ૧૩૮ the goddesses will perform divine music.

श्रुवे हैं दे श्रेष्ठ lhahi-tshon-ris the colestial colours, the rainbow. Syn. व्यव hjub, व्यव अर्थेन hjab-mtshon (Mion.).

ৰুই-ই- lhabi-pis = প্ৰথ quy-pa ইবৰণে

the deodar; also the juniper, acc. to Lex.
ব্যৱ, ব্যাবিভাৱ, ক্ৰিক্তা [a tree of paradise]S. (#Aon.)

श्वरेष्मभाषामे Lhahi-gnaş-gshi= वर्षा वया । पर vihāra, monastery (Māon.).

शृद्ध अन्य Lhabi-dmag-dpon देशलापानि the warrior general of the gods, Kumara Shadanana the youngest son of Mahes'vara (अंतर्गः).

graficaca lha-yi-hdab = grafic klu-çin

ৰুইৰাৰ্থ hahi bisun-mo অব্যা [celestial damaels residing in the sky and regarded as the wives of the Gandharvas]S.

कृषे भूभा प्रशासन स्वता है। इस पर कार्य a Sutra delivered by Buddha at the request of the

daughters of king Prasenajit (K. ko. a, 419). and garger garager garager at n. of a Sûtra delivered at the request of a Devaputtra (K. d. 4, 62).

কু বিশ্ব the Line-yi slob-doon হৰজানি, হলজাই the teacher or spiritual guide of the gods.

q Q q M. Lha-yi bla-ma Vrhaspati the renowned teacher of the gods, who is said to
have been formerly an ordinary god whose
name was Sarvajña. On account of his
profound learning and perfect command
over the Sanskrit language and literature
he was appointed tutor to Indra the king of
the gods. Indra having had little leisure
to devote to study it was arranged that
Vrhaspati should teach the children of
the gods and so he came to be the
teacher of the gods or heavenly schoolmaster (Māon).

લું અમ lha-lam = ભુવય મું વ custom, usage : कर માર્ સુંદ માં અફત વર્ષી દેવું અમ મદેશ વર્ષે કૃત માર્કેન દુમાં વ $(Yig, k \cdot 2)$

g an an tha-las-ryan lit. senior (in birth) to the gods, i.e., the Asura (Mion.).

মুন্ধ lha-çes ইবম a wisc man; a diviner, an satrologer.

श्वाचमस्य Ihu-beads (श्वाच चमस्य चहर व) offerings of incense to the gods (Rag. 64).

क्षान्त्र lha-bços नैवेच [an offering of estables presented to a deity]S.

give Lha-set represent the capital of Tibet, so called from the time that the first image of Buddha was brought thither from China during the reign of king Syva-bisan syam-po in the first quarter of the seventh century A. D. This famous city is situated on the Kyi Chhu at an altitude of 11,600 feet above the level of the sea, in lat. 29° 39' N., long. 91° 6' E.

The gool 1. n. of a place in the district of Dwag-po, S.E. Tibet (Rtsii).
 invocation and offerings to the local gods.

Wife. Use-spid tutelar god; more correctly the gods who have undertaken to guard Buddhism in Tibet.

STATUS THE BOND OF

¥ □ lha-wa to soften, slough, suppurate.

#'5 lha-ru cartilage.

श्व त्रान्य के शिक्षे Lha-mo dmar-mo ttamum-di the Indian goddess Chamandi श्विक्ष त्राचित्र के के द्वार के कि श्वार श्वार के त्र् बन्ते नुवेश्व व्यवद्र (K. g. a, \$17).

The state of the second of the second of the bamboo and yielding milky juice after inscision; is used in ulcers and wounds.

q. Na. 33. 3. 5. 3. 34. tha-min bac-yi nu-shocan also called \$5. 5. 3. 44 n. of a medicinal plant the leaves of which are used for wounds and sores.

* 34 34 34 34 34 34 Lho-brag grub-chenlag-kyi: rdo-rje n. of a Tibetan Buddhist exist and author who wrote volumes called #34 44 35 belonging to Lhobrag. Tsongkha-pa visited him.

4. \$c 4 lha-sdiff n. of a place in Farbluf: 0944 4.44. (95.4) 1244 (A. 95).

ing, more, beyond; also adj. excellent, surpassing, excelling, superior: all any other virtue or religion superior to this; year any or a cauga of any are a cauga a defect to the state of the superior to the surface of the surface

भूग II: 1. रोडियोज, तुस the son of the moon, a planet: नश्यान व gand-thag-pa त्यसस् the planet mercury. 2. or वृष्य thag-pa त्यसर; Wednesday.

Syn. अध्य sla-pkyes; अप sla-bu; व्या मुदेश व lus-grig-pa; श्रद्ध श्रुप्त में mdeab-lhabi grogs-po; हें व्यवस्थ त्या इत-bashs-lus; इत्या gnarma; व्याध्य lha-mtahans; संस्थ द्वा sosor-skyes; द्वार्थ दें प्रुप्ता-pobi-bu; व्यवस्थ व्य gnal-[dan; स्थ व्य दें भ thos-[dan-skyes; अवस्थ व क्ष tahim-byed-skyes; अवस्थ व mkhas-pa (Minn.)

सुन्यः thay-par adv. more, mostly with adj., but also with verbs: नेष ३ वृत्यं व्रक्रांत्रः thay-par far more; very exceedingly, uncommonly; वृत्यः वेद्यां uncommonly good; वेश वृत्यं व extremely, excessively, further, furthermore (Ja).

क्षण thag-ma व्यवेष remainder, the excess: रे.वस क्षण the remaining portion of it.

ब्रुप्य विश्व क्षेत्र

भूतविष् lhag-pahi-lha विश्वे [presiding deity] S.

कृष्य के नेपाय thag-pahi çeş-rab विश्वका transcendental wisdom.

possessing more than what is necessary or one ordinarily possesses; n. of a Yakaha princess (K. g. 5, 130).

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कृष-वर्षद्र *lkag-hbyor* opulent, very wealthy. Syn. वर्षद्र-व[े]देव *hbyor-pa chen-po* ; श्रुण-वेद

phyug-chen (MAon.). স্থান মৈ lhag-med = all, entire, the whole, leaving nothing behind.

Syn. Is kun; was in thams-cad (Mhon.).

SANTAL than-pa or ANNA = \$\frac{1}{2} \text{rlunk} (\hat{N}ag. 64) the wind; but acc. to \$J\tilde{a}\$, usually signifies: cold wind. \$\frac{1}{2} \text{Varge-har} = \$\frac{1}{2} \text{Cold piercing wind.}\$

क्ष्रिक clear, distinct, bright, resplendent. Syn. कृष्ण lham-me; अत् ने lhan-ne. (Mnon.).

gr. gr. asa lhan-lhan-groug one of the thirty-seven sacred places of the Bon (G. Bon. 35).

gerest than-teher (sparte lengisters) an impressive expression; words that one feels.

 later interpolation. 2. a baser substance mixed up with a finer one, an alloy. (§7.34 !had-can adulterated, alloyed; (§7.35 !had-ncd unadulterated, pure, genuine, real, without alloy.

होते lhan तक together, क्षत हैंब (when referring to the subject of the action), क्षत तथा lhan-nas (as ablative case), क्षत र together, with one another, क्षत हैं कर करवा gone together or along with. क्षत कर करवा existing or living together.

कृत हैस lhan-skyes or कृत देव हैस य lhan-cig skyes-pa सरका, सरकात born together with, as twins; also, esp., शु lha or नदे hdre born together with every human being.

44 34 than-rgyas 1. a state council; a society or company; acc. to Jü. partner of the seal, i.e., a colleague using the same seal in official business (44 34 34 than-rgyas-kyi the-tse or \$ 44 spyi-dam). 2.=

सुन वर्षेत्र Ihan-goig together with, altogether; सुन वर्षेत्र id.; सुन देव भी Ihan-cig Agro moving together as do a party of dancers, soldiera &c. (Mon.). सुन देव वस्त्र । Ihan-cig gnas-pa सकास; to live together in harmony, to live as husband and wife. सुन देव सुन । Ihan-cig gyod-ma as met. = व्याप bride, wife (Mon.).

वृत्ते वृत्त ihan byed-pohi rgyan सहसारी, [auxiliary cause or dependence]S.

कृत्यपुरः Ihan-bbyun साबेस, सक्यू [together, a friend, companion]S.

94'3 lhan-te = 13'3.

वृद्ध than-ne=वृद्ध विरोक्त [shining; the sun]8.

and fro, to glimmer (Ja.).

garga lhab-lhub 1. faqua excessive ornamentation; slovenly dress; wide,

flowing; 5x 3x qu qu a silk-cloak unnecessarily large with flowing aleeves.

श्रुवम Ihabs मध्य [middle]S.

28 tham urear, surea a felt boot, a shoe: 4 gru a Chinese boot, * 4 gru a Mongol boot. Will tham-sgrog or Will worse shoe-strap, latchet; string for lacing felt leggings; qu'sia lham-mthil boot-sole; will lham-yu leg of a boot; may N. R. boots with long legs (Sch.).; gan ng lham-krad pieces of leather used for natching soles: W T lham-gog wornboots: an age than-haram the upperleather or vamp; 44 3 3 lham-sgro au-can gur buskins; and so lham-yu chad gazer a sort of slippers to which cotton leggings are attached. अभ के वर्षे ९५ व व lham-ñe-reahi rin-po-che पाद्कोपरक shoes as a precious article owned by a Cakravartti Raja, its possession saving him from many inconveniences, besides enabling him to walk on the surface of water (K. d. s. 149). Water lham-bso-wa wart a shoe-maker.

Syn. 344 phyage; nSa gu nchil-lham; as gu hcag-lham; nsa gu nthil-lham; Ix u agr. teher-ma-dequi (Uhon.).

का शे lham-me भावित illumined, blazing, bright.

প্রমান প্রতি thams-kyis at once, all, every thing.

क्षर Qच्च ihar-bgro (वर्ष वर्षः १४ bgro-wahi rim-pa) (Mson.).

gr. ass thar-hear aven together with the gods; the youngest son of Pandu Raja (Mino.), also (A. K.).

gm that= a5 व्यक्त a place where many live huddled together;= आंग, अवस्थान, क्षोबारा pen, fold, enclosure for cattle. क्षण lhas-ma वेची, रच braid; wickerwork; also of pastry, twisted cake; rope.

gu que lhas-bkan = q; n sq g ms pad-ma can-gyi quisho lotus-lake, a pond overgrown with lotus plant (Mon.).

Magadha, the birth place of the mother of Buddha. 2. देशद्रिक pointed out or directed by the gods.

일찍"다 Ihaş-pa, v. under 로 미 şle-wa.

Ananda and cousin of Gautama Buddha, who, as the legends have it, continually annoyed Buddha by malicious artifices, whereby, however, the blameless character of the latter shone but the more conspicuously; hence proverbially used for any malicious character (Cs.). 2. n. of a certain king of Benares the account of whose son we will also the scount of the second of

ચૂંદ્રેંદ્ર lhiń-ua or ફ્રેટલ thińs-pa = મેન્ફ્રર or વ્યવસ્થ strong, firm, steady; changeless. ફ્રેટલ્લ thiń-chays unbending, unflagging.

If the a portion of the body of an animal, = \frac{1}{2} \text{ any}; \text{ grad the ago} a limb-joint:

\[
\text{again 3.4 \text{ c. grad same at } } \text{ again the cheek-bone and all the limb-joints had come out (Khrid. 47). \text{ grad the chains at the joints of the limbs i.e., of the hands and legs (Jig.).}

धुन lhug, v. भूनव ldug-pa to pour out.

and and prose (Cs.).

भूष lhug-pa=क्षे.पः; in ६ पानस्वाप्तम् वर्षेष् (Hbrom, 130). ous; also loose: चैभवून वृत्त क्षेत्र व also क्ष्याचर नेमा व to remain naked or loosly dressed so that some parts of the body may be seen.

श्रुण पर thug-par amply, abundantly, plentifully; श्रुण पर चन्द्र म to give in charity liberally, श्रुण पर चन्द्र म to give in charity liberally, श्रुण पर चन्द्र म thug-par bçad-pa = स्था प्रमान कर्ति, पर चन्द्र म full statement, to explain completely. व्यवस्था स्थाप चन्द्र में पर चन्द्र म पर

interrupted, having no gaps; unreserved (Jä.). and or and continuous praise (Sch.).

AL' thus pf. of gr. a flust-wa.

हुद्ध lhun-lhun निर्मा (Mnon.) a flowing stream, waterfall, cascade. कुद्ध कुन पर्वे । क्वित देश देश कि देश विद्या के sweetly murmuring (the gentle stream) descends (Jä.).

grays thun-wa-hid want fall, state of falling. grays thun-wa-bakyon one who saves the fallen; kwarge found sure fall, a sin (Jiy. 11). An arge fact [fallen way]S. Arge grays the fallen way]S.

श्वर पार्वेद lhun-bacd= ब्रिंग पिकापाच begging platter, the alms bowl of Buddha and of the Buddhist monks in which food or edibles are thrown by alms-givers. als as thun-bacd-hishol un ufte [searching all round an alms bowl 3. graffers thun-bard chun-nu agra small platter. gr. uis a are to the bacd-hthail-wa unwite to hold out the alms bowl, one holding it out, a Buddhist monk; at all gan thunbred-cubs alms-bowl case, the bag in which the begging platter is kept or carried; graisaga thus-beed thay-pa the straps or strings by which this begging platter is suspended and carried; gr qi ria thus. beed-khebs virgin alms bowl cover.

कृर जब thun-yas (प्रत्य) शेवद्; n. of a number (S. Les.).

Man thun-chags unchanging (Yig. 8).

पुत्र ihun-po केर; heap mountain, hill, upheaval; १ व्यापुत्र में ri-rab ihun-po the mountain Sumeru. व्यापुत्र में "Tushi-lhunpo" सम्बद्ध heaps of glory, auspicious events or things; n. of the great monastery near Shigatse.

સુરી lhums, resp. for લાવ તમે the womb: ભૂલમાં સંવધુન to enter the womb, conception; ભૂલમાં સ્વાપ્ત કુનમાં વધે દ્વામાં દેવ religious festival to commemorate the time of the conception (of Buddhs).

Mur = devotion, earnest application.

क्ष्यवेशय thur-bites-pa resp. for क्ष्यवेशय = क्ष्यप दवा sympathy commiseration (S. Lex.; (Yig. 15).

ब्रे व lhe-wa, v. şle-wa.

প্ৰ then=মুহ শীৰ্শ brag-gi-hog the part of the belly below the breast.

શ્રું ા lheb in ૧૬૧૫ તેને ફેલ છે. ૧૬૧૫ તેના તુક lheb-lheb-tu haug-pa (Pth.) gasping for broath (Jä.).

ब्रें N them just now, at present, directly, instantly C: क्षेत्र पद्धे प्रवेद । he has just now arrived; क्षेत्र पद्ध । has just been killed.

and them-them = and theb-theb gasping like a fish when taken out of water.

및 N 의 thes-ma = 역박의 thas-ma; also = the act of twisting, plaining (Jä.).

ৰূ lho ৰ্থিৰ the south; কুৰ্মান্তৰ come from the south; কুৰ্মান্তৰ the continent of Jambudvipa in the south; কুৰ্মান্তৰ lho-nub ব্যাৰ ব্যাৰ, south-west, ৰুম্ম কুল-lho south-east; কুম, কুট্ৰমান্ত to the south, towards the south. কুট্ৰমান্ত lho-phyogs the south, southern direction: কুট্ৰমান্ত lho-phyogs-skyoń the guardian of the south an epithet of the lord of death (প্রতিমা.). কুট্মান্ত lho-nub phyogs-skyoń the guardian deity of the south-west an epithet of Răvaņa the king of the camibal-goblins, the king of Lańka (প্রতিমা.). কুট্মান্ত lho-byrod the moving of the sun towards the south কুট্মান্ত ব্যাৰ ব্যাৰ বিশ্ব বিশ

Teangpo turns its course southward, n. of the south-eastern part of the province of *U*, with *Rise-thuń* (Chethang) as its chief town.

Tibetan tribes in Sikkim and Bhutan. as "Ibetan tribes in Sikkim and Bhutan. as "Ibetan tribes in Sikkim and Bhutan. as "Ibetan tribes in Sikkim and Bhutan. Buddhists belonging to the Hbrug-pa sect, i.e., the people of Bhutan.

a 44 Lho-brag province of S. Tibet bordering Bhutan (Rtsii.).

बुं पुत्र हैन वेन वर्ष है Lho-brag grub-chen lat-kyi rdo-rje n. of a celebrated lama of Lhobrag.

धूँपी lhog acc. to S. Lex. बोकासङ्ग a fatal disease = ज्ञूप glog-ps a large ulcer or sore (Sch.) cancer, cancerous, ulcers.

क्षेत्रभाव lhogs-pa = वर्षेत्राय bslog-pa, in we.

QL' thon 1. dangers, metaphysically said to be of three kinds :- (1) 32 gr. phythi-lhon external or physical dangers. those arising from evil-spirits, enemies, robbers, wild animals, fire, water, wind, etc.; (2) का में ब्रेंड nan-ai-lhon internal dangers, those arising from diseases of the body; (3) अदश्य परे ब्रेंद sans-pahi-lhoft dangers of secret or concealed origin, i.e., mental suffering, agony of the mind. depression of spirits and ravings of the heart, etc. 2. vexation, anger: as As thon-cor he has lost the WE thon is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses (Ju.).

મુંદ્ર / Ihod-pa, લુંદ્ર i / Ihod-po = દ્રવા i slow, also લુંદ્ર ય glcd-pa or લંદ્ર ય lod-pa loose, relaxed, unstrung, slackened, ખાવન of the limbs, e.g., when death approaches; લુંદ્ર યોલાય / Ihod-pa sgrim-pu to tighten what is loose. લુંદ્ર દ્રવા = દ્રવા શે દ્રવા gradually, in slow course smoothly (Yıg. 39); લુંદ્ર લુંદ્ર લુંદ્ર યા / Ihod-lhod gton-ua to alacken. લુંદ્ર રે / Ihod-de = લુંઘ લા સેદ્ર a bret-wa mcd-pa, without hurry or haste, slowly: વેર્દ લુંદ્ર પુ-re, / Ihod-de (A. 150). 2. of the mind: easy, careless, unconcerned: લુંદ્ર રે / મુંચ લા / Ihod-de nol-cig sleep well! sleep soundly! (Gir.); લુંદ્ર પુ-પાત્ર ક્રિક્ટ પુ-re, ihod-de nol-cig sleep well! sleep soundly! (Gir.); લુંદ્ર પુ-re, calmly, coolly (Ja'.). ત્રે લુંદ્ર પુ-re (calmly, coolly (Ja'.). ત્રે લાંદ્ર ડ્રાંડ્ર ડ્ર

and the state of t

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UN I: is the last letter of the Tibetan alphabet corresponding in sound to w the first letter of Sanskrit and the English a. The Tibetans include it in both the vowels and consonants of their language. As without it no consonant can be sounded it is regarded as a que 35. The et is also specially called के बन्दे पर भे के skye-wa medpahi-yi-ge, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity or of the Kar d chos-sku that was before everything else. Thus saranges Spyan-ras-asias addresses a celestial Buddha with w: www AN SAN SAN SAN SAN Other glosses on the letter affirm : अवैधिन वयु गुन के अर्थेन। इन देन थे ब्रेरमायात्रेशं क्रिंत्रमात्रैरायात्रे याम्री क्रूबारीयार्ह्रतात्राहरमा বন্ধ (K,g,\P,S) ; জাইথীৰ ৭৪ গুনাই নাইং (K,g,• 4, 42). 2. num. 30.

WII:=resp. aqua lags in conversation; in addressing a great man g aquaqua sku-shabs-lags (or colloq. g aquaqua skushags-lags) your honour! the reply will be "st a." If, however, the superior person calls his servant aquaga and shabs-druslags, the reply will be aqua lags or aquaga

UN III: in mystic Budh. अनेबहुब a shee-bya-ka=्वर्षेष् dam-tehig (K. g. न., 179). ध्वाक्तवर् हों है chos thame-aad-kyi sgo-ste. ध्वाक्तवर हों है chos thame-aad-kyi sgo-ste. ध्वाक्तवर कां-त्रं वर्ष द्वर द्वर हुए हुए (K. d. q. 114). — विश्ववर्ष mi-fiig-paho.— विश्ववर्ष mi-sag-paho.— विश्ववर्ष अn-tan-gyi tebogs and श्वद्यं slob-spon (K. my. n. 209).

UN IV: in the Ladaki dialect stands for \tilde{c} do that, both alone and in compounds: was a-nas from that, was a-nas and was a-na-ru there, thither. Also was abo=that (v. A. H. Francke in Journ. Asiatic Soc. Bengal, 1901).

SY' A-ka n. of a place in Khame (Ya-sel. 46).

wants am are if A-ks Bsod-name bashpo one of the successors of Tsongkha-pa in the hierarchical chair of 544 84 (Gahdan) (Ioh. 3, 17).

শশ্ a-ka-ru for জন্ত n. of the tree agaru; লন্ত্র ব্যব্ধ a wooden pin made of the tree called agaru.

UN'गाँभ a-kam=अन्द्रः fire-wood, fuel: अन्यास्त्र बर्ग्यम a-kam rion-hdegs (Bisii.).

চাসী a-kar=রংশ; in Sikk for red pepper or Capeicum.

‡ ≈ 13 a-kra-yu n. of a fruit (K. d. ¶, 13).

ভালুম a-kyan incorrectly for লাফা, as in কামাৰিক কামানিক কাম

The straig = The leather to make patches in shoes or portmanteaus; leather of old shoes.

with a-krof (a-foong) a species of ferm.

দিশি a-kha also লাণ and লাণ exclamations expressive of bereavement, failure, mistake, etc.: লাণান্দ্রিলেন্দ্রিলেন্দ্রিলেন্দ্রিলে (Khrif. 38).

Will a-khu uncle, father's brother.

Syn. Al khu-wo; a d'a pha-yi spunzla (Maon.).

t । বিশ্বী a-ga-ru মিল্বা, আনৰ the alon-wood, calambac; of three species, জন্ম ar-skya the grey species, জন্মৰ ar-nag black, and আৰু দিনি a-gar go-mod: জন্ম নিৰ্মাণ ক্ষিতি ক্ষিত্ৰ প্ৰায়ণ (Miss. rds. 7).

Byn. औष देव \$7 mdees elyin-byed; देवेश द्वित्व dei-shim Ljon-pa; शे क्यून्य्य mi-bdagdgab; क्याक्ट्रिय thal-wabi इसेल-po; व्यवस्थ इसे bdab-unk-can; व्यवधित्य, nags-kyi teandan; उपयोग dus-la-skyes; उपयोग्याद्य dustjes-bloak; रेपोन्य dri-yi-çik; स्वय्य प्रकार tean-dan ser-po (Moon).

best quality of also called also stated a-garm method.

Byn. ब्रेट वर्ध phren-vahi-dei; इस्प्राम nusldan; व्यानेस्डम bkra-çiş-can; क्रूट ब्रॉक्स स्थानbjong; नेर नवस्थार वृद्धिन हात-nags madog-sbyin; क्रूटरव्य san-gur nay-po; ने नव çim-ça-pa or नेर नव çiá ça-pa or नवदे नेर ça-pabi-çiñ.

अन्युद्धिकः a-ga-ruhi thuk चमच्याः, जिय-

ergu a-gyis an interrogative pleonastic term aignifying: have you done it or done so?

A-gastya THE A. of an ancient Rishi.

ক্ষমন্ত্ৰ a-bgro mi-bgro also নাৰ্ট্যন্ত্ৰ do you go or not go; is cognate to কৰে: মন্ত্ৰ:

unit a-sgor ear ornament of women:

by 3 a corg 1. ankle-bone (Ja.). 2. an interrogative interjection, 'have you put it in'? 3. expression of sudden pain.

oh, yes, it must be: 两些气质 質明 [] and it and

UT ঠ জাই a-cs = জাই a-lee madam, sister; জাইছা madam has left (Hirom. 49); জাই বৰ্ষ O, madam! জাই বৰ্ষ ই a-leelags rin-po-che your ladyship (Yig. 44).

BY है a-chu, we's पुत्र; interj. expressive of pain from cold, hence. we'la a. of one of the cold hells: हृष्ट्याकुर से कर् वर्ष्य्यक्षक के (Arvid. 38) issues forth uninterrupted crying from agony, achu, chu. करायव a-chu ser-uez पुत्रः; one of the eight cold hells of the Buddhist purgatory (M.V.).

W'à a-che 1. an elder sister of a female person. 2. W. wife, mistress, madam, used as address and otherwise (Ja.).

W & A chi-ths n. of the Regent of Tibet during the time that 447 She'-da was prime minister of Tibet (Yig. k. 12).

WNAS a-maked (vulg.) a priest the performs the daily religious services in a church or monastery.

UN E a-jo used in Lh. and Tsang. for E 444 jo-lags and UN jo-jo 1. an elder brother of a male person. 2. Sir, Mr., gentleman, lord, used in addressing and otherwise; also: friend! 3. n. of a god: \$445.5 \text{3.7} \text{witagist} (Deb. 4, 37).

भारत क.स.ला = भारत hesitation, hesitation to listen to one's advice; doubt as to whether one would listen or not: ६ प्रस्ति विशेष द्वर स्मृत्य वृद्धिक प्रस्ति स्मृत्य स्मृत

UN 5 a-ta in Kon-po for का a-jo elder brother: कुल्बकुल्य अनुदेशका, also: father.

双

Paul-bysis the accomplished one) with ; also called the complished one with ; also called the or congruent the Tibetan equiv. for Dipamkara S'rijana, the celebrated Buddhist pandit of Bengal, who lived for thirteen years in Tibet and died at Nyethang near Lhasa in the beginning of the eleventh century A.D.

god whose attributes resemble those of Avalokites'vara.

twitter a-ti me-ta-ka unages a kind of flower growing on the plateaus of Tibet (K. d. 5, 584).

Syn. Thems, '35' am' dpyid-bash', '35' 3' 4' 3' dpyid-bysh', '35' 3' 4' 3' 3' 4' 3'

‡ লাইন্তৰ্গণ a-ti muk-ta-ku খনিৰ্ভ্তন

UT द्वारा a-thul or जे दल é-thul a colloq. expression of doubt as to whether an enemy would be vanquished: झन्मचर्द्दर दे ज्ञादुक्क (Light).

MTA a-tho-wa beautiful, good (Sch.).

UN'CRN a-bthas is explained as कृष समझ्य वर वर कि स्टेड्वर किया a phenomenon always occurring to one's self which is taken for reality.

‡ শার্থীয় A-dabi bu শার্নিয়ম the son of Aditi [the sun]8.

UN देवाका a-dogs a table (Sch.).

W'Ka a-don=1 and a skye-wa med-pa unborn, uncreated, self-existent.

Sqa-drag (colloq.) doubt as to whether a thing is good or bad.—I doubt if it is good! (Rdea. 26*).

‡ 57'5'N'W A-du ma-ya चड्डबय n. of a country (K. du. 5, 584).

W 35 a-nan a little man, a dwarf (S. kar. 177).

UN'S a-nu resp. address for a noble lady; n. of the mother of Thonmi Sambhots, the father of Tibetan literature.

** JA A-ne-na n. of a mountain situated to the east of Jambudvipa (K. d. 5, 267).

W 3 a-ne 1. an address to a Buddhist nun; a careesing word of address towards a nobleman's son. 2. uncle's wife, father's brother's wife.

with a-ne ma-mo a certain red worm or vermin (Rtsii. 83).

mine as to the condition of a thing, any scruple about a thing or matter.

BN प I: a-pa 1 पिता father= अव a-pha. 2. expression of compassion, or mercy: अपनेकाम अभू alas, all animals (A. 19).

স্থান a ninterjection expressive of wonder when one perceives a thing of which he had no knowledge before: জাইই বৃহ্ম ক্ষেত্ৰ ক্ষান্ত না did not know!

W a-po 1, the junior husband of a Tibetan woman; also=youthful husband 逐

of an elderly woman. 2. address for an elderly man: জন্ম দেশি নিৰ্কৃত্য আনু (A. 104); ইংকী আইন প্ৰথম প্ৰথম কৰি নিৰ্কৃত্য নিৰ্

personage, official, (mystic) (K. g. F. 28).

by a -pra or signa-bra applied to several species of Layomys or tailless ahrew.

Wa a-pha 1. for a pha father; a sa a pa chen-po the elder husband of a woman who is held to be father of all the children born of her; a sa a chen younger husband and junior father of her children. 2. uncastrated male animal, cf. a.

明道に a-pho-fia=声道に I myself (A 質) 可に I the man).

UN 3 a-phyi=3 phyi-mo grand-mother (Mil., Jä.).

ध्य देश a-phyim old woman, goody, dame (Sch.).

UN'এব a-phrag = জনপ্রব a-ma-phrag the breast-pocket attached to a Tibetan robe: জন্মবান্ত্রৰ a-phrag-tu sdu-va to put into the bosum; colloq. = সংব বব.

(NTS 1344 spog-resa dbus-ma) the central life-vein for the st. in the human body.

UN'UK' a-baff for will the husband of the father's or mother's sister (Cs.).

WAX a-bar abbr. of \$5% and \$5% (Rtmi. 76).

धर व र a-bo-tre 1. acc. to Sch.: good, tolerable, middling. 2. भाइ ो in colloq.

ध्य द्वम a-byag name of a medicine.

maga a-bbras n. of a kind of fruit in appearance like the bulbous excrescence of the maple tree: wagasamawaaqawaaqa aad the fruit a-de' is very useful in kidney disease.

‡ व्यक्ति a-bhi-şa n. of a medicinal fruit : अहि विभावने स्वाद्भावन्त्रेय,

চি এ ma ব্যা, নানা; colloq. of mother: জন্মীন বি my kind mother; জন্মীন বি my kind mother; জন্মীন ব-চনা পুগন you be to me a mother, behave to me as a mother.

W'N' a-ma-fla an expression of sorrow.

‡ ডে ম ই ন A-ma de-wa (বলিবলে) (= ব্ৰুব্ৰুজ্) Tibetan corruption of the name of Amitabha.

whwhit A.mi mu-si khri-do one of the earliest tribes of Tibet; acc. to some: an ancient dynasty (J. Zufl.).

उपासी में a-mu-kam ' व्यवस = ५० वेंऽ dur-khrod cometery (mystic).

‡ अश्व a-mra पूत, पाच mangoe; अश्व द्रिः a-mra-çifi the mangoe tree.

Syn. for both:— \$\frac{2}{3}\text{\$\frac{1}{3}}\tex

‡ अञ्चित्र ६-अन्यके ६०-अव दुलताचीय [froth of milk; milk and mangoes]S.

부명형'5 a-mri-ta nectar, ambrosia. THE PLACE of nectar (mystic) (K. g. P. 28).

we a-mro for we a-mra mangoe (8. kar. 179).

UN' 8 a-tsa, or wit an expression of wonder or pity.

TWE A-tea-ra a corruption of Acharya, the general name by which Indian people particularly Bengaliare known to the Tibetans: अध्यक्षक (A. 67) the Indians knowing, perceived that there was gold. 2. in Mil. a species of hobgoblin or spectre (Jä.). 3. the clowns in the Tibetan religious dances who are caricatures of the Indian Brahmans.

्ध्य है है a-tsi-tshi an expression of repentance, regret : अहे के स्टा ने स्पर्धेत रहन.

W' & a-tsha or w** a-tsha-tsha an interj. expressing pain occasioned by burning heat or fire.

জে ঠিং a-tehor an interjection or interrogation: ৰয়ুৰ্থক ইং are you unwell, you are ill?

W.Q. a-htsham in Sikk. = is it all right?

W अर्थेर a-mishur= पश्चा ya-misharpo wonderful, curious.

 \ddagger BN \notin A = a-dsa ga-ra want the python snake (K. d. = 464).

WE 3 a-dsa-na [Vai. sh., with a-dsi-na with the hairy skin of a black ante-lope which serves the religious student for a couch, seat, covering, etc.; Tibetan writers use the word for the animal itself: % 5 quark fai upwa the skin of the adsina antelope.

*** A-dei-ra wa-ti n. of a river in ancient India (K. du. 5, 395).

‡ = a n-wa dhu-ti air passage.

‡ সমানুষ্ট a-wa brag-tri-ta the language of the ghosts (Yig. ?).

W'AF' a-shaft colloq. for AFE shaft-po mother's brother; WAFE uncle and nephew.

UNG a-bu-tsi 1. = it is of no consequence, it does not matter. 2. n. of a plant = \$2.73 bya-po tsi-tsi (Jā.)

W.W. a-ya-fa=x-? aga g & R. aga I am tired of that kind of work!

of cattle (Jä.).

UN' ス a-ra 1. an interjection expressive of pain in the body. 2. n. of a guinea pig. 3. n. of a section of the monastery of Sera near Lhasa (Lost. 2, 7).

waq a-rag resp. at a pees-rag C., at a bdon-rag W., arrack, brandy, the usual barley-brandy which is distilled in nearly every house (Jü.).

জন্ম প্ৰা a-ran-geom an expression of hesitation as to believing a thing: নই বহু কম নইউই অজনম ক্ৰিল (Rdsa. 2.4). UN'AU'EL' A-rab-egas n. of a place in Khang (Deb. 4, S7).

H. A-rig n. of a country of nomad herdsmen situated to the west of Amdo (Los. 2, 18).

MS a-ru=MSS a-ru-ra.

अप्र-४ वन्त्रन्य इतिकारी, परितकी, परितकी, प्रतिकारी, प्रतिकारी, विक-चोषचि [myrobalan, universal medicine] S.

Syn. for the fruit as well as the tree of Myrobalan arjuna: बरेन्सके high-med; कर त्रवासके मानु-med; कर त्रवासके के nad-med; कर व्यवस्था phan-pa-con; कर वर्षके त्रवासके के प्रधान-प्रधान-क्षणकः कर वर्षके के प्रधान-प्रधान-प्रधान-क्षणकः कर वर्षके के प्रधान-प्रधान-क्षणकः वर्षके के प्रधान-प्रधान-क्षणकः वर्षके के प्रधान-क्षणकः कर्णकः वर्षके के प्रधान-क्षणकः वर्षके के प्रधान-क्षणकः वर्षके के प्रधान-क्षणकः वर्षके क्षणकः वर्षके के प्रधान-क्षणकः वर्णकः वर्षके के प्रधान-क्षणकः वर्यानिक के प्रधान-क्षणकः वर्षके के प्रधान-क्षणकः वर्णके के प्रधान-क्षणकः वर्षके के प्रधान-क्षणकः वर्षके के प्रधान-क्षणकः वर्यानिक के प्रधान-क्षणकः वर्यानिक के प्रधान-क्षणकः व्यवस्थिति वर्षके के प्रधान-क्षणकः व्यवस्थानिक के प्रधान-क्षणकः वर्यानिक क्षणकः व्यवस्थानिक क्षणकः व्यवस्थानिक व्यवस्थानिक व्यवस्थानिक व्यवस्थानिक व्य

with a pale-red blossom, Allium strictum (Jä.).

* 50. a-re wit an interjection expressive of wonder = wit a-tsi (Rdsa. 10).

with a-re-mass war how nice!

₩ ₹ a-ro-ga चरेत्र. = 45 % without disease, in good health.

wide A-rogs a common name of individuals in Tibet.

WWW. A-la-rod the birth place of the tenth Karma-pa hierarch Rol-paşi Edorje aftere (Los. 3, 27).

By 'Q' \alpha -la-la \text{ an interjection,}
approving of one's action and complimenting by saying: you are clever
and happy! \sim \text{ an are } \text{ are

जनवर्ष a-la la-ho or जनवर्ष a-la-laho, occurs in जनवर्ष दिवस्था पुरु gods be propitious to us, pray hear our prayers! (Liaf.).

स्वार्यक्रकार हो: व. a-la ma-la explained as

UN'd a-li=mqx a-phrefi the series of vowels or string of vowels. many a-li ka-li the Tibetan alphabet, vowels and consonants.

UN'Q'Q'QX'5 A-li-la bar-ta n. of a great river (K. my. 7, 68).

■ a-lig 1. a little. 2. a little boy.

Wigh a-luf = with a-lof a ring.

IN'역타 a-lug in Sikk. = cat.

W a-lo sir, an address to gentlemen in Sikkim.

man a-los was a ring [bracelet] S.

ध्य'-व'-व a-ça-pa n. of a yaksha demon: व्यद्देशका व वक्कद्रभी कुम्म बुद्द (A. 80).

UN a-cad = 450 M glum-mo fierce.

ः अनुभार a-çiva gan-dha चयमचा [the plant Physalis flexuosalin]S.: अनुभार भूषा क्षाप्ता क्षा

87°-¶ a-çu apricot.

UT A a-ps a superior quality of soars used for presentation on visits (S. kar. 179).



57 75 % a-po ta-ru a kind of worm growing in the clefts of withered trees (K. d. 2, 456).

kings of Tibet who was son of king Trace Spo-ds gual-rayal (Yig. 65).

INTER a-sa-na WEN: [the tree Termina-lia tomentosa]S.

**** a-sa-ran. of a kind of flower (K. d. P., 12).

en est a-sam acc. to Sch.: a thick sauce or broth, soup; eng. a-sbyer a thin broth (Jā.).

‡ अभी a-si पश्चि=त्रे gri knife (Milon.).

* we're agent A-ou-rabi brag-phug n. of a rock cavern in Sikkim visited by pilgrims of the Baid-ma school.

wag a-spu for a spu-man, an aunt (Sch.).

" धन" यास्त्र g-gear commonly अन्य वृक्षः हैं व विः स्तरं व कृष्ण कृ

• stranger a a-geal-la = see gar 5 adv. openly, manifestly, publicly (Jā.).

† 57.5 A-ha=50x 34 34.5 Is'vara, (mystic) (K. g. 4, \$16).

THE TW a-ko-ye yes; acc. to Jā. an expression of laughter.

twww.x.f.5 a-u-ra bri-ta the language of the demons or Asura (Yig. 7).

m da a-yig are, ware, the letter A.

ডাবি বান ag-gear lover of new things (Teh. yan. 645), fickle-minded.

UNL as 1. shet. = a thus? say, say as loin-cloth C., W.; say as under-garment, say as trowsers, breeches (Pth.). 2. interj.: well then! now then! well say as as mi-khag, in a transfer as the control of

THE As-ga we ancient name of modern Bhagalpur. The state of Karna the first born of Kunti the mother of the five Pandava brothers (Maon.).

number, cipher, usually added to the ordinal numbers in speaking, c.g., was \$\frac{1}{4}\$. "ah-ki tah-po" the first, also: of best quality.

an-gu-li ar fa the finger;=

UNC 'QQQ' 'XQ nh-bgab-rag... Yaw '84'
\$ 'X' rtogs-ldan-gyi dor-ma wwite, arthur the trousers worn as an under-garment by Tantrik priests in Tibet.

winged insects.

white woollen covering or blanket]S.

Wo an in W. white chalk (Jä.).

ca-can (mystic) (K. g. P. 28) [Literally signifies "standing at the end." The letters y, r, l, v and h are called antastha]S.

‡ अप्रदेश an-da-rhil इन्द्रजीय espphire.

875 'युर्' से as-gdo; Chinese "lifeboards" or head and arm stocks; अन्त्र्य प्रमुख to put (a person) into the stocks.

PAGICS an-bdar in C. 1. board, plank, panel. 2. 2943 244 354 acc. to Cs. an iron instrument of torture; acc. to They, a kind of press (Jd.).

छाय प्रिता वे ab-btab-pa = द्वाप्ताय or द्वाप्ताय कि.

WA! Eq am-chog col. for and granpchog the ear; Figq mam-brag the bosom (Ja.).

UNA am-phrag breast-pocket of the Tibetan.

WAY A am-bon the Chinese Residents in Tibet, political and military officers, two of whom are resident at Lhasa.

UNA पाउँपास am-ginigs pressure of the lower lip with the upper teeth (in despair or out of anger):—कुन, दुःक्का केंद्र पर काम केंद्रवा दस (Rdsa. 18).

FIX 7 ar-ka or FIA, also TI plaster floor made of pulverized marble and oil 1.Ja.). FIX 24 ar-chen a plaster floor or a floor made of pebbles (Etsii.). FIX 24 ar-lay the work of making a floor with pebbles, marble, or plaster (Etsii.).

UNX 'N' N' 50 ar-ka me-tog vage [flower of the plant Gynandropeis pentaphylla] S.

UNX # ar-skya a fragrant tree which is used in medicine and yields frankingense (Rissi.).

ar-gon offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation; in Ld. (Jä.).

eloth of raw-silk imported from Assam, having three stripes lengthwise; it is used for wrappers by the middle class Tibetans (Rissi.).

† WN 3 Ara dha-me-ru (lit. half Meru) fabulous mountain situated beyond the continent of Kuntu dgab-war gur-pabii gliss and said to contain mines of waidurya (lapix lazuli) guarded by two Rākṣasa called Māndehā and Rāms. Beyond that mountain is said to be a great ocean containing sea-elephants and sea-hogs (K. d. 5, 281).

ar-nag used in medicine and as incenses (Equil.).

WX 4 ar-pa a thief, robber.

Syn. The thun-po; 34 h thun-mo (Maon.).

धार व ar-mo n. of a bird (&tsii.).

UNX वे व ar-mo li-ga occurs in कर हैं के के दे के ar-mo li-gahi rdo-leb (Gyal. S.). 9

reduced to extremeties, esp. to extreme misery (Jä.).

‡ ध्राष्ट्र ता a-rdsa-ks चलेच; cotton: स्थापनिव्यासन्तिक (dir. cotton-capsule.

Syn. I Anni ngung mi-dgah-mahi bbrasbu; mungagung kam-pahi bbras-bu (Mhon.).

् अवस्थिति वन्त्र ghabi me-tog = व्यक्ति । पुत्र प्रदेशिय sbra-waham tshermahi mo-tog (Mhon.) drug used in vesicular eruptions Med.

UNX 7 Arys de-wn = anguray the chief disciple of Nagarjuna who succeeded

UN

him in the Buddhist hierarchical chair of Nalanda and who converted many powerful paudits such as A'sva-ghosha and others to Buddhism (Grub. 16).

average al-goig the one half of a pair.

und 5 al-ta (for 5 da-lta) 1. in Bal. now, at present. 2. to-day (Jä.).

ध्यय हैंद्र al-tis something bulky or heavy (Jä.).

ध्यया al-la, v. मबन a-la-la.

いまって anma-gar-bha the emerald.

† UNN NE as-aarta the female breast, teats of woman (mystic) (K. g. 9, 216).

i 1. beer, = ex in C. 2. vulg. pronunc. of 53 dbyi the lynx. 3. num.: 50. 4. in Budh.: जेरे क्षार पाठेद वर्धे में i is he invisible entity or it is symbolic of he same (K. g. 4, 43).

w [3] i.khug=w in W. hiccough, wb (Ja.).

ing i -gn-lya = ध्व व्यवद्दि १६ वय द्वा व्यक्त limb and the recondary parts of a imb (mystic) (K. g. न, 340).

केश्व i-luan the letters surmounted by he vowel sigu is such as \$ kyi, ने gi, \$ yi, दे åi, से yi (Situ. 28).

† \$\frac{1}{2}\] \$\frac{1}{2}\] \$I-la-ven-ti\ n\ of a great iver in ancient India, prob. the Irawadi of Burma (K. my. F. 198) [I-la-vat. or Iravati is one of the five branches of the Indua flowing through the Punjab?] \$S\$.

‡ छै ने म i-çi-ka a grass-like berb: इक्तुक्तक में क्षेत्र (K. 119. ज, 478).

টি ব বিবাধ I-ço-legs son of king ৰি-কু বুচ-de gust-rgyal (Yig. 65).

† सि.न. म. है। I-ço ma-li रक्षोत्रक्षि n. of a great river in India (K. my. म. 198) [Probably the same as the river Ichamati which is a branch of the Padma flowing through Bengal &

this is a costly Chorten it is mentioned as one of the five divine jewels (Glr. 7.)] from Jā. [the insect cochineal of various kinds, frequently mentioned in Pali books] 8.

\$15.5 & 'V in-dra ni-la sapphire.

Syn. अर्थन एक mthon-ka-cho; श्रवदृष्टिय anda-sāil; दब्द क्रिंड दोख्यर्त-इतेका; देद द्विदेश norbuhi इत्तांत-po; द्वर द्विद्य nor-bu इतेका-po; प्रण् देव ka-ka ni-lu; देव ni-la; हेबुद्धिय इतेक-इर्स्युव ni-lu; क्षेत्र toha-li (स्तिकात.).

् क्षेत्र धून्य क in-dra byd-ka ra-na रूच-वाबरच n. of an ancient Sanskrit grammar.

to a physician.

by n 1. = num. 90. 2. ψ f f ru n q a g i u i symbolical of the unheard (K. y. w, 4β).

Mg4 u-fgyan, = 58'54 the crown, the head ornament; but v. Mg4 O-fgyan.

to persuade, to press, to urge, to persuade in any matter.

† ♥ 5 ¶ U-tu-ka n. of an ancient sage (K. my. ¬, 1530).



1860

TOTO WIS U-tra-ya-na n. of an ancient Indian king who during Gautama Buddha's time reigned in the great city of The Sara-sarogs. He was a devoted admirer of Buddha and ruled his people with righteousness and justice. In the latter part of his life abdicating the throne in favour of his son he entered the holy order of Bhikshu (K. du. 3, 298).

士 図 ちがつて w-dum ba-ra マモマモ (Figua clomerate) but in Tibetan literature a fabulous lotus of immense size $(J\ddot{a}.)$.

W 3 T U-ni-ko n. of a demon Yaksha of Kashmir who was a friend of the Yaksha called 42 24 Ba-glafi-ldan of the country of Rohita who had invited Buddha Gautama with his followers to dinner and served the guests with a large quantity of grapes of Kashmir (K. du. 4. 298).

u-spu tea-kettle (S. kar. 177).

‡ च्राप्य Ut-pa-idan चत्रकारती ; n. of a city in ancient India (A.K. 51, 6, v.).

Was U-pa-la warfa the learned disciple of Buddha who expounded the Abhidharma pitaka at the first great Buddhist convocation (K. ds. 5, 427).

T W U-ma goddess Uma, the wife of Mahes'vara (Maon.).

twill a u-tei tid-ga n. of an insect, the touch of which produces sexual excitement even in such monks as had been free from all thought of female company (K. du. *, 69).

श्चिर्वेषा u-tehuge=44% nan-tan porsistence.

+ UN-AR Treation or With Uncin n. of a hill range in Central India or Magadha wherein there was a dense forest called Tamasa (K. du. P. \$41 and K. d. 4. 257).

प्रिया केंस ag-chos n. of a flower : केंब हैंस Lag te ga Ja a je.

: 理學學學 Uk-h md-tho also called 智學學 gi-ri md-tho n. of a sanctuary containing the image of Hayagriba Vishnu (Deam. 6).

+ W5'4'A ut-pa-la ways the blue water lily : [a lotus] S.

Syn. 4 24 244 chu-skues shon-pa; 443 4548 sabi-gdub-bu; 54x min dwah-mchog; Buinger gleft-hilbud; Amigingin mig-gi-ghen (Milon.).

18544595 ut-pa-la dkar-po= TES

शाहित्य के st-pa-la che मश्रीत्यव, यह [a full blown lotus 18.

ख5पनाइर नामाय ut-pa-la ftur gas-pa one of the eight cold hells of the Buddhists (M, V_i) .

क्किप वास्त्र ut-pa-la mdak ध्यू, परख [the castor-oil plant |S.

चाउ प्याप्ट व ut-pa-la sdod-po the lily plant. M5'4'4'H'4 ut-pa-la vu-uca avita.

इं चार्यवर्भरम् ut-pa-la dmar-po रह्योत्पन [the red lotus] 8.

Syn. Be 4544 buf-wa-dgab; 544 144 4 dpal-gyi lag-pa; 504 3 BM dpal-gyi-khyim; (mg:q:q:5 # fbs:q:45) (#fon.).

T WIS H'M' AL ut-pa-la gif merem. wave [the lotus plant] S.

Byn. @# 34 lte-wa-can; #38 la-ku-tea; Managa yodg-benun; 15'0'4'≥ ut-pa-la cife (Miton.).

श्रुप्त वरे भर्न Ut-pa-lahi mdog चत्त्ववर्षे n. of one of the earliest disciples of Buddha (M.V.).

M5:448'S'4 ut-pa-lahi risa-ua ungu lotus root.

Wiff un-chus = "If it a young monk.

23 39 un-thug, v. 5'39 hu-thug.

Ur-rgya a warm meal-porridge; fermenting dough C.

श्चर दें ur-rdo, v. 3र दें; श्वर व, v. रहर व; श्चर कवा colleg. for वश्चर कव (Jä.).

প্তিম বৃদ্ধী Ur-nan n. of a religious sect : বুম্বা বুম্ব বুম্বা

By c I: num.=120. 2. in C. and later literature, an interrogative particle usually put immediatetely before the vb. or the pron. standing in the place of the vb.: বংশান্ত বিদ্যালয় বিদ্

জ হব c-drag = "আ ব্যুম, superfine, the best:
নিম্বাহন ইংবাইং (Ljang.). In the mystic language of Virūpākṣa the guardian Mahārāja of the west, we have: और c-ne, और me-ne, ১১৪ dad-phu, ১১৭৪ da-dab-phu, as expressions = misery, sin, the way and constitution of misery.

स्पि II: in Budh: क्षेत्रकारी सत्य कुष हु उस १८ शुद्धत्व व्यवस्त्यकरे व्यवस्त्रकार व्यवस्त्रकार स्थापन व्यवस्त्रकार विषय स्त्रकार विषय स्त्रकार विषयस्त्रकार विषयस्ति स्त्रकार विषयस्त्रकार विषयस्त्रकार विषयस्त

III: n. of a place in Tibet (Jig. 9);

Aug * a E-lha 199a-ri-ee n. of a scion of the ancient line of kings who belonged to the ministry under the 1st sovereign Dalai Lama (Los. a, 9).

शि°3°ण e-āa-ya, केदभ एख a fabulous black antelope with short legs and black eyes (Jā).

† 187.55.5 s-tatta = ask ask as a eating and drinking (mystic) (K. g. 9, \$15).

in Present and and if has he come; sho in Present and and if all are killed, would it be liked? (Yig. 58).

के द्व e-dean=६४.४० dean-nam in केवल च न्याया कार्यके वास्त्रेण कार्यक के द्व (Rdsa, 14).

দেশ e-ma, কম কম or a-ma-ho ব্যক্ত (A. K. 1-6) interjection expressing compassion.

to be sure (Vas. इत.). 2. in Budh. this is symbolical of के e signifying (a) अवन that's symbolical of के e signifying (a) अवन that's symbolical of के e signifying (a) अवन that's symbolical of के स्वाप्त कर्मात्व कर्मात

भेरेर e-red = ने वेद e-yin or विदाय yin.

का प्रमुखा के देशका के e-ran rgyal-po hjigemed the yellow coloured myrabolau (Sman. 109).

‡ के रवर् e-ran-da बनवी, एरचा [the castoroil plant]S.

‡ छो'य e-la वाक्त्र=pomegranate.

National E-labi-bryged an epithet of Vaicravana the guardian of the northern quarter of the world.

के वरे वर्ष *e-labi-bdab रवना*, as met. == the tongue.

the tenth Tartar Emperor of China whose son was the Emperor Bogto (Les. 9, 10).

्रं के क्या कर्निक एक्क्स ocenes in अवश्यक विकास क्षित्र के क्षत्र के क्

‡ केद इ अ मु महे द ed-nu ma-kā-ka dhe-nu n. of a bird (K. ko. म. श).

ক্ষিত্ৰ en=ৰূম স cun-sag: গ্ৰহ কৰা কৰিব কৰিব ব্ৰহ্ম (A. 144). কৰিব en-cig = ইন জন Aribteam: কৰি ইন্মান ক্ষুত্ৰ হাম্মান ক্ষামান কৰিব (Beb. 47). কৰিব en-re = ৰুমান বৈ cun-sag-re a little only, ক্ষুত্ৰ en-team = ৰুমান কৈ cun-sag-team only a little; the little one (a pr. name).

छोत् ठैंडी en-team in द्यान केन हैंस बहु सम्बद्धाः (A. 144); and in मुख्य हु ये वर्षे अन्य व्यवहाः केन्द्रांस्य अवस्थान क्ष्य सुवाद्वास्य अवस्थान क्ष्य सुवाद्वास्य (Sorig. 160).

क्षेत्रे का-re, fast, rapid.; दुवशायर प्रथमकेत क्षेत्र दे क्षेत्रचर प्रभावकृत्वकृत्रक क्षेत्रक क्षेत्रक क्षेत्रक क्षेत्रक (Deb. च. 56).

लेत १८६ en-hdar, v. अन् १८६ an-hdar (Jä.).

WAL'S em-chi or see's am-chi or see's im-chi a doctor or physician. Acc. to Lic. it is a Mongolian word.

図文'用 er-ka C. v. mx'm ar-ka (Jä.).

‡कें ने भार O-di-yan, v. में कुर O-rgyan. संभाग og-ma=ैर & tei-teu.

M∰ o-idos or ₹ ₹ \$0-dos wind-pipe (Jd.).

अध्यक्ष्य o-rog jug-bgar the Jungar and of Mongolia (Lof. a, 16).

and U. 2. an earthen-ware tea-pot. 3.

Soh.: the place where two rivers join, the confluence of two rivers.

Fig. O-rayan=Wig. U-rayan the country of Odiyana Sans. Will ; acc. to Lam-yig, the modern Gaznee in Cabul.

क्षर क्षर के Or-rayan Rin-po-che the chief epithet by which the Buddhist Saint Padma Santhava is known to the Tibetans (K. thang, 95). The different names under which the saint Padma Sambhava is adored in Tibet are :- (1) us wall will go : (2) धर् भारतर व्यवभवेत : (3) धर् भाक्षर वहे ब्रेच : (4) वर् अ.क्र.अप्रेम देव : (5) वर अ.अध्य वर्त्रेय देवर मेन : (6) MER BE ZO : (9) 45'4FN 5 5 : (10) 45'N NE 5'AC N हव ; (11) वर्भ कुन कुन ; (12) वर्भ क्षामाधीन हव ; (13) य्दामवर्षे पर्वे मुर्गमः (14) यदामवर्षेत् समामवेतः (15) यद अप्रें व विदायमध्य य : (16) यद अप्यो महित वेद वर्षे : (17) US N F H B U ; (18) RUM BA US N SUN E ; (19) 45 well; (20) 45 wife her se (K. thun. 95).

Om the famous myetic syllable used separately as well as in various collocations.

religious service by saying om.

कं क्षरंभ om-malad-ma चोचार [the mystic syllable om, signifying Buddha, Dharma and Sangha, [Brahmā, Viahnu and S'iva]S.

of the sound o in different places with variety of procedual length and accentuation in the recitation of hymns]S.

Fig. 0-co one of the earliest kings of Tibet of the dynasty of and Ama Sabi-leys (J. Zaf.).

सन् g og-rgya beard ; सन्द्रभ og-tshum= अन्द्रभ ag-tshom (Jä.).

they ma; the throat, neck, = 1944 | thoughout; they may be a beautiful white

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neck. বৰ্গাৎ বৃদ্ধ og-gdod-dkar the red cat-bear of Sikkim and E. Nepal (Aikurus ochracuus). তাল্পাল og-hjol=শ্বাস kkog-ma the larynx.

wick of a lamp, in C. (Jä.).

जिंद देन of log the ptarmigan (Sch.).

‡ ऑंटेन O-di bi-ça one of the five provinces of the eastern part of India, modern Orissa.

‡新寶? o-tanta pu-r: =新賀寶? o-danta pu-ri (A. 9). \$\frac{1}{2}\tilde{3}\tilde{6}\cdot -!\tau m \text{ in of a country where ruled the king called Dasa-ratha (\frac{2}{2}\tilde{3}\tilde{3}\tilde{9}\tilde{9}\tilde{6}\tilde{6}\tilde{6}\tilde{1}\tilde{9}\tilde{9}\tilde{6}\tilde{6}\tilde{6}\tilde{9}\

‡ के इ.स. कुष इंद oyan-pa phyag-gdor abbr. of किर कुर समुख इ.स.च्छे

জিমি' A ol-mu in C. throat, wind-pipe; জন্মন্ত্ৰ, ol-mulus the "adam's apple" in larynx: ব্যুক্তিমাজনমূহ্মান্ত্ৰ (A. 131).

जिस में os-sko the chin, resp. वस में shal-ko.

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